



THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.
1848.

THE PROFITS OF THIS WORK
ARE APPLIED TO
THE RELIEF OF THE WIDOWS OF GOSPEL MINISTERS
OF DIFFERENT DENOMINATIONS.

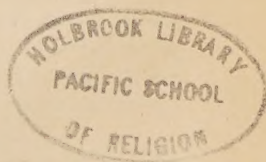
TRUSTEES AND STATED CONTRIBUTORS:

Rev. T. Adkins, Southampton.
— W. L. Alexander, D.D., Edinburgh.
— J. Alexander, Norwich.
— J. Bennett, D.D., London.
— T. Binney, London.
— J. Bulmer, Bristol.
— H. F. Burder, D.D., Hackney.
— J. Burder, M.A., Bristol.
— J. Clayton, A.M., Worthing.
— G. Clayton, Walworth.
— T. Craig, Bocking.
— S. Curwen, Reading.
— T. East, Birmingham.
— R. Elliott, Devizes.
— W. Ellis, Hoddesdon.
— R. Fletcher, Manchester.
— J. J. Freeman, London.
— J. Gilbert, Nottingham.
— R. Halley, D.D., Manchester.
— J. N. Goulty, Brighton.
— J. Harris, D.D., Cheshunt College.
— E. Henderson, D.D., Highbury.
— J. Hunt, Brixton.
— J. A. James, Birmingham.
— W. Jay, Bath.
— J. Jefferson, Stoke Newington.
— T. W. Jenkyn, D.D., Coward College.
— R. Knill, Chester.
— W. Legge, B.A., Reading.
— J. Leifchild, D.D., London.
— T. Lewis, Islington.

Rev. J. Morison, D.D., LL.D., Brompton.
— C. Morris, London.
— J. Parsons, York.
— J. Paterson, D.D., Edinburgh.
— J. Raban, Bethnal-green.
— T. Raffles, D.D., LL.D., Liverpool.
— G. Redford, LL.D., Worcester.
— A. Reed, D.D., London.
— J. Reynolds, Halstead.
— W. Rooker, London.
— H. J. Roper, Bristol.
— J. Sherman, Surrey Chapel.
— J. Smart, M.A., Leith.
— J. P. Smith, D.D., LL.D., F.R.S., Homerton.
— G. Smith, Poplar.
— C. F. Steinkopff, D.D., London.
— W. H. Stowell, Rotherham.
— J. Stratten, Paddington.
— T. Stratten, Hull.
— J. Styles, D.D., Foleshill.
— S. Thodey, London.
— P. Thomson, M.A., Chatham.
— A. Tidman, London.
— H. Townley, London.
— W. Urwick, D.D., Dublin.
— R. Vaughan, D.D., Lancashire College.
— R. Wardlaw, D.D., Glasgow.
— A. Wells, Clapton.
— M. Wilks, Paris.
— J. Young, A.M., London.

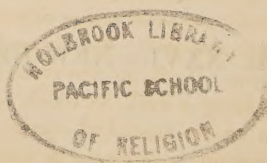
VOL. XXVI.—NEW SERIES.

LONDON:
PUBLISHED BY WARD AND CO.
PATERNOSTER-ROW.



new
ser.
v. 26
1848

101598



P R E F A C E.

EDITORS of Magazines, unless egotistically tending, dislike exceedingly to write their annual Preface, just because it compels them to speak of their own imperfect labours. And yet something answering to a Preface is necessary, according to present usage, to complete the periodical series for the year. Always reluctant, as a matter both of taste and moral feeling, to talk of ourselves, we intend that, for 1848, others shall talk for us. We love our Old Magazine so well, that we should be prepared to make any sacrifice for its prosperity which conscience did not forbid; but we have lived long enough to learn that self-commendation can only produce effect upon minds of an inferior mould, and that nothing can or ought to be relied on for the prosperity of a Religious Periodical of large circulation, but the sterling worth of the contributions which enrich and adorn its pages. We can only ask of the discerning public that they will do us justice; and, if they approve our labours, we confidently look to them for that measure of support to which they may deem us fairly entitled. In promoting the circulation of the *Evangelical Magazine*, they will at least have this consolation, that they are essentially contributing to sooth the unutterable anguish of widowed grief; and to comfort the sorrowful hearts of ONE HUNDRED AND FIFTY of the bereaved Companions of faithful and devoted Pastors of the Flock of Christ.

We are thankful, amidst the daily announcements of something new from the Periodical Press, to find that the *Evangelical Magazine* is not forgotten,—that it has not lost its firm hold of the public mind,—that its pages are read and valued,—and that, in many respectable quarters, there is an earnest effort to increase its sale, not more on account of its benevolent object, than for the religious benefit it is fitted to confer on the Christian community at large.

The following Testimonies, received during the past year, will speak for themselves. They are all absolutely voluntary, unasked for, and without so much as a hint thrown out, on the part of the Editor, to procure them.

The last Letter but one written, by the honoured and deceased Principal of one of our Colleges, contained the following paragraph:—"I have no misgiving as to the growing merits of the *Evangelical Magazine*, which I sincerely regard as an unspeakable blessing, both in sentiment and spirit, to our churches; my only hesitation in contributing to its pages so frequently is, lest my style of writing should be less adapted to them than that of other men whose aid you can readily command."

"I have to thank you, dear Brother," wrote one last spring, whom all admired and loved, "for your perhaps over-partial critique on my '*Horæ et Vindicie Sabbaticæ*.' You have always done me justice; but whoever had to complain of petty or unjust treatment from you? I look upon your review department as a credit to your theological trust-worthiness and critical skill. We always know where to find the Editor of the *Evangelical Magazine*. He is no uncertain oracle—no weathercock-divine. In truth, Brother, you are doing a work for which posterity will bless you. Never again appeal to the public on the ground of charity. Place the work on its own proper merits. They will sustain it; or shame be upon our churches?"

A most venerable minister, whose favourable opinion we greatly value, thus expresses himself:—"I cannot forbear conveying to you the strong impression I feel

of the increasing value of your Editorial labours. Our Magazine now occupies a high rank among the periodicals of the day. I always long for its appearance, and this is the case with all the members of my family. Many of your Essays are first-rate compositions; your Reviews are in general to be relied on in the verdict they pronounce on books; your interesting and varied intelligence is surpassed in no other publication; your records of departed worth subdue and meliorate the heart; and your catholic spirit, connected as it is with becoming firmness and decision, entitles you to the gratitude of all who have watched your course during a very critical period of your national history. Go on, dear Sir, with courage and hopefulness in your work, and the God of truth and peace be with you!"

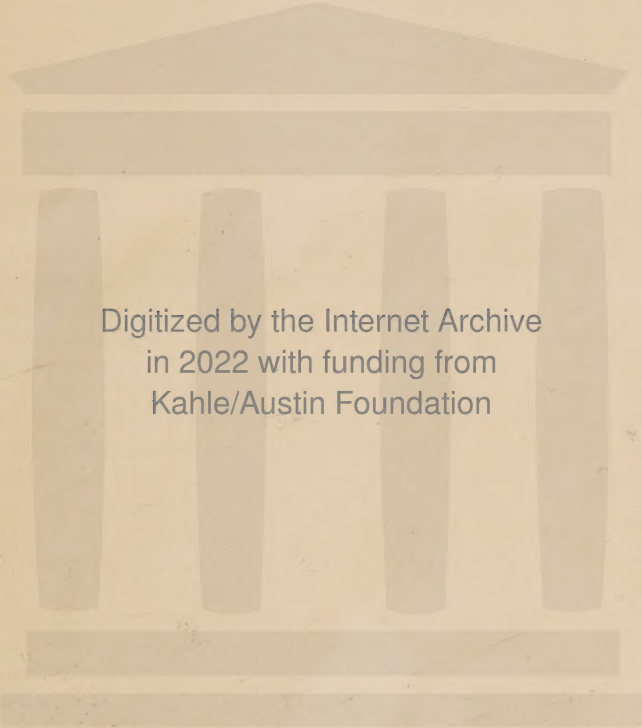
To these Testimonies, selected from about forty similar communications, we will only add one from Dr. Campbell's generous pen, in the *British Banner* for the 8th November:

"EVANGELICAL MAGAZINE.

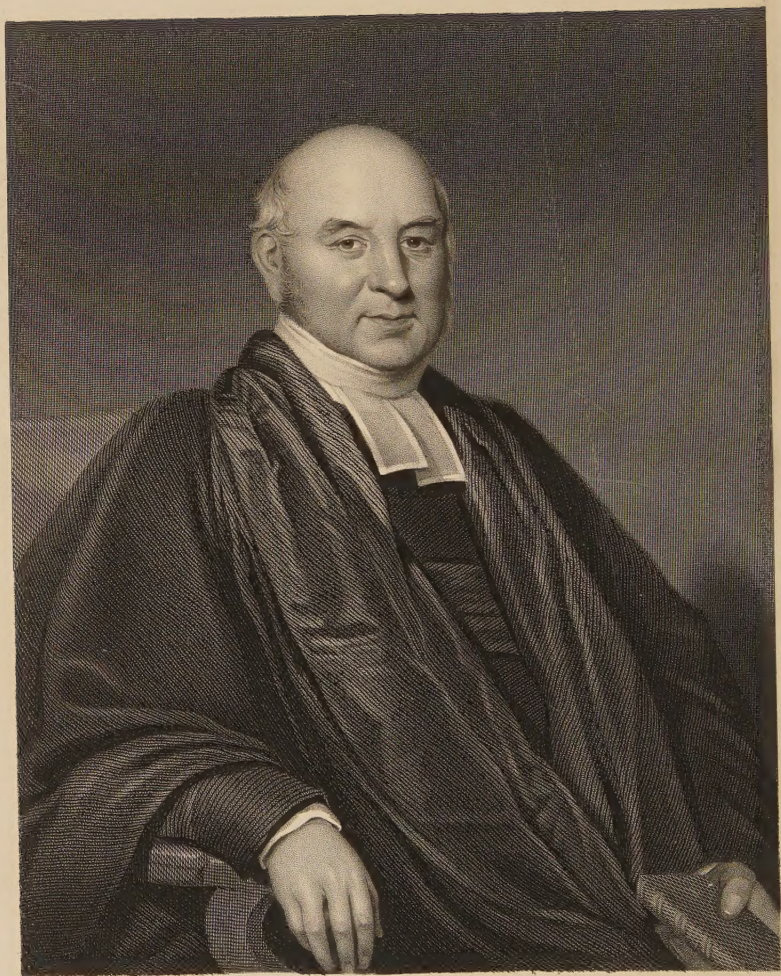
"This is one of the very best Numbers, of this always excellent Magazine, that has been issued for a long time, opening with a pleasing sketch of the late Rev. John Arundel, which is followed by a very masterly dissertation—by whom it is not stated—on '*the Working Church*.' To this succeeds a very striking and discriminating Essay on 'the recent Decease of distinguished Ministers of the Gospel.' The rest of the Number is filled up by a mass of highly varied and most interesting matter. This long-established favourite of the Christian Church has, never, at any period of its useful career, manifested more point, variety, freshness, and vigour, than mark it at the present time. The celebrated Dr. Dewar, in a letter to the Editor, we observe, volunteers a strong testimony to the distinguished merits of the Journal, which,—however much a work of supererogation, since the *Evangelical Magazine* was the Magazine of the day, diffusing the light and knowledge of salvation throughout the length and breadth of the Kingdom, and famous in many lands, almost before Dr. Dewar knew his right hand from his left—as the voice of a Churchman, and of the head of a University, does the giver the highest credit, and is one of those things which it is a pleasure to make known. If we might be allowed to give a hint, it would be to the effect, that, in the case of a popular work, with a circulation so vast as the *Evangelical*, there is, from death and other causes, necessarily a large number of copies dropped at the close of each succeeding year, and that, therefore, an opportunity is thus furnished—and with the opportunity a duty is thus imposed—to all who can, to stimulate the circulation, by calling upon others to fill the place of such as have fallen. As a matter of course, all the readers of the Magazine should attend to this at the close of every year; and were they to do so, they would not simply maintain, but vastly extend its circulation."

This, then, is our Preface for 1848, and we leave it to produce its own impression.

We repeat Dr. Dewar's advice in the November Magazine: "*Let each subscriber to the Evangelical Magazine procure one additional subscriber, and the circulation is at once doubled.*" Let them do this now, and 1849 will be an era in the history of the Magazine.



Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation



*Rev.^d W. B. Collyer. DD. LL.D.
London.*

THE EVANGELICAL MAGAZINE,

AND
MISSIONARY CHRONICLE.

FOR JANUARY, 1848.

MEMOIR OF THE LATE REV. GEORGE COLLISON,

President of the Hackney Theological Seminary.

FIFTY years energetically devoted to the cause of evangelical benevolence, and those years spent in efficient association with the most active philanthropists of the British metropolis, must entitle the name of any one to be held in the highest honour. Such a worthy name is that of the late lamented and truly Reverend George Collison, President of the Hackney Theological Seminary. Few of the excellent public characters, by whom Great Britain has been benefited during the last half century, seem entitled to a larger share of esteem and veneration than the subject of this memoir. He took part in the formation and support of many of our noblest religious institutions; and he was a labourer in connection with the "Fathers and Founders of the London Missionary Society."

Beverley, in Yorkshire, was the native place of Mr. Collison, who was born January 6, 1772. His parents were engaged in trade, but enabled to give him a superior education for that period; and when about seventeen years of age, he was articled to Mr. Pritchett, a solicitor, at Bridlington. Here he found a youth about two years his junior, articled to the other attorney in that town; and at that period both their minds became enlightened by the Holy Spirit, so that they gave themselves to God by faith in Jesus

Christ. Mr. Allen united with the Methodist Society, and Mr. Collison was admitted a member of the Independent church, under the pastorate of the Rev. Mr. Lyndall. These two young friends differed on some points of doctrine and discipline; but they were one in heart, like David and Jonathan, and, being conveniently situated for lodgings, they engaged to rise at four o'clock every morning, to hold a prayer-meeting at five, and to employ themselves in professional and other reading from six till eight. This laudable practice they continued, which was the happy means of forming those habits which elevated them, and rendered them useful in future life. Their friendship was unbroken to the end of their course on earth. Mr. Allen, for nearly half a century; was an eminent solicitor in London, an active member of the Methodist body, and closed his honourable course in September, 1845.

The fact and the place of Mr. Collison being brought to embrace the truth as it is in Jesus are testified by himself in a published "Funeral Sermon," for a relative, Mrs. E. Coverly, "preached at the Independent Chapel, Bridlington, on Sunday evening, August 6, 1809." In that he says, "Bear with me, in this place, and on this occasion; I feel unusual emotions. We have been consider-

ing the superlative excellency of the religion of Jesus. *Twenty years* have nearly elapsed since the preacher found in this town that inestimable treasure. *Twenty years*, he can say, of peace and happiness, mingled, indeed, with many sins and imperfections, but which have endeared to his heart the precious truths to which he here first subscribed. Twenty years have afforded him many opportunities of examining the truth of the gospel, and he is satisfied. He has had frequent occasions to review the nature and importance of evangelical truth; and, however it may be libelled and contradicted by some, and abused by others, to practices of licentiousness, he feels it includes all his salvation, and all his desire. Once or twice, during that period, he has, in his own apprehensions, been near to the gates of death, and then he has found the gospel of the grace of God, alone, administer the hope which enters within the veil."

Mr. Collison, being thus converted to God, sought to honour the Redeemer of his soul, and engaged in the service of the Sunday-school. He was one of the earliest of the *gratuitous* Sunday-school teachers. How efficient were his labours we cannot at present know; but one testimony of the most delightful kind has been made public by an eminent Baptist minister in the metropolis, the Rev. Isaac Mann, M.A., who, in the *Dedication* of his "CHRISTIAN MEMORIALS," under date May 1, 1829, thus addresses the friend of his youth, the Rev. George Collison:—

"MY VERY DEAR SIR,—It is now nearly *forty years* since I was first placed under your care, as a Sunday-scholar. You, Sir, were benevolently employed in imparting to myself and many others the most important instruction. I trust that instruction was not imparted in vain. You will not be surprised, my dear Sir, that one who was first taught to read the word of life in a Sunday-school, should estimate very highly these nurseries of virtue and piety, or that he should cherish an affectionate regard for him who condescended to become the guide of his infancy, who assiduously laboured to in-

stil into his mind the glorious truths of the gospel of Jesus."

Such being his religious zeal in early life, it became manifest to all that his devotion to the cause of Christ would lead him to give up the study of the law for the ministry of the gospel. His friends were opposed to his making the sacrifice; but at length they yielded, and he came to London,—being admitted a student at Hoxton College at the close of 1792. In this step his principles were severely tested; for his pecuniary supplies being exhausted, his aunt, residing at the west end of the metropolis, expressed her strong disapprobation of his leaving the profession. Her displeasure was extremely inconvenient in his necessity; but on finding him immovable in his decision for the service of Christ, she relented, admiring his sincerity and respectful firmness, and gave him a handsome present for his immediate use. Thus his integrity was rewarded, while he secured the esteem of his aunt. His mother, too, not only ceased from opposing his wishes, but became, by the Divine blessing on his preaching, in one of his visits to Yorkshire, a sincere believer on the Lord Jesus Christ.

Mr. Collison's habits of early rising and diligence, through the blessing of God, enabled him to make extraordinary progress in his studies; so that his character was much esteemed, as we shall notice. He arose into active life at a most eventful era in the church of Christ in Britain. The Baptists determined on their mission to the heathen, Oct. 2, 1792, and sent forth Messrs. Carey and Thomas to India, June 13, 1793. The *Evangelical Magazine* was commenced in July, 1793. "An Appeal to Evangelical Dissenters who practise Infant Baptism," for missions to the heathen, appeared in that periodical in 1794; and September 21, and three following days, in 1795, about two hundred ministers of Christ assembled in London, and formed "THE MISSIONARY SOCIETY." Mr. Collison was then a student at Hoxton; but he was present on the occasion; and so greatly

was he esteemed, that he had acted as secretary to the Rev. Matthew Wilks, writing letters for him as the chief labourer in constructing that important movement. Thus introduced to public service, if he may not rank as one of the "Fathers," he was one of the "Founders" of the London Missionary Society.

Zeal for the gospel was thus awakened in the minds of pious persons throughout Britain; and the *Societas Evangelica*, formed in 1776, was now renovated in February, 1796, for "the conversion of the heathen at home," especially to aid country associations, several of which were now originated. The same year was formed the "London Itinerant Society for Preaching the Gospel in the villages around London." And soon after, "The Village Itinerancy, or Evangelical Association for spreading the Gospel in England." This Society originated with the Rev. John Eyre, M.A., of the Church of England, the Rev. Mr. Wilks, and several other Dissenters in London. Movements of a similar kind were made in Scotland; and "Robert Haldane, Esq., sold the estate of Airthrey, near Stirling, a seat which a Scotch nobleman pronounced to be a perfect heaven upon earth; and afterward lived in a comparatively recluse style, laying out thousands every year for the propagation of the gospel in Scotland and Ireland."

Mr. Collison became connected with several of these movements, as his superior character was observed by Thomas Wilson, Esq.; who had been chosen in 1794, to succeed his father as Treasurer of Hoxton College. For Mr. Joshua Wilson, in the "Memoir" of his father, thus mentions him: "Of this gentleman my father speaks in terms of high commendation in a letter, dated October 18, 1796, to my maternal grandfather, announcing his being appointed to supply Mosley-street chapel, Manchester."

Hoxton Academy had prospered since Mr. Wilson, the Treasurer, had retired from business, devoting himself to its interest; and an additional tutor being required, the committee fixed on Mr.

Collison, then exercising his ministry at Walthamstow. "He was appointed at Midsummer, 1797," says Mr. Joshua Wilson, "and filled that office with very great efficiency till the spring of 1801, when he resigned, and the Committee acknowledged his valuable services." He was publicly ordained to the pastoral office over the Independent church at Walthamstow, September 14, 1797. The ministers engaged in that service were, the Rev. Messrs. Stollery, Clayton, Brooksbank, Simpson, Goode, Maurice, Ford, and Buck, of London; but Mr. Collison survived all these venerable men of God.

In a manuscript "Narrative of Marsh-street Chapel, Walthamstow," the history of these events is thus given by Mr. Collison himself:—"In 1795, the Rev. Mr. Lake, who had exercised the ministerial office from 1787, accepted an invitation to a church at Kensington, and the pulpit was occupied occasionally by Mr. Collison and other students of the Hoxton and Homerton Colleges. In March, 1797, Mr. Collison was unanimously invited to the pastoral office, and his ordination took place in September the same year. A month or two prior to this the Committee of Hoxton College had, by their chairman, invited Mr. Collison to take a part with the Rev. Dr. Simpson in the tuition of the students of that valuable institution. Having submitted this to friends belonging to the church and congregation, and considering at that time that these two were not incompatible with each other, with the mutual consent of both parties, Mr. Collison accepted the invitation to the pastoral office. In 1801, in consequence of ill health, Mr. Collison was obliged to relinquish his engagements at Hoxton, and he went to reside at Walthamstow."

Ever ready to forward the cause of Christ, Mr. Collison took part in the formation of the Religious Tract Society, and he was a member of its first Committee, elected May 9, 1799. He could not remain in private in his retired village pastorate. Many eyes were upon

him, as qualified and designed to fill some important station in extending the kingdom of Christ. Mr. Haldane was carrying forward his noble plans with great success in Scotland; and Mr. Eyre was labouring to enlarge the "Village Itinerancy" in England; and both parties sought to obtain the services of Mr. Collison: but he was led to decide for Hackney. The circumstances of that event will, however, appear best in his own narrative, which he presented to the Committee of the "Hackney Theological Seminary," January 6, 1845. He says:—

"It was in the month of August, 1802, your present Theological Tutor visited Edinburgh, in consequence of an invitation from the late Robert Haldane, Esq. During the six weeks that he domiciled with Mr. Haldane, and especially towards the close of his visit, Mr. Haldane freely conversed about the classes of young men, about *thirty*, which he then supported and instructed, with a view to the Christian ministry in the dark parts of Scotland. Mr. Haldane stated his plans, and in the end frankly acknowledged that he wished your Theological Tutor to give up his pastoral charge at Walthamstow, and to reside at Edinburgh, and discharge the duties of Theological Tutor to this Institution.

"On his return to Walthamstow, Mr. Collison looked around him for a counsellor, eminent for his attachment to the Redeemer's kingdom, and otherwise competent to give him advice on so important an occasion. The Rev. John Eyre was selected: for, although Mr. Eyre and himself held different opinions on the subject of national churches, he was known to be far above all party and personal considerations, when a question was submitted to him which belonged to the general interests of Christ's kingdom.

"Mr. Eyre listened patiently, and with deep interest, to the whole detail respecting Mr. Haldane's operations in Scotland. After the statement was closed, Mr. Eyre said, as nearly as I can recollect his words, 'It is a remarkable fact, without knowing Mr. Haldane's mea-

sures, that I have been thinking of an institution of a similar nature, on a smaller scale, and have taken some preparatory steps. My friend, Mr. Charles Townsend and a few others have consented to assist me; and what will appear, perhaps, more remarkable, I had fixed on you as the tutor. But, my dear Sir, Mr. Haldane's plan is so grand, and its effects on Scotland are likely to be so important, that my opinion is, you must go; and you must help me to find a tutor for my own Institution.'

"I said, 'My dear Sir, I cannot take such an important step as leaving my people at Walthamstow and going to Edinburgh, hastily. Mr. Haldane has kindly allowed me a month for reflection, and I called to-day to lay before you my case, and to request that at the end of a fortnight you will allow me to see you again, to receive your calm and deliberate opinion.' To this Mr. Eyre consented.

"At the day and hour appointed, I called on Mr. Eyre for the purpose. Mr. Eyre said, in substance, 'I have thought often and long on our last conversation. I have talked with Mr. Townsend again on the business; and he says, "*If, on mature consideration, Mr. Collison should be inclined to take the tutorship of our intended seminary, I will alter my present testamentary arrangement from 4,000*l.* to 10,000*l.* for the Institution.*"

"'One thing,' said Mr. Eyre, 'strikes me: I know the mutual attachment which exists between you and your people at Walthamstow: if you think it right to stay and work with us, arrangements can easily be made for you to discharge the duties of tutor to our Institution, and yet retain your relation to Walthamstow, as when you were assistant tutor at Hoxton Academy.'

"I laid the matter before some of the friends at Walthamstow, and corresponded with Mr. Haldane; and the final result was, that Mr. Haldane's noble offer was respectfully declined, and I continued at Walthamstow.

"It is only requisite to add, on this part of the subject, active arrangements

were made by Mr. Eyre for the commencement of the seminary. He insisted on the lease of his own house being accepted for the purpose; his friends entered cordially into his measures; the time was arranged for the commencement; when, in January, February, and March of 1803, the Rev. John Eyre, and his devoted friends, Charles Townsend, Esq., and Edward Hanson, Esq., were all removed by death.

"Shortly after Mr. Eyre's funeral, the members of the little Institution met. The Rev. Matthew Wilks was chosen Secretary and Superintendent; Joseph Hardcastle, Esq., Treasurer; and the Institution commenced partially in the spring of 1803, and more fully after midsummer of that year."

Having thus entered upon his duties as Tutor, he fulfilled them with exemplary diligence and fidelity during the extended period of nearly forty-four years, to the evening preceding his death. For many years also, from 1825, Mr. Collison added to his ministerial labours of the morning and afternoon at Walthamstow, that of evening lecturer in the chapel at Well-street, Hackney; and his ministry was highly acceptable in both places. "His ministry in the pulpit," says one who knew him well, "especially about twenty years since, was exceedingly effective, and in the best sense popular. I retain the impression of many of his sermons, both at Walthamstow and, on Lord's day evenings, at Well-street, Hackney; they were remarkable for perspicuity and force, and rich in the application of scriptural truth. There was an energy and strength in his compositions and delivery seldom surpassed; and his exhibitions of Scripture incidents were unusually striking and appropriate. He was of a most ardent and affectionate disposition, and a kind and winning friend to the young."

Mr. Collison gave his whole heart to his students, to make them wise in the oracles of God; and he educated about *one hundred and fifty*, as ministers of the gospel of Jesus Christ. Their stations in the service of their Lord have been various: one of them has occupied, for

many years, an important post in Paris, exerting a beneficial influence in promoting evangelical religion in France; four have settled as faithful ministers of Christ in British Colonies; two have gone as missionaries to the heathen; while the others have been usefully employed in the work of the Saviour in London and different parts of England. Some of them have been greatly honoured by their positions and labours in the church of the Redeemer. Every serious person will admit, therefore, that if this devoted servant of Christ had existed for no other purpose, his life and labours would have merited the respect and admiration of the whole Christian world.

Numerous and weighty as were the public duties of Mr. Collison, by refraining from useless recreations and injurious self-indulgence, by his early rising, constant employment, habitual diligence, and wise economy of time, he was enabled to accomplish his various undertakings. Nor did he limit his services to these two departments of labour. He was a devoted servant of the kingdom of Christ in all its branches, especially of the Missionary Society, and one of its constantly present Directors. In 1810, he preached one of its Anniversary sermons. His heart was most deeply interested in the cause of the Redeemer throughout the world. In 1804 he was elected one of the Trustees of the *Evangelical Magazine*, the success of which he diligently laboured to promote. His vacations were generally filled with public engagements for the British and Foreign Bible Society, the Missionary Society, the Religious Tract Society, the Irish Evangelical Society, the Continental Society, the Home Missionary Society, and other of our great religious Institutions.

Mr. Collison was favoured with a robust frame, and he enjoyed a large measure of good health; but as age advanced, he began to feel its infirmities; these were increased by successive strokes, in the loss of three of his daughters by consumption. They had reached mature age; but his sorrows were alleviated by

their being decided disciples of the Redeemer. His vigorous constitution was considerably shaken after entering his sixty-third year; and as he had obtained assistance in the classics, by the services of the Rev. Samuel Ransom, one of his former students, that gentleman was engaged by the committee as Classical and Hebrew Tutor; in which service he has continued to their satisfaction.

Mr. Collison also contemplated, in the spring of 1834, seeking a colleague in his ministry, or retiring from Walthamstow; having relinquished his lectureship at Hackney, the church obtaining a settled minister. His views regarding this matter will be most clearly evident from the following, addressed to one of his deacons:—

“My dear Friend,—For the last year, and especially during the winter, I felt incipient disease making inroads on my health and strength. My attention has, therefore, been anxiously directed to some efficient provision for the people of my charge. At the first I thought the better plan would be to obtain some approved and excellent young minister as an assistant, for a season; and then, if his ministry should be acceptable, to retire entirely from pastoral duties, and devote my remaining days, if God should preserve my faculties, to the duties of the Theological Seminary, and to other things of a public nature. But I have found it very difficult to execute this plan. A minister might please myself, who might not be equally acceptable to my people. On the whole, the easiest and best way, so far as my observation goes, in similar circumstances, is for the retiring minister to vacate the pulpit, and leave to the church and congregation the free choice of a successor.

“As it was necessary for me to leave home for a few weeks, the Rev. Mr. — having been recommended to me, I thought it best to engage him for my pulpit during my absence for three Lord’s days; and after my return, if his ministry should be found acceptable, to lay the whole matter before my people, and if they

approved, Mr. — could then receive an invitation for a further period, as a candidate for the pastoral office. In case Mr. — should decline such a proposal, I have no intention of deserting my people, but of filling the pulpit until a suitable person may be presented to our attention. This is the shortest view, my dear friend, I can present to you of the state of my mind on this, to me, important subject.

“It is now nearly *forty years* since I entered your father’s hospitable house, as a supply to the then vacant pulpit. I have had monitory hints of a malady which may even suddenly terminate my life or my ministry. It would be criminal in me to disregard them. I am now running the sixth septennial course of that ministry; the seventh will, if life be spared, soon commence. I should like to spend that, if God permit, in exertions in the circle in which God has placed me, in connection with this Institution, and such other general operations for promoting the kingdom of Christ as Providence may present and allow me to perform: while I am fully persuaded, that an approved young minister, resident at Walthamstow, may do far more extensive good in the village and in the vicinity than I am able to effect.

“I have thus committed my thoughts to you, that they may be communicated to others. Assuring my dear friend that I am incapable of deserting my affectionate people: they were my first, they will be my last charge. I pray for them: it is a pleasure to me to do so; that the great Shepherd and Bishop of souls, may bless and send them a pastor after His own heart. If I live to see this, it will refresh my declining days, and often shall I hope to enjoy Christian fellowship with him and them together.”

Mr. Collison decided at length to resign his pastorate, though he continued his services occasionally until 1837; when he had the cordial satisfaction of seeing as his worthy successor, the Rev. Joseph John Freeman, after having returned from his dangerous labours as missionary at Madagascar.

Though retiring from the pastoral office, Mr. Collison did not relinquish the gospel ministry. He generally engaged once or twice in preaching on the Lord's day. He delighted to serve his old pupils settled in London; and he took the oversight of the church of the Rev. Dr. Reed, while he performed his delegation to the churches of America, for the Congregational Union of England and Wales. He had the satisfaction of seeing, a few years before his death, the freehold of the seminary purchased, and the premises enlarged, nearly the whole rebuilt, about three years ago, at an expense of about 6,000*l*. And the Committee then prevailed on him to sit for his portrait; which is now to be seen in the Library, with those of the Rev. Mr. Eyre, Rev. Mr. Wilks, E. Hanson, Esq., and C. Townsend, Esq.

Desirous of expressing their respect for their venerated Tutor, the ministers who had been his students, made a subscription to present him with a handsome piece of plate: but, on hearing of this intention, he requested that they would refrain from carrying out their plan; fearing that some could ill spare a contribution. He consented, however, to accept a watch; and, therefore, a valuable gold watch, bearing a suitable inscription, and a gold chain and key, were presented to him, October 29, 1845, by a deputation from their brethren, consisting of the Rev. Dr. Reed, Rev. T. Timpson, Rev. A. Jones, and Rev. C. Bateman.

Mr. Collison was enabled to fulfil his duties as tutor, with but little intermission, up to the day of his death. His last acts with his students, after lecturing in the morning, were on Friday evening, giving them their final appointment for the next sabbath. He retired to bed as usual; but never rose: for on the next morning he was seized with spasms, which, within an hour, baffled all relief, and about half-past eight o'clock he breathed out his spirit into the hands of his God and Saviour!

This melancholy event being made

known, a special meeting of the College Committee was called, and the following resolutions passed:—

“Resolved, 1. That the members of this Committee bow with devout and humble submission to the wise and holy dispensation of the Divine will, by which their revered friend, the Rev. George Collison, has been so suddenly removed from his labours to his rest.

“2. The Committee render glory to the God of all grace, who, in the youth of their departed friend, redeemed him from evil, and separated him to the gospel of his Son Jesus Christ; who enabled him, through an extended ministry, to commend the doctrine of the cross of Christ as the hope of fallen man, and to illustrate and enforce the doctrines which he preached by a holy and devoted life. The Committee cherish a devout thankfulness that his valuable life was spared to old age, and that his useful labours for the church of God were continued to his latest moments: they can never fail to hold his name in honour, and to cherish for his memory the warmest love and veneration.

“3. That the members of this Committee, being entrusted with the management of the Hackney Theological Seminary, feel impelled by a sense of justice, no less than of gratitude, to bear their willing testimony to the pre-eminent value and importance of the varied and disinterested labours rendered to this Institution by the Rev. George Collison for the extended period of *forty-three years*. They are gratified in recording, that, in the feebleness of its infancy, it was indebted to his fostering care; that to his last hour he laboured to promote its interests and efficiency; and that as its resident Tutor he was honoured by the Head of the church to prepare for the work of the ministry upwards of one hundred and fifty faithful pastors and evangelists, by whom he was alike respected and loved.

“4. That this Committee affectionately present to Miss Collison, the surviving and attached daughter of their departed

friend, the assurance of their Christian sympathy under this sudden and most afflicting bereavement, devoutly imploring on her behalf the unfailing consolations and support of God her Saviour.

5. That taking into consideration that the Rev. G. Collison was one of the founders of the seminary, and that he has been the Resident Tutor *forty-three* years, this Committee feel it due to his memory and to the Institution that the expenses of his funeral be defrayed by this society."

The funeral of Mr. Collison took place at Walthamstow, on Friday, the 12th of February, and was attended by the Treasurer, Secretary, seventeen members of the Committee, the Students, the relatives and personal friends of the deceased, and a Deputation from the London Missionary Society. The Rev. S. Ransom read the Scriptures, and prayed; an impressive address was delivered by the Rev. A. Tidman; and the solemn service was closed with prayer by the Rev. Dr. Cox.

The Directors of the London Missionary Society passed the following resolution:—

"Resolved, That this Board has received, with feelings of deep and solemn interest, the intelligence of the sudden decease of their beloved friend, and faithful coadjutor, the Rev. George Collison, the Resident Tutor of the Theological Seminary, Hackney. The Directors call to grateful remembrance the long course of years, during which he has been spared to promote the cause of the Saviour, by the ministry of the word, the efficient discharge of his duties as a tutor, and in numerous other branches of Christian enterprise; but especially do the members of this Board record their deep sense of the value of the long and ardent attachment of their departed brother to this Institution, by a diligent co-operation with its Board and its Committee for nearly *forty-four* years, and by having successfully trained many valuable missionaries, now engaged in actual service under the auspices of this Society.

"The Board hereby expresses its affectionate condolence with the members of Mr. Collison's family, and the body of

students under his tuition, in the loss which they have sustained: yet rejoices that their venerable friend was favoured with so large an amount of health and vigour, to the close of his active life, and was then admitted to the 'joy of his Lord,' with scarcely any visitation of physical suffering."

The following Resolution also was passed by the Committee of the Religious Tract Society:—"Resolved unanimously, That the Committee feel it their duty to record on their minutes the decease of the Rev. George Collison, one of the Founders of the Society, who was elected on its first committee on the 9th of May, 1799. His numerous engagements prevented, for many years, his continuance on the committee, but after the lapse of thirty-six years, he was, in 1836, again elected, and manifested much interest in the prosperity of the Institution. He was present on the 10th of September, 1844, when the Society's new building was opened for the business of the Institution, and took part in the interesting proceedings of the morning. He has rested from lengthened labour, and has doubtless entered into the joy of his Lord. The Committee sympathise with the family and extensive connexions of their departed friend, on this solemn, but to him happy, dispensation; and trust his removal will lead the members of the Society to feel more deeply the importance of active, devoted efforts, while it is called to-day."

From the length of this biographical sketch, a very small space is left for a review of the character of this exemplary servant of Christ. He was eminent for personal holiness: his integrity was undoubted; his reputation was untarnished; and no one charged him with any indiscretion! While he professed to be saved by Sovereign grace; to rely on the influence of the Holy Spirit; and to live by faith on the Son of God, as his only and all-sufficient Redeemer.

Mr. Collison was a respectable, if not a profound scholar: he was a sound divine; perfectly familiar with the Greek

Testament, in which he delighted to exercise his students; and he was not only their tutor, but their friend—and indeed their father.

In person, Mr. Collison was of a full size; having a countenance beaming with intelligence and kindness. His manners were those of a complete gentleman—dignified, courteous, and affable. Wherever he was known he was respected and loved. He married Miss Marshall, of Bridlington, and was an affectionate husband. Mrs. Collison died several years ago. His only surviving children are a son and a daughter; and Miss Collison enjoys the consolation of having largely contributed to the happiness of her father since the decease of her mother.

As a Protestant Dissenter, a Congregationalist, and a Pædobaptist, his convic-

tions were decided and his conduct consistent: but his spirit was unsectarian; and he enjoyed the friendship of many of the evangelical clergy of England and Scotland, as well as of the Baptists, and of both divisions of the Methodists. He was as humble and candid as he was wise; and greatly beloved by his ministerial brethren, who delighted to render him due honour.

In politics, Mr. Collison was a liberal, but not a party man. He zealously co-operated, in 1811, in the defeat of Lord Sidmouth's Bill; and rejoiced in the progress of free trade, especially in corn and the food of mankind. He hailed the advancement of civil and religious liberty in the British empire, as he was assured that this would contribute to hasten the glorious kingdom of the Lord our Saviour!

OUR LORD'S TEMPTATION IN THE WILDERNESS.

THE singular event, the record of which is contained Matt. iv. 1—11, occurred immediately after the baptism of the Saviour, and before the commencement of his public ministry. Few occurrences in his life are more remarkable, and full of instruction; and few, consequently, demand from us more careful attention. It is my design to explain, in the first place, the account given us by the evangelist of the event itself; and, in the second place, to state some of the practical lessons which it was intended to convey.

I. Let us seek to obtain a correct conception of the event recorded by the evangelist. The passage referred to contains an account, speaking generally, of a temptation which the devil, with equal presumption and folly, addressed to our Lord himself. My wish is to be as little controversial, and as practical, as possible; I therefore throw the substance of what I have to say into the form of remarks.

The first remark relates to the *scene* of the temptation: "Then was Jesus," says the historian, "led up by the Spirit,"—that is, by an impulse of the Spirit—

"into the wilderness, to be tempted of the devil."

Why was he led up into the wilderness? May it not be replied, that retirement and solitude were peculiarly adapted to the circumstances in which the Saviour was then placed? Previous to the commencement of any very important enterprise, we all feel the necessity for much and undisturbed reflection. We withdraw, accordingly, to a place where we are likely to be secure against intrusion,—feeling that the presence even of our most intimate friends would be unwelcome at a moment like this. At the precise time, to which the history in Matthew refers, our Lord was about to enter upon his public ministry. He had previously resided with his parents, and obtained support by the labour of his own hands; so that sufficient time and opportunity had not been enjoyed for that calm and deliberate reflection upon the manner in which he should commence and prosecute his mission which its infinite importance demanded. The solitude of a wilderness was obviously better adapted to this purpose than the bustle of a city,

the confusion of a shop, or even the comparative retirement of his chamber. He was, therefore, led up into the wilderness.

It is to be observed, further, that Divine wisdom was displayed in so arranging events, as to cause the temptation, to which we are about to refer, to assail our Lord in a wilderness. There can be no doubt that, when the tempter finds us alone—unsupported by the counsel, and encouragement, and warnings of our Christian friends, we are most likely to become the prey of his devices. Certain individuals have sung—and sweetly sung, it may be added,—the praise of solitude; but they have totally mistaken the matter. In regard to security, as well as on other accounts, two are better than one. When, in a time of peril, a number of Christians are found together, the understanding, and faith, and firmness, and spirituality of the whole become defensive armour for each; and the weaker believer, who might have stumbled and fallen had he been travelling alone, has found support in the friendly arm of his brother.

Our Lord, however, enjoyed no such support. The tempter found him in a wilderness; and the scene of his conflict renders his victory more signal and splendid.

The second remark relates to the subject of the temptation: "Then was JESUS led up into the wilderness to be tempted of the devil." How could Christ, it has been said, who was the Son of God, be accessible to temptation?

This is an old objection of the Unitarians. Since Christ was capable of being thus assailed by Satan, he must, therefore, be man, they allege, and not God. There is a mixture of truth and error in this objection; for the fact that our Lord was accessible to temptation does certainly prove that he had really the nature of man,—since "God cannot be tempted with evil;" but it fails to prove that he had no higher nature than that of man. The fact, recorded in this chapter by Matthew, does not militate against those who maintain the supreme Deity of Christ, but against those who deny

his true and proper humanity. Unitarians mistake the proper object of attack when they refer to this fact as at variance with our opinions. They ought to bring it to bear with all its force against those ancient heretics who maintained that the Saviour did not possess a real body, but the appearance of one merely. In a contest with the Docetæ the fact to which we refer might be of service to them; against us it is a pointless dart.

Since our blessed Lord possessed the entire human nature, he was manifestly as accessible to temptation as to the attacks of disease, or to the stroke of death. The wonderful constitution of his person,—comprising, as it did, both the Divine and human natures,—may be expected to throw some degree of obscurity over the subject; but I apprehend that, while we contemplate him as enduring temptation, we are to think of his human nature, and his human nature exclusively. It was as man that he was accessible to temptation; as man that he actually endured temptation; and as man that he triumphantly overcame it. Doubtless the hypostatical union, as theologians have called it, rendered it impossible for the human nature of our Lord to be vanquished in the hour of temptation; but his actual triumph is to be ascribed, not to the indwelling Deity, but to the anointing of the Holy Spirit, of which he had so recently become the subject.

The third remark relates to the *reasons* which may be supposed to have led to the *permission of the temptation*.

Here we can be at no loss, since the question is answered by the word of inspiration:—"It behoved him," says the apostle, "to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people: for in that he himself hath suffered, being tempted, he is able to succour them that are tempted."

We shall cease to imagine any mystery in this, if we admit that it was *as a man* that our Lord endured temptation; and that, consequently, the results of tempta-

tion, in reference to his human nature, must have been what they uniformly are. Now we know from experience, that nothing prompts us so powerfully to sympathise with others as the endurance of suffering in our own persons. And it may be observed, in general, that we feel most keenly for an individual whose afflictions most nearly resemble those that we have ourselves sustained. We enter more easily and entirely into their feelings, and more completely make their case our own. Constituted as man is, sufferings of some kind, in our own persons, seems almost essential to the existence of compassion. Even with natural tenderness of heart, an individual who had felt no pain himself would experience little pity even for those who are suffering under its fiercest assaults. The fountain might be full; but without the personal experience of pain, it would remain closed up. Our Lord "suffered, being tempted, that he might be a *merciful*, as well as a faithful, high priest." The trials he endured had the same tendency and influence upon the human nature of the Redeemer, though in personal union with the Divine, as they would have had upon that nature existing apart from the Divine. "He knows, from experience, the hearts of tempted sufferers; he knows what aid is necessary to preserve them from the power of the adversary; and suffering has rendered him, as man, prone to afford that aid."

Besides, let us not forget the additional confidence which the recollection of his temptations gives us, that his aid, in our time of trial, will not be withheld. This appears to be hinted at in the conclusion of the fourth chapter of the Epistle to the Hebrews: "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

It is difficult, or rather impossible, to divest ourselves of the feelings of our nature; and, therefore, under the pres-

sure of heavy affliction, we unburden our sorrows, with greater confidence of securing sympathy, to one who has undergone similar trials, than to a friend who has experienced nothing like them. And, in our supplications to the throne of grace, who has not felt the relief which is afforded by the thought that our great Intercessor was once the man of sorrows? and when to this is added the recollection that this man of sorrows is the mighty God, we are ready to exclaim, with the psalmist, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."—"The Lord of hosts is with us, the God of Jacob is our refuge!"

Finally; this temptation was permitted to befall our Lord, that his triumph over it might afford encouragement to his people, that they, also, when exposed to similar attacks, shall obtain the victory. On this part of the subject it is of special importance to remember the statement already made, that the actual triumph of our Lord is not to be ascribed to the union of the Divine with the human nature in his person. In that case his triumph would afford no such encouragement to us. The Saviour, let us not forget, triumphed as a man, by the anointing of that Spirit which he had received without measure. Now, since God has engaged to pour down the same Spirit upon us, in a measure adapted to our exigencies, we may rejoice in the confidence that in every encounter with the foe we shall be brought off victorious.

The fourth remark relates to the *particular form or manner* in which the devil made this attack upon our Lord.

This is a point of considerable difficulty—the full amount of which does not perhaps, at first sight, appear. It is a point, also, in reference to which different opinions have been formed by men distinguished by judgment and piety. It is, therefore, needless to add, that it becomes us to maintain our own with deference and modesty.

One preliminary remark may help to

guide to a right judgment in reference to this point, viz., that the passage, in Matthew, to which we now refer, is *the narrative of a real temptation sustained by the Saviour*. If this remark be well founded—and I see not how its truth can be denied—it must prove fatal, as it appears to me, to one mode of explaining the statements of the evangelist, though it has the sanction of great names for its support. The mode of explanation to which I allude is the following, viz., that the sacred writer records not an actual event, but describes a scene which was presented to the *fancy* of our Lord, during the hours of sleep, or vision. And, among those who hold this general sentiment, there exists a minor difference of opinion—some supposing that the whole is to be ascribed to the agency of Satan, and others to that of the Spirit of God. The latter imagine, of course, that the design of this illusory representation, seen in sleep or vision, was to exhibit Satan to our Lord as his most powerful opponent, and “to prefigure the difficulties by which this arch-apostate would aim to embarrass him in the execution of his mediatorial office.” It was, in fact, a Divine prophetic vision of the temptations by which he was to be assailed in the accomplishment of the work of human redemption.

Now, according to this view, it is not easy to see how Christ can be said, with any propriety, to have been tempted at all. If the representation, or vision, were from God—as the latter hypothesis supposes,—its object must have been to instruct and caution, not to tempt him, for “God tempteth no man.” And, if the representation, or vision, were from Satan, I am at a loss to conceive of anything which might render it proper to designate a mere illusory scene, called up to the mind of our Lord, in sleep, or in a vision—though it should be by diabolical agency—a *temptation*. Nothing can, I apprehend, be a temptation—in the sense in which the word is here used,—but a direct inducement to sin, presented to a person in full possession of his ordinary

control over all his powers both of body and mind.

And, if the words we are now considering are to be regarded as an inspired record of a real temptation, there are only two opinions which can be formed in reference to the event of which they speak. *The first* is,—that the devil presented himself personally and visibly to our Lord; and that the events spoken of in these verses literally happened just as they are described. *The second* is, that there was no personal and visible appearance of the devil to our Lord; that the whole description, which certainly appears to imply this, is to be regarded as a highly figurative mode of representing the suggestion by the tempter of a particular mode of conduct, (a mode of commencing his mission,) which he earnestly desired the Saviour to adopt, that the purposes of his mission might be defeated—a suggestion brought to the mind of our Lord in the same manner precisely in which his suggestions are conveyed to the minds of Christians generally; so that it may be truly, and with emphasis, said of our Divine example, as well as Redeemer, that he was in “all points tempted like as we are, yet without sin.”

A writer of some celebrity among us seems to regard the first of these hypotheses as scarcely worthy of notice. I have been constrained, by what appears to me overpowering evidence, to adopt it. The writer, to whom I have alluded, allows that in the way of suggestion the devil might urge the Saviour to turn stones into bread; but thinks that the subsequent narrative cannot be thus explained. I submit, however, that the entire narrative must either be taken literally, or figuratively;—that we cannot, with any appearance of consistency even, explain the temptation to turn stones into bread, and to cast himself from a pinnacle of the temple, in two such radically different ways.

The opinion, thus briefly exhibited, will be more fully unfolded hereafter. In the meantime it may be expedient to consider the formidable objections that lie in

the way of the literal interpretation of the narrative. *First*, it deprives the narrative of practical benefit to us; the Saviour not having, in this case, been tempted like as we are. *Secondly*, we are constrained to ask in what character, or form, or person, must the tempter have appeared? Not in his own proper person, or form,—that would manifestly have defeated the end he had in view. It is impossible to conceive that the Saviour could have listened to him for a moment, or that a temptation, presented by him, as the visible and avowed prince of darkness, would in fact have been a temptation at all. The devil must, then, have assumed another character or form—the form of a man, or of an angel of light. But, to assume that he has the power of doing this, is to take for granted a point of which we have no proof. Or, conceding that point, is it easy to conceive that the Saviour, after the second temptation especially, could have failed to become aware that he was in the presence of an enemy. And, if so, how can we suppose that he would have permitted himself to be carried by *that enemy* to the top of a mountain, without ascribing something like a want of caution to him who was in all respects an example to us? To imagine, as many have done, that he knew that the suggestions to transform the stones into bread, and to throw himself from a pinnacle of the temple, proceeded from the devil, is only another mode of saying that they were not temptations—not trials of the rectitude of his principles, and his determination to execute the great work intrusted to him, in the manner appointed by the Father. Nothing known to have emanated from that source can have been a *temptation to Him*. His Divine nature presents no difficulty against the supposition that, till the third suggestion was presented to him, he was ignorant of the source whence they all emanated. He must, as we have seen, have been ignorant of this, or they would not have been *temptations*; and he was ignorant of it in the same manner in which he was ignorant

of the day of judgment—that is, *as a man*; for as a man he encountered temptation, and vanquished it. *Thirdly*, if all these difficulties could be surmounted, we may add that the temple is said to have been so guarded that it is *scarcely* possible to conceive that the devil could have conveyed our Lord to the top of it but by miracle; and *quite* impossible to imagine that he could have shown him all the kingdoms of the world, and the glory of them, in *any other way*. And yet we have every reason to believe that the devil does not possess the power of working miracles; for our Lord invariably appealed to his works, in proof of his Divine mission; but, if diabolical agency be competent to the performance of a miracle, nothing can be more manifest than that a miracle is not of itself sufficient proof that the being who performs it came from God.

On all these accounts I am constrained to think that there was not, on this occasion, (as we have already said,) any visible and personal appearance of the tempter; that the statements of the evangelists are not to be literally understood; that the historian is to be regarded as describing—in that picturesque and dramatic form which is so common with the sacred writers—the suggestion, on the part of the enemy, to the mind of Christ, of certain modes or plans for commencing the great work of his mission—plans of which the devil earnestly desired the adoption, because they would have defeated the object of that mission. This interpretation has the great recommendation of exhibiting our Lord as tempted in the same manner in which his people are tempted: whereas, if the devil appeared in some visible form to the Saviour, *his* temptations and *ours* bear no resemblance to each other; and *his* triumph affords to us no ground of encouragement that *we* also shall be conquerors in the day of trial. I am well aware that the form of the narrative; that the dialogue which is said to have taken place between our Lord and Satan—and, especially, the statement that the Saviour was carried

from one place to another—are regarded by many wise and pious men as insuperable obstacles to the reception of that view of the meaning of the passage which I have attempted to give. At one period I thought so myself. I am now, however, fully convinced that it is safest to regard the whole—as this paper has done—as a highly figurative mode of representing suggestions made by Satan, to the mind of our Lord, in the same manner with that in which he conveys suggestions to our minds. The full import, as well as the propriety, of this view of the passage, will more fully appear as we unfold

The fifth remark, relates to the *particular temptations* which the devil presented to our Lord.

The first was a temptation to the abuse or perversion of the supernatural gifts with which he was endowed: “Command,” said the tempter, “that these stones be made bread.”

The power of working miracles was conferred upon our Lord for the sole purpose of demonstrating the Divinity of his mission. To have employed that power, therefore, in providing for his personal wants, or in ministering to his personal aggrandisement, would have been not the use but the abuse of it. And yet, when destitute of food—especially when he had remained destitute of it so long, and had no prospect of a speedy supply—there was room for the inquiry, on the part of the *Man* Christ Jesus, whether it might not be allowable to draw upon his miraculous power to that extent at least, that would meet the present exigence. He was seeking preparation of mind for his great work. It was essential to the good of man, and the glory of God, that he should be sustained. Ordinary supplies had failed. Might he not, then, adopt the suggestion of the devil, and command the stones to become bread? The mode of relief recommended by the tempter had much to recommend it. He could not, however, have acted on the suggestion without adding to a perversion of his miraculous

power, the sin of mistrusting the providence and care of God: for, since he was in the path of duty, there was sufficient ground for confidence that God, who has promised to his people that their bread shall be given them, and their water made sure, would provide necessary supplies, or continue to sustain his bodily frame—as he had done during the previous forty days—without any nourishment at all. He recollected the language of God to Israel of old—language which implies that, when ordinary means fail, he both can, and will, resort to extraordinary measures for the support of his people; and with this sacred recollection he quenched the fiery darts of the wicked one. He resolved to commit himself into the hands of his Father, and to encounter death, even in one of its most horrible forms, rather than prostitute to private purposes the important trust which, to secure important public ones, he had committed to him.

The two following suggestions were temptations to proceed in an unauthorized manner in the commencement and prosecution of his mission. Sufficient ground existed for believing that the predicted Messiah would be “despised and rejected of men,” and that the Divine intention—in harmony with the whole of the previous conduct of God—in regard to him, was that the evidence of his Divine mission should be gradually unfolded;—that the sun should not at once burst forth upon the Jews with meridian splendour, but shine more and more unto the perfect day. Human reason, however, might have deemed it probable, or even certain, that the great object of the Saviour's mission would be far more likely to be secured, if he should appear in the world with the splendour of an earthly monarch; and commence his public ministry by a display of miraculous power so extraordinary as to convince even the most sceptical, were that possible, that he was, indeed, the Messiah, the Son of the Blessed!

The devil endeavoured, accordingly, to insinuate such thoughts and purposes into the Saviour's mind, and to induce

him to act upon them. The first of these two temptations was a vivid suggestion, to the mind of the Saviour, of the powerful impression which would be made upon the minds of the Jews, if he were to cast himself down from a pinnacle of the temple, in the sight of all, and without sustaining any injury: "Then the devil taketh him up into the holy city, and setteth him upon a pinnacle of the temple;" that is, not literally—for I do not imagine that they actually left the wilderness; but the devil conveyed him to a pinnacle of the temple in imagination; he led the Saviour to conceive of himself as there,—and to reflect upon the effect which the act of casting himself down in their midst, would have upon the Jews. And to induce him to act on this suggestion, *i.e.*, actually to go to the pinnacle, and cast himself from it, he quoted a passage of Scripture which seemed to promise him preservation in the adventurous attempt. You may do it with safety, he in effect said, for "It is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Now, we must not forget that this temptation was of a very insidious nature; for, as it has been justly observed, the Jews, "from a mistaken interpretation of some of the prophecies concerning Christ, had concluded that he would descend suddenly in visible majesty from the clouds of heaven, and make his first public appearance in the temple of Jerusalem."—"His visible descent was probably the sign from heaven which they so frequently demanded from him afterwards, and which they regarded as essential to the attestation of his commission."

It was not possible for temptation to succeed in the case of our Lord; yet the devil certainly adopted the most effectual means to insure success by suggesting to him the propriety of thus casting himself from the temple, and giving them the signs they desired. To have done this, however, would have been "tempting God," *i.e.*, putting his care, and good-

ness, and power, to unnecessary—and, therefore, improper—proof. In quoting the words of Scripture, the tempter had omitted the very important clause—He shall keep thee "*in all thy ways*;"—a clause which implies that we have no ground to expect the accomplishment of the promise, except when we are in the path of duty; and since our Lord knew that he had no command to expose himself to such imminent peril; but that, on the contrary, it was the will of the Father that his mission should be commenced in a different manner—he repelled the temptation by another passage of Scripture—a passage which it will be well for us ever to bear in mind—"It is written again, 'Thou shalt not tempt the Lord thy God.'"

Baffled in both these attempts, and rendered outrageous by defeat, the devil proceeds to make his last grand assault upon our Lord. He presented to his imagination a seductive representation of the glories of temporal dominion, "He took him up into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them;" that is, as I understand the words—as in the former case—he succeeded, by the aid of those infernal arts which he well knows how to employ, in conveying to his imagination as lively a conception of the splendour, and magnificence, and glory of the world, as he could possibly have possessed, had he actually taken him to the top of a lofty mountain, commanding a view of the whole. In addition to this, he probably also suggested to his mind that the actual possession of all this glory would at once secure for him a cordial reception by the Jews, and render the speedy and universal extension of the gospel absolutely certain. And, having thus cautiously endeavoured to kindle the desire of earthly splendour—a desire which there did not seem to be wanting important considerations to excuse, and even to hallow; he ventured at length to disclose the horrible condition on which this glory was to be enjoyed, "All these things will I give thee, if thou

wilt fall down and worship me." Now, however, had Satan, as he often does, defeated his own purposes; for, as Professor Scott most justly observes, "With all the craft, and policy, and natural sagacity, which Satan possesses, he is the most foolish, because the most wicked, being in the universe." He had flashed conviction into the mind of the Saviour that all the plans, in reference to the commencement and prosecution of his work, which had passed before him, had been presented to his imagination by the enemy of all righteousness; and, therefore, he no longer continued to reason with him. He might have disputed his power to accomplish his promise; but Satan is not to be argued with, but rebuked, and fled from. Our Lord accordingly repelled the horrible suggestion of worshipping any created being—and more especially Satan—with the unspeakable disdain which it merits. He said to him, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

II. I am to remind the reader of some of the important practical lessons which the subject is adapted to teach.

First, We learn that God sometimes prepares his people to serve him, in the discharge of important and difficult duties, by grievous trials and temptations.

Before we enter into any important engagement we feel, as already stated, the necessity of retirement and reflection; that we may consider what is the best method of procedure; calculate the difficulties and dangers of the enterprise; measure our own strength with that which is manifestly requisite for the discharge of the work;—and especially that we may enjoy an opportunity of engaging on our behalf, by fervent and persevering prayer, the blessing of Him who, however incompetent we may be to the task, can impart any measure of wisdom and of strength which the services to which we expect to be called may require.

Now, it is in these seasons of retirement that we are especially exposed to the assaults of the tempter. He is fully

aware of the importance of endeavouring to distract our minds;—of sending us into the field of service unprepared for duty by calm consideration and fervent prayer; and therefore he assails us as he did our Lord; and, by the grace of God, he fails in the case of the servant, as he did in that of his Master. The fierce onsets of the adversary produce a deeper conviction of weakness and danger; they add to the importunity of prayer: and Satan has the mortification of perceiving that he has been the indirect means of polishing a shaft which is to be used against himself—of giving stability to a cause which he intended to subvert and destroy.

Secondly, The subject teaches us that we shall have no cause for astonishment even though we should see Christians tempted to commit the most horrible sins, since our Lord was tempted to ambition and idolatry. We may add, also, that, though the occurrence of such temptations must prove the source of bitter distress, it should not excite any apprehensions in regard to the reality of our Christian character. It is not uncommon for eminent believers to be thus assailed; and some have written bitter things against themselves on this account. They have done so, however, without sufficient reason. It should never be forgotten that *character* is developed, not by the suggestions which the tempter endeavours to intrude into our minds, but by the reception we give to them. Improper modes of conducting his mission were presented, by Satan, to the imagination of the Holy and Just One. They were contemplated by him; but, as they did not secure the concurrence of his mind, they produced no stain of defilement. The conception of crime may in like manner be awakened in the mind of a believer. Satan may prompt him to cherish that conception, and to act upon it. But as long as the conception is not cherished—as long as the mind endeavours to repel and cast it out as an accursed thing, so long does it retain its purity.

Thirdly, We learn from this subject that the sword of the Spirit, which is the word of God, is the best instrument we can employ for repelling the assaults of the adversary.

This was the instrument to which our Lord and Master resorted. He baffled and confounded the enemy by the words of eternal truth. Now, it may be well to remember, that, to secure the same happy result in our case, a superficial acquaintance with the word of God is not sufficient. The devil is too wise to tempt an experienced Christian, in the first instance at least, to anything that is grossly and palpably wrong. He begins, generally at least, by suggesting conduct, in defence of which it might be possible to produce at least apparent argument; and he sometimes, as in the case of our Lord, twists Scripture to his own purpose, so as to cause it to appear to sanction the very conduct which he wishes us to adopt. To repel the attacks of such an adversary, perhaps I may say, the ordinary attainments of Christians—much lower as they are than they ought to be, through negligence—can scarcely be expected to be sufficient. We must be mighty in the Scripture. It must dwell in our hearts, and, by constant study, in our memories; and then it will supply us with arms to resist the enemy—arms which he cannot withstand, and before which he will be compelled to flee.

Fourthly, We learn that we must not resort to unlawful or questionable means to rescue ourselves from suffering or danger—but, committing ourselves to God, rely upon his power and providence for deliverance. In a season of commercial embarrassment, under the burden of poverty, and when smarting under the rod of oppression, there may be strong temptation to do this. But, in all these cases, the conduct of the Christian should be marked by unbending integrity. No questionable means must be resorted to to sustain a falling credit, to vindicate an aspersed character. Reproach, and poverty, and oppression, and ruin must be submitted to, if we cannot save our-

selves by measures which conscience and Scripture, and the Judge on the great white Throne will approve. No doubt such submission demands firmness, but let us remember the conduct of our Lord. He refused to work a miracle for his support in the deepest exigence.

Fifthly, We learn that we must not rashly expose ourselves to danger in the confidence that Divine protection will be afforded. When, indeed, duty calls him to do it, the motto of the Christian is, "Onwards,"—the Lord will protect. Though the heathen rage, and the kingdoms be moved, the Lord of Hosts is with us, the God of Jacob is our refuge. But when we rush uncalled into danger, to look for Divine protection is not faith, but presumption. It is to tempt the Lord our God. He *may* indeed afford assistance, but we have no right to expect it. We most unwarrantably put his power and grace to a trial to which they ought not to have been subjected. And, were we to fall, his faithfulness would remain unimpeached.

Sixthly, We learn that every suggestion possessing a tendency to diminish our holy reverence for the character and authority of God, must be diabolical in its origin. The tempter had no sooner uttered the words, "All these things will I give thee, if thou wilt fall down and worship me," than the Saviour replied, "Get thee hence, Satan." The source from which that suggestion proceeded—whatever might be the case with the others—could not be mistaken. Let us parley with no temptation which tends to undermine the Divine authority. It had its primary origin in hell. Get thee hence, Satan, is the treatment we should give to it.

Finally: We learn from this subject our deep obligations to the grace of our Redeemer. He condescended to be tempted, as well as to bleed and die for us. Let the love which this conduct displays, teach us "to deny all ungodliness and worldly lusts, and to live righteously, soberly, and godly in this evil world."

GEORGE PAYNE.

THE INWARD WITNESS TO THE TRUTH OF THE GOSPEL.

THE gospel is God's testimony concerning the person and work of his Son, the belief of which is indispensable to purity and peace in both worlds,—in that which is now, and in that which is to come. It was originally proclaimed to men by messengers who had received an especial commission from God himself, and who gave decided proof that it was virtually the testimony of God;—God bore them “witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost.” The appropriate proof of the Divine origin of the testimony they delivered, is derived from the miracles they were enabled to work, “Ye sent unto John,” said our Lord, “and he bare witness unto the truth.” “But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, *bear witness of me, that the Father hath sent me.*” Tendencies are displaying themselves (not difficult to be accounted for, though greatly to be regretted) in certain quarters, to undervalue the whole of the “External Evidences” of the Divine origin of Christianity. No man, however, who carefully weighs the words I have quoted, as well as others of equivalent import,—and who recollects that the decision of the question concerning His Messiahship was placed, by our Lord himself, on the fact of his resurrection from the dead, that is, on the evidence of miracles, will permit himself to do this. Whatever importance we attach to the “Internal Evidences,” we must not allow any noxious influence from Germany—and I believe a vast amount of such influence *is* emanating from that country—to rob us of one of the sheet-anchors of our hope. It is a sufficient reply to the pigmy Kants and Fichtes of this country, “Our Master rests the proof of his Divine mission on his works, and that is enough for us.”

Still the internal evidence—and especi-

ally that *species* of it to which I am about to call the attention of the reader—can scarcely be appreciated too highly. “He that believeth on the Son of God,” says the apostle, “hath the witness in himself.” Two or three questions occur here, which it may be useful to consider. “What is the *thing*, or *fact*, witnessed of?” “What is the *witness* that bears testimony to it?” “*How* does its testimony yield support to it?”

The *first* question is, “What is the thing, or fact, witnessed of?”

A very common opinion is—that it is personal and saving interest in the blessings of salvation. “A believer,” it is said—the words being very loosely paraphrased,—“has evidence in himself that he is in a state of salvation.” This appears to me an obvious mistake. The thing witnessed of, is the truth of God's record—of the great and radical doctrine of Christianity, that God gives to men eternal life in, or through, his Son. In short, the witness, of which we have yet to speak, attests—that is, directly—neither a man's faith in the gospel, nor his interest in the blessings of the gospel, but *the truth* of the gospel. It furnishes evidence which nothing can gainsay, that God gives to men eternal life, and that this life is in his Son.

The context proves the correctness of the preceding statements. In the 8th verse, (for obvious reasons I do not refer to the 7th verse; nor can I ask space to explain the three terms—the spirit, the water, and the blood,) three other witnesses are spoken of—the spirit, the water, and the blood; but witnesses *of* what? or *to* what? I ask. Not surely to the personal interest of any man in the blessings of salvation, but to the truth of the gospel, either as summed up in the words of the 5th verse, “Jesus is the Son of God,”—or of the 11th verse, “This is the record that God hath given to us eternal life, and this life is in his Son.”

Hence the Apostle says, at the close of the 8th verse, "and these three agree in one,"—that is, unite in their testimony that eternal life is God's gracious gift to man in, or through, his Son Jesus Christ.

The *second* question is, "What is that witness which a man has in himself of the truth of the gospel testimony?" It may be well to remind the reader, before we attempt a reply to the question, that the noun, rendered "witness," in the 6th, and former part of the 10th verses,—and "record," in the latter part of the 10th and 11th verses, is the same. It ought most certainly to be translated in the same manner; and, in each of the cases, *witness* or *testimony*. "This is the *witness* or *testimony* of God," verse 9th, that is, that which he has declared, "He that believeth not God hath made him a liar, because he believeth not the *witness*, or *testimony*,"—that is, that which he hath declared—"that God gave of his Son," verse 10th. A similar statement may also be made concerning the participles occurring in the preceding verses.

The assertion, then, of the Apostle now under remark is,—that he that believeth on the Son of God hath the witness, or testimony, to the truth of the gospel in himself. Still the assertion has some difficulty connected with it; for, in the strict sense of the word, *testimony* cannot be said to be in the man, or in the mind, at all. To relieve themselves from its pressure, some have proposed to take the word "witness," in the 10th verse, in the loose sense of "evidence." The meaning then brought out by the words would be as follows: "He that believeth on the Son of God," hath "evidence" in himself of the truth of God's testimony concerning his Son. And, beyond all question, this rendering of the passage expresses—as we shall shortly see—a very important truth; yet it admits of strong doubt whether it is the precise truth expressed in the passage. No case, I believe, can be found of the use of the term, translated "witness," in the sense of *evidence*, either in the writings

of John or in the whole of the New Testament.

I incline, therefore, to think with McKnight, and others, that the term *witness*, that is, *testimony*, is here to be taken metonymically for the thing testified of. He that believeth on the Son of God hath the thing testified of in himself. Now it will be remembered, that *this thing* is the blessing of eternal life, of which the record of God speaks; for this is His record, that He hath given to us eternal life, and this life is in his Son. The assertion of the apostle is, then, that every believer on the Son of God is in the actual possession of eternal life.

But, as some will be disposed to inquire, can this be true? Eternal life is the blessedness and glory of heaven, of which, though the Christian may have the most confident *assurance*, he cannot have the actual *possession*. This is surely a very incautious assertion. "He that believeth on the Son," said our Lord, "*hath everlasting life*." The language seems to mean more than that he *shall* have it. Again, "It *is* life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "These things," says the beloved disciple, "have I written unto you that believe on the name of the Son of God, that ye may know that ye *have* eternal life." Without doubt the blessedness and glory of heaven is the perfection of eternal life, and is, therefore, apt, by a very common principle, to appropriate to itself the name; but every Christian *has* eternal life. By the sovereign grace of God he has been quickened to a life which will endure throughout eternity; for whoso eateth the flesh and drinketh the blood of the Son of God, shall never die. In common with the Psalmist, indeed, we talk of "grace and glory;" and, without care, we might be led to think of the two as distinct the one from the other. Yet what is grace but glory begun, and what is glory but grace consummated? Grace is the bud; glory is that bud expanded into the full-blown flower. Grace is the ear; glory is the

full corn in the ear. Grace is the first light of the morning breaking over the distant hills; glory is the full splendour of the meridian sun: "Whoso drinketh of the water that I shall give him," said our Lord, "shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

It is of importance to remember the *essential* identity of the regenerated and glorified life of the people of God,—that the *elements* of the life, the great sources of enjoyment, are the same. Comparatively *unimportant* differences there may be even in the *kind* of life; but the main difference will be found to be one of degree. In the heavenly state knowledge will be more perfect; love more intense; communion with God more intimate; devotion of all our powers to him more complete than in the present. All this will necessarily bring with it more exalted happiness—and happiness which we cannot but intensely desire; but the life of heaven emphatically consists in perfect conformity to God. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall *be like* him, for we shall see him as he is." Regeneration impresses the Divine image upon the soul of man in the present world. Its light may at times be somewhat dim, but it never can be extinguished, and in the world to come it will shine on, and shine with eternally increasing splendour.

The *third* question is, "How does this 'witness' bear testimony to the truth of God's record concerning his Son?"

To perceive this clearly, it will be necessary to bear steadily in mind what the record of God is. We cannot mistake here. "This," says the Apostle, "is the 'record' or testimony that God gave of his Son—that God hath given to us eternal life, and this life is in," or through, "his Son." Of the truth of this testimony, three on earth—the spirit, the water, and the blood, bear witness. There is, however, another witness. He that believeth hath evidence in himself of the truth of

the record—evidence of the most conclusive nature,—for he *has* the very blessing which the record says God gives to men, and he has received it in the very way in which the record says it is to be enjoyed; he *has* eternal life, and he has obtained it by faith in Christ; how then can he possibly doubt the truth of the record? Suppose that, in a time of scarcity, an affluent individual were to promise relief to all who might choose to apply to him; and that a person, needing aid, should seek and obtain it to the full extent of his necessities; he would have, in himself, a witness that the promise was not a delusive one; and if any incredulous or evil-minded person should seek to persuade him, either that no such promise had been made, or, if so, that it was a false promise, he would naturally and very properly reply, "I am sure that the promise is *not* false; for I have personally applied to him, and have in my possession that very thing that he had engaged to bestow." Such is the happy position of the Christian. He has believed in Christ, and, through him, has received that eternal life which the divine record promises to all who are in the Son. Suppose, then, an assault should be made upon his faith. Suppose he should be told, by an infidel, that the gospel in which he puts such implicit confidence, is a fable, that God has promised eternal life to no man; or, if he has, that, like a man, he will lie; might he not reply, "I am confident the gospel is no fable. I have a witness in myself against the impious assertion. I have the evidence of consciousness that the promiser is the God of Truth, and that he gives eternal life to those who believe,—for I *have* it, and I obtained it by faith?"

Now, when a man has this evidence of the truth of the gospel strong within him, little danger is there of his becoming entangled in the mazes of scepticism, or even of doubt. You cannot reason a man out of his feelings. Were a reader of this paper suffering an attack of violent pain, and were others to argue ever so plausibly that it is impossible, from

the structure of the human frame, that such a pain should exist, little likely is it they would convince him that he did not suffer it,—that he was deceiving himself, and that there was nothing at all the matter with him. So, when a man has the witness in himself, he will be unmoved by a thousand cavils of the sneerer and the sceptic. They tell him one thing; his feelings tell him another. They tell him that the record of God is false, his consciousness tells him it is true; and, to all declarations to the contrary, he will give as little heed as to the assertions of a man who should tell him that the sun is blotted from the face of nature, while he sees it pursuing its path through the heavens with cloudless splendour.

We may gather, from the preceding statements, a powerful motive to aspire after eminent attainments in holiness. Eternal life is, in fact, personal sanctifi-

cation in the generic sense of the term, or separation from sin and its consequences. The more entirely we are delivered from sin in its guilt and pollution, the stronger will be our faith in the gospel. Some professing Christians are prone to doubt the truth of God's record. It cannot be otherwise; it ought not to be otherwise. Having little of the life of God in their souls, they have, on that account, imperfect evidence of the truth of God's record; and they must seek to have the lacking evidence supplied ere they can expect to give their doubts and fears to the wind. Let them aim, by meditation and prayer, to bring divine and sanctifying truth into more intimate and powerful contact with their minds—to grow in holy love to God and man, and soon will they lose all doubt, both of the truth of the gospel, and of their own interest in its blessings.

G. P.

THE LATE-HOUR SYSTEM IN BUSINESS.

The Present System of Late Hours of Business considered in Relation to the Injury it does to the Cause of Christianity, or as a Drawback to the Progress of Christ's Kingdom upon Earth.

THOUGH this subject has occupied a considerable share of public attention of late, yet I fear the great responsibility that devolves upon professing Christians in relation to it has not been sufficiently considered.

I will merely instance a few of the evils of the present late-hour system, which I consider *particularly demand* the attention of those zealous in the cause of Christianity:—

1st.—The present system keeps nearly all who are engaged in retail shops at work from fifteen to seventeen hours per day, particularly the druggists and drapers, and not only so engrosses the *mind* with *business* that it takes away nearly all desire for religious exercises, and so debilitates the body that those who are its victims cannot even on the sabbath engage in the great work for which man was sent into the world—the *glorifying of*

God in the work of converting men to Christianity.

2nd.—Its debilitating effects are so great, that it not only leads many into dissipation, but it also drives numbers to *seek fresh air on the sabbath*, thereby preventing them from attending the house of God.

3rd.—It throws *many* into a miserable and untimely grave, in proof of which it is a most rare thing, especially in large cities, to meet with either an assistant druggist or draper above forty-five years of age.

For further proof of the above statements, *vide* the Report of Medical Evidence given before the House of Commons on the Factories' Bill of 1832, and also Davis's *Prize Essay* on the Evils of the Late-hour System, published by the Drapers' Association.

We, as Christians, allow that man was

never destined to spend the whole of his time about the body and that which perisheth, but rather that *the chief end* of man's creation was to glorify God; yet, whether we are employers or purchasers, (unless we raise our voice and influence against it,) we are patronising a system which is annually the cause of the *eternal ruin* of numbers of our fellow-countrymen, which tends directly to promote vice,—which *injures* those who possess anything of a *moral or religious character*,—which hinders the cultivation of every virtue,—which makes men more sordid and more worldly—and which leads to the continued *violation* of the *fourth commandment*. These charges we shall do well to consider and ponder, for the system which produces such evils never could have sprung up suddenly, but has grown by slow and imperceptible degrees; but we must break it off at once, as we would any other evil; for, though sin may grow upon us by degrees, we must give it up at once, or *Satan* will never let us go.

We all, then, must do our part. Christian employers, you have the greatest responsibility upon your shoulders. The excuse of some, that it is necessary to obtain a comfortable living, may do for the man of the world, but it will not do for you; you must place more confidence in God than this: if you will only trust in him, he will guide your affairs for you, and all depending upon you, with a kind and merciful hand; only you must place implicit confidence in him.

Having investigated, from the above works, the evils of the system, I cannot believe that any man of just, honourable, and religious feeling, can wish to prosper at the *expense* of the *morals, health, and happiness* of those who, from less favourable circumstances than he is in, are obliged to labour in his service.

An eminent draper, at one of the meetings of the Metropolitan Drapers' Association, said—"If I thought I was living to injure my fellow-Christians—if I thought oppression marked my steps in life, I should hope that God would take from

me all I obtained." And not only every Christian, but every man who has a conscience, must adopt this sentiment as his own.

In the first verse of the fourth chapter of Colossians, the apostle Paul charges Christian masters to give unto their servants that which is just and equal, knowing that they also have a Master in heaven. Here, then, is the highest Christian authority for calling upon you to shun a system bearing upon its very face the name injustice, and productive of such truly lamentable results.

But upon the Christian public much depends; for if you would not shop late, the shops would not be open late. It is a spirit of procrastination on your part that is the great supporter of the present system. You leave everything to the last moment: but as you would break yourselves of the spirit of procrastinating in regard to your spiritual affairs, so break yourselves of the spirit of procrastinating in worldly affairs.

Again; we all shall have the satisfaction in seeing, as the result of a change, that the glorious doctrine of salvation by Christ will be better known—that men will attend more to spiritual affairs, and that we shall not be so engrossed with the grovelling affairs of this world.

Before concluding, I would simply reply to the argument too often brought against a change—that a bad use will be made of any time allowed by an amelioration of the present hours. Now if experience in the majority of cases did not contradict this, it would be uncharitable to believe it without positive experience that it was so; but experience does contradict it. All the large drapers who have adopted the improvement come forward to state, that the more liberty you give the better the servant. Mr. Hitchcock, of St. Paul's Churchyard, with about one hundred hands, is noted in London and the country to have the best set of young men. *Why?* Because he is a good master: he attends to the worldly affairs of the young men in his employ more than almost any other mas-

ter: but he does not content himself there; he attends to their spiritual affairs, and has a chaplain to read prayers night and morning.

But the advocates of this argument against the system almost always allow

that some are the better for the change. I contend, then, that if one soul is saved, it is a sufficient proof of the utility of the improved plan; and if not one soul was saved, I should yet say a change was only a matter of duty.

J. U.

A WORD FOR THE PRAYER-MEETING FOR 1848.

SOME who read this title will perhaps say it is an "old subject," and will pass it by. Yet it is hoped that the majority of those who peruse this book, will spare a little time to read and think upon this "old subject."

It will be unnecessary to insist upon the benefit either of secret, social, or public prayer—all Christians feel its blessedness.

The man who lives in the daily, yea, ceaseless exercise of prayer, feels within a strength imparted which enables him faithfully to discharge his duties, and firmly to resist the influence of evil—for God is with him.

The household which assembles morning and evening at the family altar experiences the blessing and protection of God.

So in the church where the spirit of prayer is a real living principle, the ministry prospers, the pastor and people live loving and helping one another.

To an attentive observer, the prayer-meeting is a sort of pulse, by which he may often obtain a fair knowledge of the health of a church; for where the life-blood of true religion flows in all its healthy fulness, there the members delight to meet together to join in the exercise of prayer and praise.

It is to those Christians who are never

to be seen at the prayer-meeting that these words are affectionately addressed; this question is asked, Why are you not to be seen there?

It is impossible to know how every family is situated. All have their own peculiar difficulties and cares. Yet we cannot help learning many a true lesson from observation; and we feel that the disposition will provide the means.

We have seen the man of business there, and even some of the young men employed by him.

We have seen the mother of a large family there. In neither instance were the respective duties violated or neglected.

Many honourable examples are to be found in most churches. Would that they were less uncommon. Ought they not to be? Is it wrong to infer from such cases, that it is *not* the press of business, nor the greatness of family duties, that present obstacles, but the want of the willing heart, without which no needful arrangement will be made—no sacrifice be submitted to.

You own the importance of these meetings. Would that you felt it more. Your minister is expected always to be there, and you would greatly wonder if you heard that he ever neglected to attend.

A WORD FROM JEREMY TAYLOR TO THE PERSECUTORS OF DR. HAMPDEN.

THE TRINITY.

HE who goes about to speak of the mystery of the Trinity, and does it by words, and names of man's invention; talking

of essences, and existences, hypostases, and personalities, priority in co-equality, and unity in pluralities, may amuse himself, and build a tabernacle in his head,

and talk something—he knows not what; but the renewed man, that feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption—in whose heart the love of the

Spirit of God is shed abroad—this man, though he understand nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity.

Poetry.

HYMN AT THE COMMENCEMENT OF WORSHIP.

BY THE REV JONATHAN EVANS,

Author of "Hark! the voice of Love and Mercy."

WHENE'ER we assemble to pray,
This question should ne'er be forgot,
Let each with humility say,
"Is Jesus among us or not?"

What's hearing the word of his grace,
Though Paul or Apollos should preach?
If Jesus be not in the place,
The sermon our hearts cannot reach.

If Jesus his presence withhold,
Our hearts are as lifeless as clay,
Our spirits quite languid and cold:
"Is Jesus among us to-day?"

No ordinance, sure, can be sweet,
Or profit afford to the heart,
If Jesus with us do not meet,
And blessings divinely impart.

Since all things on Jesus depend,
This question should ne'er be forgot,—

"Is Jesus my covenant friend?
Is Jesus among us or not?"

PARTING HYMN AT THE CLOSE OF THE SABBATH.

JESUS! in thy dear name we meet,
And in thy name we now depart:
Oh let us not thy word forget;
Engrave it on our inmost heart:
Rich in all wisdom there to dwell—
The germ of every holy thought;
'Gainst sin a never-failing spell;
A charm with matchless blessings fraught.

And till the season shall return
That calls us round thy throne to pray,
Still may our hearts within us burn
To hear thy converse by the way.

New mysteries may our faith explore,
While richest treasures feast the mind,—
Sweeter than HYBLA's honey'd store,
More precious than the gold of IND.

J. S

Foleshill.

Review of Books.

THE PILGRIM'S PROGRESS, from this World to that which is to come. Delivered under the similitude of a Dream. Wherein is discovered the manner of his setting out; his dangerous journey, and safe arrival at the desired country. By JOHN BUNYAN, accurately printed from the First Edition, with notices of all the subsequent additions and alterations made by the Author himself. Edited for the Hanserd Knolly's Society, with an Introduction, by GEORGE OFFOR. 8vo. pp. 560.

J. Haddon, Castle-street, Finsbury.

THE interest connected with the author of "The Pilgrim's Progress" can never expire, while piety and genius have any existence in our world. We have felt indebted to every writer who has contributed to throw light upon the life and labours of

this remarkable man, and especially upon the extraordinary production upon which his fame chiefly depends. We have not been insensible even of the value of such labours as those of Dr. Southey, though he never understood the character he attempted to portray. Still he threw a few glimmerings of light upon certain literary questions connected with Bunyan's eventful story, of which we would not be unmindful. Had he better known the mysteries of the spiritual life, and sympathized more deeply with the victims of priestly persecution, he would have done ampler justice to the memory of Bunyan.

We cannot, however, thus speak of "The Life and Times" of Bunyan, by our esteemed friend, the Rev. Robert Philip. No criticisms to which it can be subjected will deprive it of the great merits which

pertain to it. And no other work extant contains one half the information respecting Bunyan to be found in it. It would be the height of ingratitude, in the progress of critical inquiry, and aided by the lights which Mr. Philip has supplied, to depreciate the value of labours which all candid men will be ready duly to estimate.

After making these observations, we shall not be mistaken by our friend, when we say that we regret his change of opinion, recently expressed, on the subject of the scene where the *Pilgrim's Progress* was produced. Our regret arises from the slender evidence upon which he suffered his former convictions to be overborne, and from the somewhat pertinacious manner in which he sought to sustain a feeble theory. That Bedford Jail was the place in which the *Pilgrim* was written, we have never doubted; and, if any doubts could have existed with the facts before our mind, they must all have been dissipated by the conclusive evidence, and the not less conclusive reasonings, of Mr. Ofor. We wish he had been a little less severe in his criticisms of Mr. Philip, who, after all, did noble service to the character of his chosen hero. Some of these criticisms are in bad taste, to say the least, and but ill comport with that regard which he professes to cherish for his friend and neighbour, and which are due to the first biographer of Bunyan, who ever did anything like justice to his pre-eminent genius and worth.

Truth, however, constrains us to acknowledge that Mr. Ofor has furnished a most interesting introduction to a reprint of Bunyan's *first edition* of his great work. It has a dash of bitterness running through it which we could wish to see extracted; but it is an invaluable document; and is worthy of an author who has spent many years in antiquarian researches, and in the staunch support of the great principles of civil and religious liberty. As an authentic copy of the *first edition* of the *Pilgrim's Progress*, with correct and painstaking references to all the additions and alterations made by the author himself in his immortal work, the volume before us will be prized by thousands of God's people.

Mr. Ofor well observes, that "the greatest characteristic of original genius is its spontaneous exertion,—the evidence of having written without labour and without the consciousness of doing anything remarkable, or the ambitious aim of doing a great work. The greatest efforts of genius flow as naturally as it is for common men to breathe. In this view, Bunyan's work comes nearer to the inspired poetry of the Hebrews in its character, than any other human composition. He wrote from the impulse of his genius, sanctified and illuminated by a heavenly influence; as if,

indeed, he had exerted no voluntary supervision over its exercise. Everything is as natural and unconstrained as if it had not been intended for public inspection. There has not been found any model with which it can even be compared. It is a beautiful transparency seen as the heavenly light shines through—the renewed spirit alone enjoys the picture in its perfection, with all its chaste but glowing colours. It can be fully appreciated only by him who possesses that spiritual light, without which the things of God and heaven cannot be discerned."

We recommend Mr. Ofor's masterly critique and edition of the *Pilgrim* to the attention of all our readers.

JEWISH WITNESSES *that 'JESUS' is the CHRIST.* Edited by RIDLEY H. HERSCHELL. Small 8vo. pp. 248.

Aylott and Jones.

In his Introduction to deeply interesting personal and other narratives, Mr. Herschell has made some very admirable remarks upon the subject of the undue bias charged upon Christians in the matter of religious training: "It has been a common complaint," says he, "of Infidels, and opposers of the truth as it is in Jesus, that men have never been left unbiassed in the matter of religion; that parents and teachers have always been urgent to enforce their own dogmas on the youthful mind; and that thus men grow up disposed to retain and defend these dogmas, instead of dispassionately examining them, in order to ascertain their truth or falsehood. But if this objection were sustained, it would be inconsistent to confine it to religion; on the same principle we ought not to bias the opinions of a youth in regard to matters moral, economical, or political; but leave him, on all such subjects, to form his axioms and code of laws after his own fashion. Indeed, to be truly consistent, we should give no instruction at all; since all instruction, in so far as it is received, gives a decided bias to the mind. If a man believe his religion to be *true*, it is the thing of all others which he is bound to enforce on the mind of his pupil; if he does not believe the religion he professes to be true, then, certainly, he had better leave religious instruction to be communicated by some one else.

"But though it is easy to show the absurdity of the above-mentioned complaint, there is a half-truth in it, which gives it its point and its danger. In a professedly Christian country like this, where a certain amount of religious profession is reputable, the great bulk of such religionists maintain hereditary dogmas without examination,

and without any certain conviction of their truth. This not only gives a handle to the infidel, but stumbles and confuses men of thoughtful minds, who, ignorant of true religion, yet, feeling that man is destined for intercourse with the Infinite and Invisible, perceive with dismay that there is no reality in the religion of the men who surround them; that their doleful confession of being 'miserable sinners;' their passionate outcries for pardon and spiritual life, are nothing more than a dramatic performance, which it is considered decorous to go through at least once a week. I believe that amid the motley groups of worldly society, there are scattered not a few of these thoughtful ones; who, disgusted with the unconscious hypocrisy of those around them, and kept aloof by prejudices of various kinds from the true children of God, whose confessions and aspirations are the language of the heart, finally betake themselves to some one of those refuges of lies which modern Pantheism has swept and garnished, and adorned with the fruits and flowers of poetry and philosophy."

How true is all this! And how excellent is it, as an introduction to a work which contains the testimony of a Jew, that Jesus is indeed the Christ, the Son of God, and the Saviour of the world. We recommend Mr. Herschell's work most earnestly to our readers. It is calculated to do great good to all the nominal Christians who dwell in the midst of us.

The FINISHED MYSTERY. To which is added, An Examination of Mr. Brown, on the Second Advent. By GEORGE DUKE of MANCHESTER. 8vo. pp. 428.

J. Hatchard and Son.

THOUGH there is much in this volume, and in the noble author's theories, to which we cannot give our assent; yet we are happy to be able to say, that the work evinces a deep and reverent piety, and a most commendable acquaintance with the word of God. As a controversial treatise, moreover, we are bound to admit, that it indicates a spirit in accordance with that charity which "thinketh no evil." There is nothing in it to call forth resentment or unkindly feeling, and nothing of that unhappy dogmatism which has too often distinguished the writings of those who sympathize generally with the views entertained and advocated by his Grace of Manchester. We give him credit for the ability to reason calmly, and clearly, and, at times, profoundly; and feel indebted to him for an essay, which, to say the least of it, is entitled to the grave consideration of Biblical students, and which will afford a fair opportunity for discussing theories

which are brought before the public in a distinct and tangible form. We feel that our review department, from its necessary brevity, does not afford scope for the thorough investigation of such a volume as that of the Duke of Manchester; and, therefore, if life is spared, we intend, during the present year, in a series of plain and practical essays, to examine the noble author's chief positions, and to endeavour to ascertain how far they accord with the oracles of the living God. We shall leave our friend, the Rev. David Brown, to speak for himself, as he is well able.

Meanwhile, we wish our readers distinctly to understand, that, after reading with great care, and as much as possible without prejudice, the Duke of Manchester's arguments for the personal visible reign of Christ, on the throne of David, we are not convinced of the scriptural character of the theory which he propounds. But more of this, we hope, in the February number of the *Evangelical Magazine*.

DOMESTIC MEMOIRS of a CHRISTIAN FAMILY, resident in the County of Cumberland. With Descriptive Sketches of the Scenery of the British Lakes. By HENRY TUDOR, Esq., Author of "Narrative of a Tour in North America, Mexico," &c. 8vo. pp. 424.

J. Hatchard and Son.

THERE are several circumstances which prompt the desire that these Domestic Memoirs may realize an extensive circulation. They are, throughout, pervaded by a spirit of fervent piety; they exhibit a lovely specimen of domestic virtue and happiness, modelled upon Christian principles; they discuss, incidentally, many questions in philanthropy and religion, in a clear and scriptural manner; they bear a noble testimony against the corrupt and idolatrous Church of Rome; and, in connection with all this, they contain some vivid and accurate descriptions of the English lakes, which all who are familiar with them will be able immediately to recognise. Some of the topics are greatly elaborated, particularly the chapter on Romanism, in which demonstrative evidence is supplied of the utterly idolatrous character of that anti-Christian system. As the proofs are adduced from Roman Catholic authorities, we regard them as incapable of fair answer. No doubt Romanists will attempt to rebut the charge of idolatry, in their own subtle and deceitful manner; but, if there be idolatry in all Paganism, it has no surer marks than those which attend its habitual every-day practice in the Papal apostasy. All the disingenuous logic of

its chief doctors, with Dr. Wiseman at their head, can never convince an unpervverted mind that Romanism is not steeped in idolatry,—idolatry more flagrant than that of Paganism, because practised under the sacred auspices of Christianity itself.

In the volume before us there are very able defences of the British and Foreign Bible Society, the Religious Tract Society, and the Church Missionary Society, showing the great benefits which these institutions have conferred upon large portions of the human race. The profits from the sale of the work are to be devoted to the Church Missionary Society. We hope they will be large, in proportion to the claims of that excellent institution.

Will Mr. Tudor pardon us, if we complain a little of his style of reference to the Church Missionary Society. "There are," says he, "but two religious institutions in my humble opinion, that can take precedence of the Religious Tract Society, with regard to extensive usefulness, indefatigable energy, and unwearied industry;—these are the Bible and Church Missionary Societies." We do not object to his estimate of the Religious Tract and Bible Societies; but he ought, with the liberal views which he entertains, to have remembered, that the Church Missionary Society is but one among many such institutions which God has equally blessed. We think this criticism fair and just. It has, also, occurred to us, that if Mr. and Mrs. Gracelove are veritable characters, they have had more personal praise bestowed on them than will be for the spiritual health of their souls. The volume, however, we warmly recommend to our readers.

SKETCHES of PROTESTANTISM in ITALY.

Past and Present. Including a Notice of the Origin, History, and Present State of the Waldenses. By ROBERT BAIRD, D.D., New York. Small 8vo. pp. 346.

Collins, Glasgow; and Paternoster-row, London.

the invaluable work of the late excellent Dr. M'Crie on the same subject. He has, however, added many things, derived from many sources, which the reader will find duly indicated as he advances.

"The second part describes the state of things in Italy since the Reformation, and though quite miscellaneous in its subjects and details, it will probably be read with interest by those who desire to know the state of things in that beautiful, but spiritually benighted country.

"The third part contains as full a notice of the Waldenses, their origin, their country, their history, and their present condition and prospects, as the nature of this work would permit. It does not profess to be a full history of that wonderful people—a great desideratum, for we have nothing in English which is worthy of the name. Some notice of the Waldenses was necessary in a work which undertakes to speak of Protestantism in Italy, past and present. The beautiful and appropriate insignia of that heaven-preserved people, consists of seven stars surrounding a blazing lamp, encircling which runs the appropriate motto, *Lux lucet in tenebris*, (the light shineth in darkness). May it ever shine in those valleys, until all the surrounding region shall be full of the light of the glorious gospel of Jesus."

Such is Dr. Baird's account of his own labours in the volume before us; and, after glancing over its pages with some degree of care, we can assure our readers, that it is full of incident and touching narrative from beginning to end. As it is one of Collins's cheap series, we cannot doubt that it will have a very extensive circulation.

The Use of the Body in relation to the Mind.

By GEORGE MOORE, M.D., Member of the Royal College of Physicians, &c. &c. Second Edition. 12mo. pp. 442.

Longman and Co.

WHEN the first edition of this very interesting work made its appearance, we did what we could to bring it advantageously before the reading, thinking public; regarding it as an essay of more than ordinary power, upon a topic which claims the consideration of every human being. How true are the following sentiments from the author's pen:—"The physical and spiritual worlds are in perpetual connection, and all our true interests are essentially religious, because they are everlasting; therefore, to separate true knowledge from devout feeling, is to divorce what God has joined together, and thus to produce a profane severance, like that of faith from love, which, as it begins in distrust, must

DR. BAIRD is an interesting and industrious author, as his former writings have abundantly proved,—particularly his "Religion in America." Of the work which we now introduce to our readers he gives the following account: "The author has endeavoured to give the reader such information respecting the history, present condition, and future prospects of pure Christianity in Italy, as it is in his power to communicate. The work consists of three nearly equal parts. The first relates to the rise, progress, and suppression of the Reformation in Italy. In this portion of the book he has availed himself extensively of

end in malevolence." We are happy to see a production so masculine in its character, devoted to the cause of revealed truth and vital godliness. That it should so soon have reached a second edition is matter of sincere congratulation to the author and the public.

SCRIPTURE LESSONS; or, *the History of the Acts of the Apostles, in Question and Answer. Designed for the use of Bible Classes.* By MRS. HENDERSON. In two vols. 18mo.

Jackson and Walford.

THERE is more lucid statement of Bible doctrine in this, and the author's former work on the Four Gospels, than could be found in all the ponderous volumes of the Greek and Latin fathers. Mrs. Henderson's questions on the four evangelists are so well known, so highly appreciated, and so extensively used, that we need only to apprise the public of the appearance of her new work on the Acts of the Apostles, to secure a very extensive demand for it, among those who wish real and substantial aids in conducting Bible classes, in the family, the congregation, the boarding-school, the Sunday-school, or the day-school. They are not words of course when we say, that Mrs. Henderson has shewn an intimate acquaintance with the facts, the spirit, and the teaching of the Acts; and that she has adopted all her instructions to persons of tender age and immature acquaintance with the great doctrines of revealed truth.

A BASKET of FRAGMENTS; *being the substance of Sermons by the late Rev. R. M. M'CHEYNE, Minister of St. Peter's Church, Dundee.* Second Edition, considerably enlarged. Small 8vo. pp. 376.

Ward and Co.

LIKE all the other productions of their eminent and devoted author, these sketches of some of his pulpit productions are exceedingly valuable. They are often ingenious, always fervent, and closely applied to the conscience. He was modelled upon the Puritans, without their prolixity of style and endless division and subversion of themes. We commend the volume with much sincerity to our readers.

THE DRAWING-ROOM TABLE-BOOK. *Edited by* MRS. S. C. HALL.

George Virtue.

MRS. HALL appears like herself in this volume, a close student of human nature,

full of good and kindly feeling, sprightly in a high degree, and fully bent on making her fellow-creatures happy. Of the twenty articles which this exquisitely beautiful volume contains, Mrs. H. has produced nine of them, all more or less indicating the vigorous and ingenious qualities of her intellect, and the fine, generous feelings of a heart breathing charity and goodwill to all mankind. If religion is not directly introduced, it is always referred to with respect; and feelings and states of mind are inculcated which Christianity only can teach. In her "Italian in his Studio," we are not at one with Mrs. Hall on the subject of pictures in churches. The thing is so liable to abuse, that we should be disposed to play John Knox with all such equivocal aids to Christian devotion.

The embellishments of this volume are unique and admirable specimens of the present improved state of our pictorial art.

THE JUVENILE SCRAP-BOOK; *a Gage D'Amour for the Young.* By the Author of "The Women of England." 1848.

Fisher, Son, and Co.

MRS. ELLIS once more, and with the best pretensions, claims the grateful notice of her juvenile readers. Never did she deserve better at their hands; for this is decidedly, if we are at all judges, the best volume of her annual series that has yet appeared; best in every way, both as to intellectual tone, useful tendency, and artistical adornment. It is really a truly suitable present for the young people in our families.

FISHER'S DRAWING-ROOM SCRAP-BOOK. 1848. By the Hon. MRS. NORTON. 4to.

Fisher, Son, and Co.

As usual, this volume is rendered very attractive, by the superior, we may say, the first-rate character of the engravings. They were never better than in the present number of this popular annual. The literary contributions, which are all poetical, have a considerable share of merit attaching to them, and will interest persons of superior education and refinement.

BRIEF NOTICES OF BOOKS.

1. *Memoir of Lady Warwick*; also, her Diary, from A.D. 1666 to 1672. Now first published. To which is added, Extracts from her other Writings. Small 8vo. pp. 320. Religious Tract Society.—This is a singularly precious volume, which will be greatly prized by all who love an habitual and close communion with God. The Diary of Lady Warwick, which has never appeared before, is an invaluable boon to the Christian Church; for it breathes a spirit of lofty and pure devotion.

2. *A Voice in the Wilderness*; or, *The Broad and Narrow Way*. Small 8vo. pp. 166. Charles Edmonds, London.—This is the work of a young clergyman of the Church of Scotland, the Rev. C. F. Buchan, F.S.A., of Fettercairn. He need not have withheld his name; for it is indeed a very interesting and impressive work, full of mind, and piety, and Christian eloquence. The subjects treated are—Enoch; the Flood; Jacob's Ladder; Ruth; Nineveh; the Chariot of Fire; the Nativity; the last Journey to Jerusalem; the Rainbow round the Throne; the Spring-time of the Soul and Body; the Swellings of Jordan; the Sharp Sickle; the last Resurrection; and the Lost Soul.

4. *The Teacher's Offering for 1847*. 18mo. pp. 280. Ward and Co.—This old favourite is, in every respect, a greatly improved work;—in letter-press, embellishments, and literary merit. We give it our most cordial recommendation.

5. *Man's Right to God's Word*. Translated from the French Prize Essay of M. BOUCHER. With a Recommendatory Preface, by the Hon. and Rev. H. MONTAGU VILLIERS, M.A., Rector of St. George's, Bloomsbury. Small 8vo. pp. 128. F. Shaw, Southampton-row.—This is a very powerful Essay, the truths of which cannot be too deeply impressed upon the mind in these Romanizing times.

6. *A Missionary Poem*. By the Rev. G. SANDFORD, M.A., Incumbent of Elden District, Sheffield. Small 8vo. pp. 166. Whittaker and Co.—It is saying not a little when we affirm, that this volume is real poetry, written in a Christian and glowing spirit, upon a subject of imperishable interest.

7. *The Book of Psalms*: arranged in Daily Portions for Devotional Reading, twice through, in the course of the Year. With suggestions to promote personal application. By the Rev. A. R. C. DALLAS, M.A., rector of Wonston, Hants, author of "The Cottager's Guide to the New Testament," "Look to Jerusalem," &c. J. Nisbet and Co.—This is a most beautiful edition of the Psalms, and the notes and reflections in general are excellent.

8. *Light from the Sanctuary for "the Cloudy and Dark Day;"* inscribed to Mourners. pp. 104.

Whittaker and Co.—A most comforting and instructive companion for the children of sorrow and suffering.

9. *Marriage with a Deceased Wife's Sister*—not forbidden by the Law of Nature; not dissuaded by Expediency; not prohibited by the Scriptures: including an Examination of Professor Bush's Notes on Leviticus. By the Rev. J. F. DENHAM, M.A., F.R.S., rector of St. Mary-le-Strand, and Lecturer of St. Bride's, Fleet-street. 8vo. pp. 70. Simpkin, Marshall, and Co.—The subject of this pamphlet has awakened great public interest of late; and we cheerfully admit that the respected author has made out logically all his three propositions.

10. *A Mission to the Mysore*; with Scenes and Facts illustrative of India; its People and its Religion. By the Rev. WILLIAM ARTHUR, Wesleyan Minister. Small 8vo. pp. 572. Partridge and Oakey.—This is no ephemeral production; but a work of solid worth that will stand the test of years; and hand down the author's name to posterity as one of the most acute and comprehensive writers on missionary topics. We shall take an early opportunity of referring to Mr. Arthur's beautiful volume; the perusal of which has refreshed our spirits.

11. *The Pictorial Bible*. Standard Edition. 10 Parts. Royal 8vo. C. Knight and Co.—This beautiful edition proceeds rapidly to its completion, as the present Part includes a portion of the first chapter of Daniel. The more we examine this particular kind of Commentary, the more we see its value, and admire both its principle and its execution.

12. *The National Cyclopædia of Useful Knowledge*. Part XI. Bokhara—Brabant. 8vo. C. Knight. Price 1s.—This is the cheapest repository of general and valuable knowledge with which we are acquainted. One hundred and eighty-nine closely-printed octavo pages for one shilling must surely be regarded as a wonder of the modern press.

13. *Murray's Home and Colonial Library*. Adventures in Mexico and the Rocky Mountains. Parts I. and II. John Murray.—This is a most instructive and interesting work.

Death-Bed Scenes.

SKETCH OF THE LIFE AND CHARACTER OF THE LATE MRS. LEGG, OF READING.

MRS. LEGG, born August 26th, 1805, was the daughter of Mr. Alexander Kennedy, of Aberdeen. From earliest childhood, the affectionateness of her disposition was like perpetual sunshine in her father's house; and her docility and quickness of perception equally distinguished her in the school. Her mind was early stored with Divine truth; and the death of a little sister, when she was but five years of age, gave a certain amount of reality to her views of the eternal world. At the age of ten years, her mind was so mature, and her manner so grave, that she became her mother's friend, to whom she confided all her joys and cares. The means of grace became very delightful to her, and she de-

voted herself to Sunday-school teaching. While yet in her teens, she was chosen superintendent of a very large Sabbath evening school, in Aberdeen, which was under the joint care of the clergyman of the parish and the Dissenting ministers. About the same period she was elected Vice-president of the Aberdeen Female Missionary Society. So great, however, was her self-diffidence, that she was twenty years of age before she joined the church under the pastoral care of the Rev. R. Penman, who, up to the time of his death, loved her as his own daughter. The writer of these lines was one of two appointed by the church to converse with her on her application for admission, and he can well remember the mental agony she endured, lest she should be imposing upon herself in

a matter so solemn and important. Love to the souls of the young was an essential element of her being; and on coming to Reading, at the period of her marriage to the Rev. W. Legg, B.A., of Broad-street Chapel, she resumed, with great delight, the functions of a Sunday-school teacher; which she continued regularly and punctually, both as teacher and superintendent, till prevented by her increasing family cares and enfeebled health. She enjoyed the perfect goodwill of the teachers, and no delight was greater to her than when, from time to time, the scholars joined the church. Not a few of her scholars have wept tears of unfeigned sorrow for her loss. The quiet tenor of her wedded life affords nothing in the form of striking incident. Everything that gives a charm to the word "home" was embodied in her person, and in all her domestic ways. The writer can truly say, after twenty-three years of most intimate acquaintance, he never heard her utter an unguarded word, or an unadvised sentence. How she was regarded as a sister will be best seen from the following extract from her brother's letter on receiving the intelligence of her death:—

"And shall I never see the sweet, benignant face of my dearest sister again! and shall I never hear my name pronounced in this world by those lips which seemed to hallow whatever passed them! And yet how selfish it seems even to wish her recall from infinite felicity to the pains and anguish of this world; but I believe she would herself, if it were consistent with the Divine will, readily, willingly sacrifice her own present enjoyment, and again undertake, for a time, her former cares and anxieties, if she could thereby banish the grief with which her loss has overwhelmed those whom she has left behind her."

She intensely loved the people of her partner's pastoral care, and, in all her intercourse with that beloved flock, her prudence left him no cause for a moment's anxiety.

That beautiful passage of Scripture was fully exemplified in the death-bed experience of this admirable saint, who said, "Thou wilt keep him in perfect peace whose mind is stayed on thee." During a very long and peculiarly painful affliction she lay passive as a little child in the hands of her heavenly Father. She had a natural and strong antipathy to the kind of suffering of which she was made the subject: and yet she said, one day, to a kind ministerial friend, who visited and consoled her, "I do not think that I have ever repined at the form of the affliction that has come upon me." It was indeed plain to those who knew the workings of her mind, that she solemnly regarded it as the "death by which she was to glorify God." She had an extremely low and humble opinion of

herself, which, combined with the most perfect sincerity, and a constitutional diffidence, made her rather reserved in speaking of her own personal experience; for she often said that we ought to be cautious in speaking of our own religious impressions, lest we should express what we do not in reality feel in our hearts. It was sometimes painful to witness her struggles to attain to the assurance of hope: for while, at one time, she would hear its voice clear and melodious in the sabbath stillness of sweet prayer, praise, and devout meditation; at another time it was entirely drowned amid the turbulence of doubts and fears. She said to the minister already referred to, "If Christianity consists in soaring on the wings of faith and hope, I am not a Christian; but if it be lying at the foot of the cross, and leaning on the Saviour's merits, I trust I am one." She was greatly encouraged on his assuring her that to repose is as safe, if not so delightful, as to soar. And, blessed be God, there is reason to hope that many Christians, the subjects of this timidity, will ultimately be among those from whose eyes the Lamb will wipe away all tears, and will gently lead to the fountains of quiet waters.

When her strength finally gave way, she seemed to regret it not so much for the suffering with which it was connected, as because it quite broke off the habit of spending an hour once every week with her servants, and the same every evening with her children, in reading the Scriptures and prayer. But even this she was able to commit to God. Three weeks before her death, when in a paroxysm of great suffering she was not expected to see the morning, her husband asked her whether she had been able to give up the children; she replied with great calmness, "Oh, yes, yes, I gave you all up long ago, as soon as I knew what my complaint was."

At this stage of her illness, she repeated part of a hymn that she had felt very appropriate:—

"Lord, I am very weak; distressed,
I languish, and can take no rest;
The remedies uncertain prove,
And heavily the moments move;
I cannot now look up to thee;
But, Oh, look down, look down on me."

Mrs. Legg thought it right to honour the laws of Christ in her sickness by sending for the "elders of the church;" and much she enjoyed the kindness of their visits and the earnestness of their prayers. One of them says,—

"On visiting Mrs. Legg the Friday preceding her death, the conversation led to the subject of passing through 'the valley of the shadow of death,' and the support believers might expect from the presence of Jesus with them there. She clasped her

hands and said, 'O that I could be assured of it! I would cast myself entirely on him; I would throw my arms around him; I would not let him go. But I am so weak.' I said, 'Mrs. Legg, now your body, and necessarily in connection with it, your mind is so weak, the Saviour will clasp his arms around you; he will keep his hold of you, he will not let you go; fear not.' She gave a most expressive look, and said, 'Ah, that is it!' The idea evidently satisfied her mind, and imparted, through divine application, consolation to her spirit."

On the other officers of the church assuring her of the sympathy and prayers of her Christian friends, she replied, she was thankful for the sympathy of God's people, and added, "The last sermon I heard was on the sympathy of Christ." When the same friend expressed his deep concern for her bodily sufferings, she recalled a saying of which Dr. Kidd, of Aberdeen, was fond; namely, "that the bodies of believers are as much redeemed as their souls;" and she added, "Oh that God's people would think of this, and not employ the bodies which Jesus has redeemed for any sinful purposes." In her, patience seemed to have its perfect work. Under the most acute sufferings she was calm and placid, only regretting that so much precious time of others should be taken up in attending to the ailments and wants of her poor body. Even when thus completely laid aside, her estimate of the value of time was very high. Although often necessarily under the influence of opiates, she would say to her sisters, "I do not wish to doze; I think it is a waste of my precious time. I wish you to keep me from dozing; talk to me of Jesus, or read a chapter to me. In early life she had suffered much from nervous depression and low-spirited affections, but during all her long illness, no doubt or fear of that harassing description seemed to have been permitted to disturb the sweet serenity of her soul. Her own views of her doubts were greatly changed by the matured reflections of a dying bed. "I have suffered much in my time, from many doubts; but I now see it was for want of simple reliance on Christ. I wanted to be something as well as to receive all. At another time, speaking of the Saviour, she said, "He knows that I look to him. I have no other refuge. I trust alone in his promises." When asked whether she felt Christ to be with her in the valley, she said, "I cannot feel that he is with me; but I can believe it."

When in great pain and weariness, she once exclaimed, "Oh, that I had the wings of faith and love, that I might fly away and be at rest;" and when anxiously every moment to have her posture changed, she suddenly checked herself, conscious of a degree of

impatience, and looking up, as if speaking to her heavenly Father, said, with the most chastened meekness, "I will be patient; I have promised to be patient, and I will be patient." Soon after, she said, "I am happy. I have been thinking of the children of Israel, and of God saying to them, 'Return unto me.' I said to Him, 'Lord, I return unto Thee.' Then his promises began to come into my mind, and I felt happy."

In this state she continued till Lord's day, Dec. 5th. During the whole day, she seemed to give signs of consciousness, only by lifting up her hand. In the evening she fell asleep in Jesus.

On the Friday following she was interred at Broad-street chapel. Her friend, and her father's friend, the Rev. J. Morison, D.D., LL.D., delivered the funeral address, which a large and deeply-affected audience felt to be not more beautiful than true, and which, by the Doctor's kind permission, is here subjoined:—

"How gloomy and overwhelming were such a scene as this, were it not for the softening and cheering light which falls on it, from the bright and shining countenance of Him, who declares, in the midst of us:—'I am he that liveth, and was dead; and behold, I am alive for evermore, amen; and have the keys of the invisible world and death.' In vain are all the assiduities of friendship, all the suggestions of philosophy, all the vague consolations of the world,—when brought to the aid of prostrate humanity, on an occasion so full of grief and sadness as this. The wounded and bleeding heart, bereft of a companionship which imparted to life more than half its solace, is ready to exclaim, 'Miserable comforters are ye all!' Great calamities can only be mitigated and relieved by corresponding consolations. And as I look at that coffin, and think that it contains the lifeless corpse of a wife so gentle, so confiding, so prudent; and of a mother so devoted, so watchful, and so tender,—I cannot but feel, that the surviving husband and father has been overtaken with one of those crushing events, beneath which nothing can sustain him but the omnipotent arm of Him who knew the depths of human sorrow, and who has 'strong consolations' in reserve for those who have fled to him for refuge, as the hope set before them.

"The loss which has been sustained by my afflicted brother, and by his nine motherless children, can only be fully appreciated by those who felt the daily sunshine and peace which the Departed diffused in her own home circle;—but I saw enough, and knew enough, to convince me that she was one of a thousand; that selfishness was no part of her being; that she lived for the happiness of others; and that whenever it should please God to remove her

from the sphere in which she moved with so much gracefulness and dignity, a blank would be made, which no created resource could ever fill up. The image of her 'meek and quiet spirit,'—of her gentle and winning mien, will continue to flit across the mind while memory holds her seat. And while home virtues, such as wife, and mother, and sister, and friend can display, continue to be prized, the name of our departed friend will be embalmed in the hearts of all who felt the attractive influence of her sweet and endearing intercourse.

"We need not, at this moment of undissembled grief, to ask under what auspices a character of so much beauty and loveliness was formed? To nature she was indebted for susceptibilities of mind and heart, which must have attracted towards her the warm affections of those who best knew her. But it was in the school of Christ, which she entered in life's smiling morn, that her truly feminine nature received that exquisite grace and polish which caused it to shine, in every relation of life, and amidst all the vicissitudes of her earthly sojourn, with such a mellowed lustre. She sat down, when but yet a child, at the feet of Jesus; and rarely has any disciple, through the grace of his blessed Spirit, imbibed more of his meekness, his humility, his kindness, and his spirit of unostentatious and retiring communion with his Father in heaven. Hers was not the piety which fears lest it should pass unobserved, and therefore seeks to proclaim its own virtues;—but it was that hidden thing of the heart, which finds pleasure in its own spontaneous feelings and acts; and can live on joyously and peacefully, though unnoticed and unpraised. A more simple-hearted, unpretending Christian I never expect to meet than our lamented friend on this side eternity.

"By these rare attributes of character, her heavenly Father was preparing her for scenes of protracted discipline, in one of those peculiarly afflictive visitations, from which even the stoutest heart would shrink. Long and sharp was the conflict which awaited her; but with what calmness, fortitude, and uncomplaining submission, she bore her exquisite sufferings, those can best attest who, through a succession of months, saw that in her 'patience had her perfect work.' The hopelessness of the malady beneath which she was destined to sink, would have quenched the ardour of a mind less humble and contented, and less animated and sustained by the power of Christian hope, than hers. The spirit of thankfulness and praise so greatly prevailed, that other and less holy states of mind had next to no place left for them. Her nature was too sensitive, and her religious feelings were too correctly balanced, to permit her to look with stoical apathy and indifference upon

the expected disruption of earth's strongest and tenderest ties. She *did* feel acutely the prospect of separation from her beloved husband; from her numerous band of little ones, so dependent upon her maternal care; from the domestic circle she so fondly cherished; and from many dear Christian friends, who had wound themselves around her loving heart;—but when she saw what was the will of her heavenly Father concerning her, she bowed submissively to his unerring appointment; and was never heard to utter a single syllable of complaint, or in the slightest degree to murmur at the dealings of God towards her.

"How mysterious, though infinitely righteous, are the ways of God! To human appearance, how many, in all our circles, could better have been spared, than the anxious, watchful, tender, pious mother of nine lovely children. How many survive, of whose usefulness in the family, the church, and the world, it would be difficult to speak. But 'shall not the Judge of all the earth do right?' Let us 'be still and know that he is God.' No wonder that the providence of an infinite Being should be full of perplexity to feeble mortals. But though 'clouds and darkness are round about him,' we know that 'justice and judgment are the habitation of his throne,' and that 'mercy and truth go before his face.' The period is fast approaching, when the conduct of the Eternal will be seen in that ineffable light, which will expound all its mysteries;—when every event will appear to have happened at the appropriate time;—and when the mighty bereavement which we this day deplore will be seen invested with equal mercy to the deceased, and to those who survive.

"To our departed friend, how glorious is the transition which she has now made! She has exchanged pain and toil, for exquisite delight and endless repose;—she has cast off the burden and disease of the flesh, and is now breathing the free and healthful air of immortality;—she has left all her doubts, and fears, and imperfections behind her, and is now perfect in the image of her Lord;—she is removed even from the apprehension of evil, and has placed before her the boundless prospect of interminable and ever-augmenting bliss. We weep not for *her*; for she has gone 'to be with Christ, which is far better;' but we weep for the smitten husband, and for the motherless babes. Yet we would not sorrow as those who have no hope: 'Life and immortality are brought to light by the gospel.' From that world of spirits into which the departed has entered, we are not eternally separated. We shall behold her again, so as we never saw her in her brightest and happiest moments on earth.

If we are one with Christ, we shall be one with her through an endless eternity. The distance between us is only such as may be passed 'in a moment, and in the twinkling of an eye.' There is a fellowship among all the redeemed above and below :—

'The church on earth and all the dead,
But one communion make;
All join in Christ their living Head,
And of his grace partake.'

But, Oh my beloved friends, we must follow that Saviour whom the departed loved, and honoured, and served, if we would hope to meet her in peace and joy on the further side of that swelling flood which she has now crossed. We can never have fellowship with her, if we are strangers to Him in whose arms of everlasting love she is now embraced. Were it permitted to her on this sorrowful occasion to communicate with us, how emphatically would she plead with us to receive and follow the Saviour! Could she open her lips to her beloved children, Oh how tenderly and pathetically would she enjoin them to give their young hearts to Christ. Could she speak to her fellow-worshippers on earth, how earnestly would she entreat them to lay aside all their indecision, and to be found on the Lord's side. Could she take counsel with her beloved husband, as a minister of Christ, how would she encourage him to beseech sinners to be reconciled to God; to warn men, 'whether they will bear or forbear;' to strip false professors of all the disguise they wear; to deliver himself, without reserve, of the whole counsel of God; to place the awful realities of eternity in such striking lights as to induce the guilty and the lost to flee from the wrath to come.

"Oh, brethren, it is a world of earnestness and truth into which the deceased has entered. She now sees things as they actually exist. The sophistry and disguise which obtain in this world have no place in eternity! Happy will it be if the death of this amiable and beloved saint should lead to deep heart-searchings in this whole assembly to-day. Melted and moved by the occasion, may our hearts be effectually subdued by the power of omnipotent grace! While we blend our sympathies with the afflicted pastor of this church, in the great bereavement which he has sustained, may we each realize for ourselves the awful moment, when we shall feel the mortal pang; when the body shall return to dust, and the spirit to God who gave it; when our connection with time shall terminate, and our residence in eternity shall commence; when our never-dying souls shall pass into the immediate presence of our Judge, and be fixed in an interminable condition of bliss or woe. Oh, beloved friends,

let not this affecting occasion pass away without some hallowed, some lasting result. Let our tears be tears not only of brotherly sympathy and kindness, but of deep repentance for sin; let the sight of that coffin, that shroud, yonder open grave, remind us of our own; let the removal of one so beloved proclaim in our ears, so as to reach every individual heart in this assembly, the words of our Lord, 'Be ye also ready; for in such an hour as ye think not the Son of man cometh.' Take heed, brethren, lest death should overtake you in an unconverted state. Tremble, lest any of you should die out of Christ. Yield not to the prevalent and dangerous habit of procrastination in the great concerns of salvation. At this moment of intense interest, when we are about to deposit in the dark and silent tomb all that was mortal of our departed friend, *surrender your heart to Him* who announces the joyful message, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.'

"Oh, dear friends, may you live the life, and die the death, of her who is now hidden from our eyes! As the last enemy approached her, 'her countenance assumed a strange and seraphic brightness; all her features were clothed with a smile of oppressive beauty, as if some light not belonging to this world had fallen upon them. Her eyes, which had been closed nearly the whole day, were opened, and looked tenderly and wistfully for a moment, and her gentle, blessed spirit fled to that region of peace to which it properly belonged.' 'Let me die the death of Margaret Legg, and let my last end be like hers!'"

On sabbath, Dec. 12th, the Rev. S. Curwen, of Reading, delivered a solemn and impressive funeral sermon, from Job xix. 25, "I know that my Redeemer liveth," &c., to the largest audience the place is ever remembered to have contained. "The memory of the just is blessed!"

MRS. FRANCES MORREN.

DIED, Nov. 28, 1847, Mrs. Frances Morren, wife of the Rev. J. W. Morren, aged 73. Her long life was devoted to the service of her Redeemer. She was beloved by all who knew her, and died greatly lamented. The Rev. Josiah Viney delivered an excellent funeral discourse, from Job xxiii., on Lord's-day morning, Dec. 5, to a large and serious congregation.

Home Chronicle.

DANCING.

A CHRISTMAS ADDRESS TO THE YOUNG.

DEAR FRIENDS,—Perhaps you will be surprised to hear that there are Christian ministers who look forward to the present season, which is, on many accounts, so agreeable, with a feeling of dread, and that that feeling is awakened with regard to you. Now is the time for "Christmas parties;" parties at which there is much innocent hilarity, and an unusual amount of domestic and social enjoyment. This, so far as it does not (to use a Scripture phrase) "war against the soul," so far as it does not dis-incline us to devotion, or unfit us for it, no one would wish to check. But the most innocent mirth may be carried too far. The head and the heart may be so filled with earthly things, that the word of God may become unfruitful in us. Occasional cheerfulness may become habitual levity; and while, as an excuse for that levity, it may be pleaded that there is "a time for all things," those who glide into this snare will find that they have no time for the discipline of the heart and communion with Heaven.

It cannot escape notice that the beginning of the year, as it is a time of special privilege to the young, so it is a time of increased danger. Thousands of ministers, at that season, preach "sermons to young people," calling on them to forsake the world, to begin a life of self-denial and holy watchfulness, and "to seek first the kingdom of God and his righteousness." In some instances these sermons produce corresponding purposes and attempts; but do you think, my young friends, that there is no danger even amidst an innocent cheerfulness, of a forgetfulness of this great concern? When party succeeds party—when all is excitement—when all sorts of accomplishments are displayed—when new acquaintances are rapidly formed, and amusement becomes a study and a business, is it not too likely that the poor consideration of *dress* will occupy more attention than the state of the heart, and to be *admired* of men will be thought more of than being accepted of God?

In your "Christmas parties" there is one amusement which ought to have no place—dancing; an amusement which sometimes finds its way into religious families, and into which the younger members of our churches, and those who are under hopeful impressions, are occasionally drawn. Yes, they give way to the enticement; but it is generally with an *uneasy conscience*. They

are not sure that the practice is quite right; they have some fear that it will prove an hinderance to personal religion; they apprehend it may seem inconsistent to some around, especially *in them*; they think of pious friends, and are troubled; they think of their minister, and would not like *him* to know; and so, at first, there is much to overcome. A rule of Scripture has been broken, and the heart is not at rest. That rule is—"Whatsoever is not of faith is sin;" that is, whatsoever is not done with a conviction that it is right.

And then, whereas there was the expectation beforehand that the amusement would be followed (especially the next day) by a feeling of *compunction*; this is not always the case. *Another* state of mind sometimes ensues; indifference comes on; adverse opinions are set aside; self-justification leads the individual to despise his censors as narrow-minded; or secretly to murmur against Christianity, as putting on us a yoke too strait, a burden too heavy. Now begins spiritual declension, and "the things that remain are now ready to die."

It is possible some may ask us, "Where is dancing forbidden in the Bible?" And the same person might ask, "Where is card-playing forbidden?" "Where are races and theatrical amusements forbidden?" These things are not condemned by name, we admit; nor is it necessary they should be so, as long as we read in that blessed book, "Love not the world, neither the things that are in the world—grieve not the Holy Spirit of God; give none offence, neither to the Jew nor to the Gentile, nor to the church of God; abstain from all appearance of evil; be not conformed to this world, but be ye transformed by the renewing of your mind."

Surely it is not without reason that the great majority of Christian parents have been led to the decision not to have their children taught dancing; and that, in a great number of boarding-schools, the practice is excluded on principle, and that at a sacrifice to the Christian-heads of those establishments. It should weigh with you that, on this subject, there is scarcely a shadow of difference amongst truly Christian ministers, in or out of the Establishment. If it is a duty to abstain from the appearance of evil, here are thousands of men who will tell you that dancing has that appearance to *them*.

And in our own churches, it is not too much to say that this amusement is a breach of the understood conditions of membership. No minister amongst us would

"propose" a person who practised it, and who declared the intention not to give it up. No church would receive one who was not willing so far to forego conformity to the world, and abstain from offending the consciences of his brethren.

But why all this severity? it may be rejoined. Do we mean to shut out of heaven those who are not over strict? Is all religion to be found on the side of those who "think it a sin to smile?" Far from it. It is with sorrow we write anything which may appear to bear hardly on some whose kindly tempers, whose generosity and uprightness would put the morose and nigardly professor to the blush. With the ascetic and the censorious we do not sympathize. Their virtues are in general too nearly allied to *economy* to have much moral weight; but here you have to do with the *best* portion of the church, and with an all-observing world. Nor amongst the Saviour's flock should the *sincere* be despised, whatever their weakness. Knowingly to do anything that may shock the feelings of one of the least of Christ's brethren; to do anything, that, while unnecessary in itself, may lead such an one into sin, is to incur a fearful responsibility.

The persons whom I address would not practise dancing, we are sure, if they viewed it as any more than an agreeable and exhilarating exercise, unconnected with the most distant approach to indelicacy. You would feel justly indignant if any one should insinuate the charge of your compromising the claims of a decorum the most exact. But still you must admit, that in this amusement, in *all circumstances*, there is an amount of *familiarity* that exists nowhere else; and that the large number of dances that come under the description of *waltzing*, are really objectionable for the reason now hinted at. Why will some professors who dance never practise waltzing, but because they think the latter is inconsistent with modesty? So then here there is confessed danger. You have but to cross a narrow boundary to be exposed to an influence fraught with peril, not to spiritual-mindedness alone, but to ordinary virtue.

And as dancing is objectionable in itself, so it is in its accompaniments. An extravagant and scarcely becoming style of dress, untimely hours, frivolous society, *display*, in all its forms, a peculiar *excitement*, which, when once tasted, is apt to bring the soul under its power, and to become what is denominated not "a taste," but "*a passion*." These are some of its accompaniments, and you will find none of them helpful to you in "fulfilling your course," and "laying hold upon eternal life."

Dancing is objectionable not only in

itself, and in its accompaniments, but in its *tendency*. It points towards the world, and not the Cross. It is one of the steps towards the enchanted ground "of dissipation." But a slight partition separates *some* dances from *all*, *private* dances from public balls; these from the masquerade, and that, again from all sorts of corrupting entertainments. On the other hand, it is hard to see how any one can practise dancing in any form, especially under the present circumstances, and with the present convictions of the church of Christ, without coming to feel some distaste for the exercises of the closet, and *some* alienation from those whom he has been wont to call his best friends, because they are the friends of the soul.

Should any youthful church-member, or inquirer, remain unconvinced by what has been advanced, the writer has only to request, in conclusion, that such individual will so far regard the advice now tendered, as to make the subject a matter of prayer.

VIATOR.

FAMILY RELIGION, WITH ITS ENCOM- RAGEMENTS.

For the Evangelical Magazine.

DEAR SIR,—Some months since, I communicated a short account of a beloved and lamented friend, Mrs. Brough, the widow of a deacon, and daughter of a former minister of the church now under my care, which was inserted in the Magazine. On that occasion I traced back her ancestral genealogy, on her father's side, the Rev. John Rogers, to the celebrated John Rogers, the martyr, from whom she was the eighth in lineal descent, and noticed the uninterrupted transmission of piety in the successive generations of that family, as an encouraging instance of the Divine fidelity and marked favour, to those who had evinced a noble courage and consistency in the cause of truth. Since that communication was made, I was exceedingly struck by some facts stated by the admirable commentator, Albert Barnes, in his work on Isaiah, bearing on the same point, and bringing out similar results in the American branches of the same family. Illustrating that beautiful passage, Isa. lix. 21, which has so extensively cheered the hearts of pious parents, in reference to the interest of their descendants in the blessings of the covenant, he says, "There is no promise of the Bible that is more full of consolation to the pious, or that has been more strikingly fulfilled than this. And though it is true, that not *all* the children of holy parents become truly pious; though there are instances where they are signally wicked and abandoned, yet it is also true, that rich spiritual blessings *are* imparted to the

posterity of those who serve God, and who keep his commandments. The following facts are well known to all who have ever made any observations on this subject. (1.) The great majority of those who become religious are the descendants of those who were themselves the friends of God. Those who now compose the Christian churches the world over, are not those generally who have been taken from the ways of open vice and profligacy, from the ranks of infidelity, or from the immediate descendants of scoffers, drunkards, and blasphemers. Such men usually tread, for a few generations at least, in the footsteps of their fathers. The church is composed mainly of the descendants of those who have been true Christians, and who trained their children to walk in the way of pure religion. (2.) It is a fact, that comparatively a large proportion of the descendants of the pious themselves for many generations become true Christians. * * * Some of the most devotedly pious people of this land are the descendants of the Hugonots, who were expelled from France. A very large proportion of all the piety in this country has been derived from the "Pilgrims" who landed on the rock of Plymouth; and God has blessed their descendants in New England and elsewhere, with numerous revivals of religion. *I am acquainted with the descendants of John Rogers, the first martyr in Queen Mary's reign, of the tenth and eleventh generations. With a single exception, the oldest son in the family has been a clergyman, (a minister of the gospel,) some of them eminently distinguished for learning and piety; and there are few families now in this land, a greater proportion of whom are pious, than of that family.*"

He proceeds:—"The following statistical account made of a limited section of the county, not more favoured or more distinguished for piety than many others, accords undoubtedly with similar facts which are constantly occurring in the families of those who are the friends of religion. The Secretary of the Massachusetts Sabbath-school Society made a limited investigation this year (1838), for the purpose of ascertaining the facts about the religious character of the families of ministers and deacons, with reference to the charge so often urged, that 'their sons and daughters were worse than common children.' The following is the result. In 268 families which he canvassed, he found 1,290 children over fifteen years of age. Of these children, 884, almost three-fourths, are hopefully pious; 794 have united with the churches; 61 entered the ministry; only 17 are dissipated; and about half only of these became so while with their parents. In eleven of these families, there are 123 children, and *all* but 7

pious. In 56 of these families there are 249 children over fifteen, and *all* hopefully pious. When and where can any such result be found in the families of infidels, of the vicious, or of irreligious men? Indeed, it is the great law by which religion and virtue are spread and perpetuated in the world, that God is faithful to this covenant, and that he blesses the efforts of his friends, in endeavouring to train up generations for his service. (3.) All pious parents should repose on this promise of a faithful God. They may, and should believe that it is his design to perpetuate religion in the families of those who truly serve and obey him. They should be faithful in imparting religious truth; faithful in prayer; faithful in a meek, holy, benevolent example; they should so live *that their children may safely tread in their footsteps*; they should look to God for his blessing on their efforts, and their efforts will not be in vain. They shall see their children walk in the ways of virtue; and when they die, they may leave the world with unwavering confidence, that God will not suffer his faithfulness to fail; that he will not break his covenant, nor alter the thing that is gone out of his lips."—(vol. iii. p. 602.)

If you agree with me in opinion of the above extract, its insertion will gratify,

Dear Sir,

Your brother in the gospel,
ALFRED BISHOP.

Beaminster, Dec. 9th, 1847.

PROTESTANT UNION FOR THE BENEFIT OF MINISTERS' WIDOWS.

To the Editor.

MY DEAR SIR,—The writer of the paper in the *Supplement of the Evangelical Magazine* has fallen into a mistake on the above subject, which you will oblige me by correcting in your next number. He has expressed himself as though the annuity of a widow could never increase, by surplus funds, beyond the amount of 50*l*. The rules do not recognise any such restriction: on the contrary, the annuities may advance to any amount the surplus funds will allow.

Since the abolition of the plan of admitting members in classes, the rule is, that a minister may insure for any annuity of not less than 10*l*., nor more than 50*l*. The rule also provides that any member already insured for a less sum may increase his insurance to any amount not exceeding 50*l*., *EXCLUSIVE* of any addition arising from surplus funds. The writer, doubtless, fell into the mistake by overlooking the latter clause of this rule.

Yours, my dear friend, very truly,

JOHN HUNT, *Secretary.*

Rev. Dr. Morison.

RECOGNITION.

On Thursday, November 13th, an interesting service was held in Ebenezer chapel, Shadwell, when the Rev. Henry Harrison was recognised as the pastor of that church, and successor to the late beloved Messrs. C. and C. J. Hyatt. The Rev. Dr. Reed presided; the Rev. Messrs. Ransom, Jeula, Woodhouse, Seaborn, Talbot, Saunders, Mirams, and other ministers, took part in the service. The chapel was crowded to excess, and the occasion was one of hallowed solemnity and encouragement.

CHRISTIAN MUTUAL PROVIDENT SOCIETY.

On Thursday evening, December 9th, a lecture was delivered at St. Thomas's-square Chapel, Hackney, by the Rev. Jas. Sherman, of Surrey Chapel, on the object and importance of the Christian Mutual Provident Society.

Mr. Sherman stated, with great clearness and force, the advantages secured by small monthly payments, which entitle the members to relief in sickness, annuities in old age, sums payable at death to widows and children, and endowments to children and adults. Mr. Sherman powerfully urged the claims of this Society, as founded on a basis of the greatest security, arising from the accuracy of very minute details, and very widely extended calculations.

At the close of Mr. Sherman's able and interesting lecture, Mr. Charles Burls, the secretary, gave a very effective address to the meeting. He was followed by the Rev. Algernon Wells, of Clapton, and the Rev. Dr. Cox, of Hackney, who had kindly given up their lectures on that evening, in order to afford to their congregations the opportunity of attending the meeting. They united with Dr. Burder, who presided at the meeting, in urgently recommending the formation of a branch Society for Hackney and Clapton, which was resolved on unanimously.

A committee, of eight gentlemen, selected from the congregations of the above-named ministers, and of the Rev. Dr. Pye Smith, was appointed to organize a branch Society.

PROVINCIAL.

REMOVAL.

The Rev. R. Roberts, of Parkgate, near Liverpool, where he has laboured for the last nine years, with great success, has accepted the unanimous invitation of the Congregational church, Stayley - Bridge near Ashton-under-Lyne, and com-

menced his pastoral duties in this most extensive field of labour, at the close of the year.

REV. GEORGE NICHOLSON.

On Lord's day, the 28th ult., the Rev. George Nicholson, B.A., of Highbury College and London University, commenced his pastoral labours at King-street Chapel, Northampton.

REV. G. NETTLESHIP.

The Rev. G. Nettleship, late of Yelvertoft, in the county of Northampton, has accepted the unanimous invitation to the pastorate over the Independent church and congregation at Chilton, Somerset; and entered on his stated labours on the second sabbath in December.

ORDINATIONS.

On Tuesday, the 2nd of November, the Rev. I. Young was publicly ordained pastor of the Independent church at Chulmleigh, Devonshire. The Rev. W. O'Neill, of Witheridge, commenced the services by reading the Scriptures and prayer; Rev. R. Thomson, M.A., of Ilfracombe, delivered the introductory discourse; Rev. J. Buckpitt asked the usual questions; Rev. T. Sharp, (late pastor of the church,) offered the ordination prayer; and Rev. B. Kent, of Barnstaple, gave the charge.

An interesting service was held in the chapel in the afternoon, when a piece of plate and an easy chair were presented by the church and congregation to their late pastor, in appreciation of his services among them for nearly forty years.

In the evening, the Rev. J. Buckpitt, of Torrington, preached a very impressive sermon to the people.

On Friday, the 27th of August, 1847, the Rev. Isaac Francis was ordained over the newly-formed Congregational church at Kirkheaton, near Huddersfield, Yorkshire. The introductory discourse was delivered by the Rev. R. Skinner, of Huddersfield; the Rev. R. Bell, of Brighouse, proposed the usual questions, and received the minister's confession; the ordination prayer was offered by the Rev. Jas. Scott, of Cleckheaton, and followed by a charge from the Rev. John Cockin, of Holmfirth.

In the evening, a sermon was addressed to the people, by the Rev. John Glendenning, of Huddersfield.

ON Monday, October 11th, the Rev. Samuel Clarkson, late of Spring Hill College, Birmingham, was ordained to the work of the ministry, as pastor of the church and congregation meeting in Howard-street, Sheffield. The Rev. W. B. Landells read the Scriptures and offered prayer; the introductory discourse was delivered by the Rev. T. R. Baker, Hebrew and Classical Tutor of Spring Hill College; the usual questions were asked by the Rev. Joseph Fox, formerly minister of Howard-street chapel, to which the most satisfactory answers were given by Mr. Clarkson; the Rev. Thomas Smith, M.A., Classical Tutor of Rotherham College, offered the ordination prayer; and the Rev. J. Sutcliffe, F.S.A., of Ashton-under-Lyne, gave the charge to the minister.

In the evening, the Rev. J. A. James, of Birmingham, addressed the members of the church, amidst a crowded and attentive auditory, in Nether chapel, kindly lent for the purpose by the Rev. Thomas Smith and his people.

The devotional exercises were conducted by the Revs. Messrs. Bellamy, Docker, and Rhodes.

We learn that the engagements of the day produced a very salutary impression, and one likely to be permanent; while the minister and members of the church retain and wish to record a grateful sense of the services rendered by the several ministers on the occasion. The presence of the Rev. A. Clarkson, of Bingley, (Mr. Clarkson's father,) who, but for his ill health, would have taken some prominent part in the service, added to the interest of the day.

ON Tuesday, December 7th, 1847, at Bethel Chapel, Easington-lane, Durham, Mr. Alexander Anderson was publicly set apart to the work of the ministry in the above place of worship. The Rev. A. Reid, of Newcastle, delivered the introductory discourse; the usual questions were asked, and the ordination prayer presented, by the Rev. S. Watkinson, of Monkwearmouth; the Rev. A. Jack, of North Shields, gave the charge to the minister; and, in the evening, the Rev. S. Watkinson preached to the people.

THE Rev. W. Crease, of Edinburgh University, was ordained pastor of the Congregational church, Wilmslow, near Stockport, on November 23rd. In describing this new and interesting sphere of labour, the last report of the Cheshire Union states: "Till within three years, our missionary efforts had not been brought to bear on the village of Wilmslow. But in that short

space of time, and through the Spirit's benediction on the untiring labours of our esteemed brother, Mr. Crease, a congregation has been collected; a beautiful and commodious chapel, capable of seating 350, opened; and a church formed, consisting of more than thirty members."

STROUD, GLOUCESTERSHIRE.

ON Thursday, Nov. 4th, 1847, the Rev. Thomas Nicholas, of the Lancashire Independent College, was ordained to the pastoral office, at the Old Chapel, Stroud.

The Rev. Samuel Davidson, LL.D., Professor of Biblical Literature, and the Rev. Robert Vaughan, D.D., President and Professor of Theology, of the Lancashire Independent College, took the more prominent parts in the services; the former delivering the introductory discourse (morning service,) and the latter offering up the ordination prayer (morning service), and delivering the charge to the minister (evening service). The Rev. W. Wheeler, of Stroud, proposed questions to elicit Mr. Nicholas's views on vital points in theology, church government, &c.

The devotional parts of the services were conducted by the following ministers:—Rev. Benjamin Backhouse, of Rodborough; Rev. Richard Knill, of Wotton; Rev. T. Maund, of Stonehouse; Rev. W. Lewes, of Frampton; Rev. B. O. Bendall, of Kingswood; Rev. Mr. Butterworth, of Stanley; Rev. Mr. Room, missionary; Rev. J. Hyatt, of Gloucester; Rev. William Winlaw, of Wellington; Rev. E. Bewley, of Cirencester; Rev. B. Parsons, of Ebley.

In order not to make the services of Thursday inconveniently long, the "Sermon to the people" was delayed till the following sabbath-morning, when it was preached by the Rev. Richard Knill, of Wotton, to a crowded audience.

These solemnities excited considerable interest in the town. A large number of ministers and friends from a distance were present, and were entertained by an excellent dinner and tea, provided by the ladies of the congregation. On sabbath-afternoon a delightful season was enjoyed, when the sister church from Redford-street, which branched off from the original interest in 1837, simply from want of room, and a desire to extend operations, together with other Christian friends, from the neighbourhood, met the church at the Old Chapel around the table of the Lord. The Rev. John Burder, A.M., of Bristol, formerly pastor of both churches, successively presided.

The church at the Old Chapel is one of considerable antiquity. Although we can-

not trace its origin to the first Nonconformists, it is quite certain that it followed closely upon the Act of Uniformity. From the notice Mr. Burder has prefixed to the Church-book, it appears that so early as 1675, only thirteen years after the Bartholomew-day of 1662, the Nonconformists met for worship here. The barn in which they met in Dyers'-court, Silver-street, was afterwards—probably about 1687—converted into a chapel, and was called the “Nonconformists’ Meeting-house.” At what time the present site was first occupied is not known.

The church has suffered many reverses. It has seen times of prosperity, and also times of trial. It was not allowed to escape persecution. It is pleasing, however, to reflect that during the ministry of the Rev. Richard Rawlin, the first pastor, who settled here in 1731, (one hundred and thirty-four years ago,) and died twelve years afterwards, the church consisted of about *one hundred members*. About fourteen years elapsed after Mr. Rawlin’s decease before they had another permanent settlement of a pastor; and during this period, it seems that the discipline of the church was sadly deteriorated. This is seen from a somewhat curious entry in an old church-book: “June 10, 1742. Agreed, by the pastor, officers, and members present, by the assistance of God, to settle the discipline of the church at Stroud, according to the rule of the gospel.” The newly-ordained minister is the thirteenth; and it is remarkable that, with one exception, and that a doubtful one, they have all been sound in doctrine as evangelical divines. Six of these ministers have been furnished by Wales, four from the same county, Pembroke-shire, and two from the same church.

About two years ago, this venerable sanctuary underwent extensive improvements and enlargement, at a cost of above 700*l*. The new frontage then erected, from designs by — Franklin, Esq., architect, of Liverpool, is in excellent taste—its style (the Gothic) and the admirable proportions observed comporting so well with the known antiquity of the place.

NEW SCHOOL-ROOM, WIVENHOE, ESSEX.

ON Tuesday, the 26th of October, the new school-rooms for the accommodation of the schools in connection with the Independent church at Wivenhoe were opened. The Rev. G. Smith, of Poplar, London, preached a very appropriate and impressive sermon on the occasion, from Canticles, chap. i. ver. 6—“They made me keeper of the vineyards, but mine own vineyard have I not kept.” The Rev. T. W. Davids, of Colchester, concluded with prayer. About one hundred persons afterwards partook of tea at the Falcon Inn, from whence they adjourned to the chapel; when a public meeting was held in the evening. J. A. Tabor presided, and the meeting was addressed by the Rev. S. Hubbard, minister of the place; Revs. R. Langford, of Colchester; C. Rigges, of Tiptree; George Smith, of London; J. Appleby, of Brightlingsea, &c. &c. The school-rooms, which are very spacious and commodious, were built at the sole expense of John Sanford, Esq., of Wivenhoe, brother of Thomas Sanford, Esq., who recently erected, at an expense of more than 2000*l*., the elegant chapel which adorns the village.

The schools will accommodate about three hundred children.

GREAT HADHAM, HERTS.

A NEW chapel was opened at Great Hadham, Herts, on Tuesday, the 20th of April, 1847, when the Rev. W. H. Hurdall, of Bishop’s Stortford, preached in the afternoon, and the Rev. J. Anthony, of Hertford, in the evening. The Revs. Messrs. Besley, Hodgskins, (Baptist,) Gill, and Phair, conducted the devotional exercises.

The above chapel will accommodate upwards of two hundred persons, and is in connection with the Congregational Church at Little Hadham, under the pastorate of the Rev. J. W. Phair, and is opened for Divine worship on sabbath evenings, when the above minister preaches to a large, attentive, and for the most part, a new congregation.

General Chronicle.

CHINA.

If a few friends would follow the noble example of Mr. and Mrs. Caston, the field of operations would soon put on a new aspect.

A GENEROUS OFFER ON BEHALF OF THE CHINESE CONVERTS.

To the Rev. Dr. Morison.

Stratford-on-Avon, Dec. 9, 1847.

MY DEAR DOCTOR, — In common, I doubt not, with many of the friends of

missions and of our beloved Society, I and mine have read with much interest the statement respecting China and its "first fruits to Christ," from the pen of your excellent son-in-law, in the Chronicle of the last Magazine. Our hearts have been deeply affected with it. Our best feelings and prayers have been called into exercise by it. We have long thought and felt much about China, but now more than ever; and I have much pleasure in communicating to you the resolution which my dear wife and myself have come to, with affectionate solicitude for all concerned, with willing hearts and many prayers.

We wish to do something more for the Chinese Mission; to have a more special bond of union to it; and a particular object for supplication concerning it before the Lord.

Our desire, therefore, is to support one of the three young men recently baptized at Huntly, on the terms propounded in Dr. Legge's communication; that is, at the rate of 25*l.* a year for the space of three or four years. We presume that this will be about the time requisite for him to remain as a student in the seminary. And we earnestly pray that, during that period, both human instruction and Divine may richly qualify him to dispense the word of life among his benighted countrymen. Our prayers will henceforth ascend to God on his behalf; and our satisfaction will be to hear that he becomes a devoted, holy, and useful evangelist in China.

If he be not already engaged, we should much like to select the one whose letter and name appear in the Chronicle; and if no other benefactor has previously claimed him, you will please to afford us that gratification. On this, however, you can inform me; not failing to remember that, from the time you receive this, *he* is engaged, if no other application has been made, though I hope there may be many. Peace be to all the Chinese brethren, "with faith and love, which are in Christ Jesus."

Present our Christian regards to Dr. and Mrs. Legge, with our most affectionate wishes and prayers for them. Should the Doctor travel this way, it would give us much pleasure to see him; but before the time of their departure from England I expect to be in London, and shall hope for the gratification of an interview with him, and with our Chinese friend, whom, from the first of January, 1848, or from the time of their embarkation for China, or of their arrival at Hong-Kong, whichever you and the Directors shall determine, we shall be happy to consider at our charges in the manner and to the amount above proposed.

Earnestly praying that the great Lord of

the harvest may raise up many friends and labourers for China,

I remain,
My dear and honoured friend,
Very truly yours,
M. CASTON.

N.B.—The Editor is thankful to add, that the young people connected with the Rev. Robert Philip's congregation have agreed to supply the necessary funds for the education of another of the Chinese converts.

NEW COLLEGE, CALCUTTA.

To the Editor of the *Evangelical Magazine*.

Mission House, London, Dec. 7th, 1847.

DEAR SIR,—In a recent number of the *Evangelical Magazine* you kindly inserted a notice of the proposed college at Calcutta. It will, I am sure, afford you, and those interested in the success of the plan, pleasure to learn that the statement in the *Evangelical* and other periodicals has not been without effect. From the friends and Christians at Leith and Edinburgh, we have obtained 500*l.*; from Bristol, upwards of 100*l.*; Dudley and West Bromwich, 50*l.* each; a Christian lady, 100*l.* Other places have begun a fund, which I hope soon to report upon. With the sums raised in India and Britain, together with the London Society's donation, I believe we have raised about half the 5000*l.*, or 2500*l.* of the whole amount.

Besides these sums, friends have forwarded a clock, barometer, a globe, an orrery, a microscope, and some excellent books.

My best thanks are tendered to the friends who have so generously and promptly come forward to the aid of this good work. We still need upwards of 2500*l.*, (as well as instruments and books,) to compass all the objects comprehended in the plan. In addition to the money, gifts, and donations of books and instruments, we have received three scholarships. Ten or twelve pounds per annum will provide for a scholarship.

May I entreat those who intend to aid the object to forward, as promptly as possible, either their gifts or an intimation of the same, to my address, for in this, as in every good work, that which is done quickly is twice done.

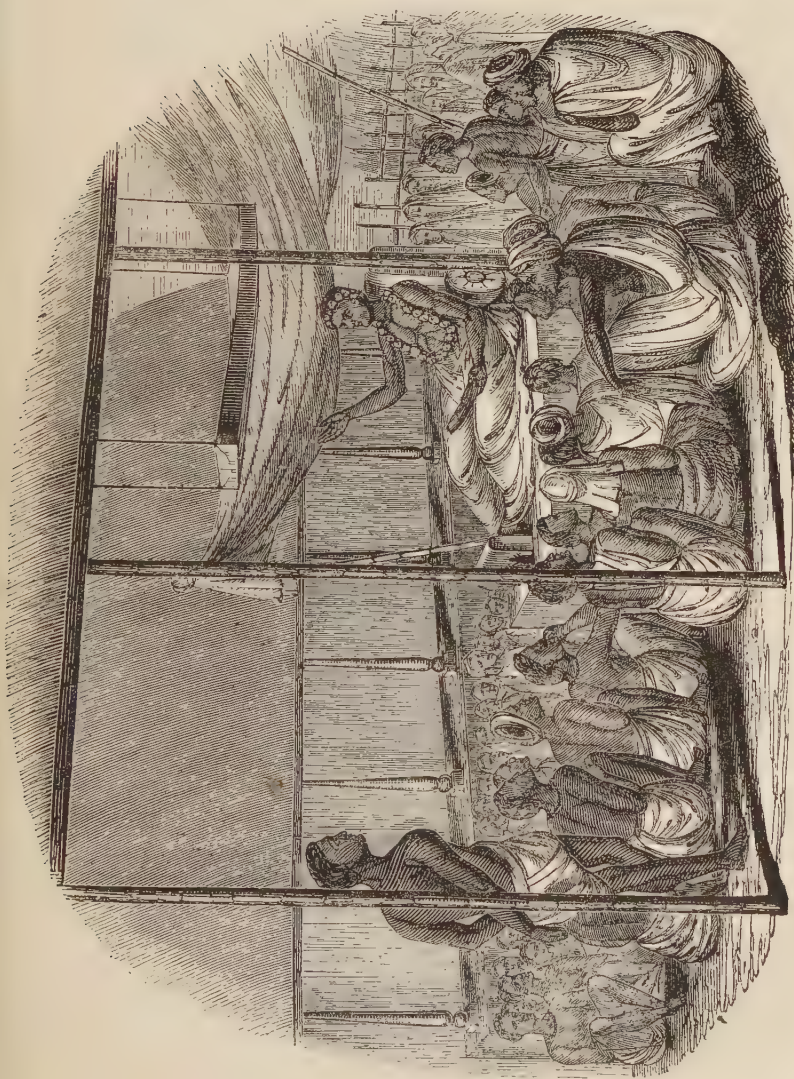
Christian Friends,—in apportioning your property at the beginning of the new year, remember the Christian College at Calcutta.

Yours truly,
THOMAS BOAZ,

Pastor, Zion Chapel, Calcutta.

P.S.—The instruments still needed are, models of a steam-engine, railway, steam-boat, electrical machine, air-pump, &c., &c.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



A HINDOO PRIEST EXPLAINING THE MOHARABUT.—*Vide* p. 42.

THE BRAHMIN, THE JAIN, AND THE BUDDHIST.

OUR engraving for the present month is copied from the Rev. J. W. Massie's book on "Continental India,"—a work to which it gratifies us to refer, as containing a large amount of interesting and valuable information, especially on Missionary subjects. The sketch that occupies the preceding page pourtrays a scene of very common occurrence in many parts of India. It represents a number of Hindoos assembled in a Native Temple to receive religious instruction from their Gooroo, or Priest, who is engaged in expounding the text of the Moharabut, a celebrated poem of great antiquity, chiefly relating to the doctrines and precepts of Hindooism, and, as it might be supposed, replete with error, though not wholly destitute of the traces of true religion and pure morality.

The Author of the above work thus refers to a few particulars connected with some of the principal forms of Paganism in the East:—

"Though the Hindoo Race (he observes) inhabit the whole of Hindostan, the varied tribes are not less diversified than the distinct branches of the elder Scythian family now scattered over the Continent of Europe. It is true, the religion of Brahminism possesses sway in the principal seats of commerce and of population throughout British India, and religion is the general modeller of human character. But the unity is a name rather than a reality, and that which is prevalent is susceptible of shades as varying as the changes of colour.

"The theory of Brahminism itself affords scope for schism and distraction. There are three great gods, distinct not in name merely, but in essence. They have each their respective worshippers; and, while the followers of Mahadeva (Seva) contend for the pre-eminency with the votaries of Vishnu, the Buddhist, who adores, according to the Brahmins, the ninth Avatar of Vishnu, has been reluctantly, and perhaps with difficulty, constrained to give place to the domination of proud and supercilious Brahmins. Among the nations with whom the votaries of Boodh found an asylum, the Huns are expressly mentioned. Their name occurs in Bahar Inscriptions, and is repeatedly found amongst other barbarian tribes enumerated in the prophetic chapter annexed to some of the Puranas. It would be a singular fact in history, could it be ascertained, that the bands of Attila, who laid waste the plains of Italy, were the followers of Boodh.

"The adherents of the Jain Faith have yielded to the overwhelming force of a more sanguinary and less tolerant sect, and their fugitive progress may be traced through Continental India by their sacred edifices, generally in ruin. They have left these scattered over the Peninsula, as numerous fragments of their devotion and free-will offerings.

"The more opulent members of this sect find it convenient, in their persecuted condition, to seem to belong to the orthodox persuasion. Conformity is an easier matter with them than it was with the Buddhists, so far as the distinction of Castes had an influence. They are as merchants still found dispersed over the whole continent of India, but it is only in the central and western parts of the Peninsula they are sufficiently numerous to constitute a distinct population. Their proper designation is *Arkats*, from Arhat, to *be revered*; because thus they distinguish the objects which they worship. They are an ingenuous, simple, and mild people, in their social intercourse, and in their transactions with others. They have been sought after by some of the most devoted Missionaries in the Peninsula. Mr. Rhenius, late of Palamcottah, made several excursions among them while he lived at Madras. Numbers of them reside at Arnee, in the vicinity of Arcot, where they maintain the reputation of a mild, unsuspecting, and plain-thinking people."

TO THE JUVENILE FRIENDS OF THE LONDON MISSIONARY SOCIETY.

DEAR YOUNG FRIENDS,

WE have watched with great delight your growing zeal in the service of Missions. We are grateful to find that you are not weary in the good work, but still wish to help us to send the Gospel to the heathen—the people who know not the true God and his Son Jesus Christ. Your zeal has been shewn in joining Juvenile Associations, and in becoming Collectors. Some of you have had Collecting Cards, and others Missionary Boxes. Others have joined “Working Parties,” and others have been waiting to know what *they* also could do. By these various means great help has been afforded to the Society,—hundreds of poor heathen children have been taught, and the hearts of the Missionaries have been refreshed and strengthened. We are exceedingly glad to have such things to review,—they belong to the *past*, and they encourage our hope for the future. You have “put your hand to the plough, and you will not look back.”

But we wish at this moment to ask you to shew your love and zeal by making

A NEW YEAR’S GIFT TO THE SOCIETY.

You have not done anything of this kind for a long time past. Indeed, since the noble collection for the “John Williams,” four years ago, you have not tried to make any large and general Collection altogether. But the time has now come when we hope you will attempt it, and will be encouraged in it, as we sincerely think, by your Parents, Teachers, and Ministers. At Christmas, and on the New Year, most young people have some presents made them, by their parents, their grand-parents, or other kind relations and friends. And these presents are frequently money, from a penny to a shilling; from a shilling to a pound. Now could not a little of this be well spared to help those who “sit in darkness, and have no light,”—no School, no Minister, no Bible, no Saviour?

You can give your money either towards paying the expenses of the “John Williams,” or to support Schools and promote Education, or towards sending the Gospel to China, or to the general fund of the Society, which is used to send Missionaries to Africa, India, China, the West Indies, and the South Sea Islands.

Then, after giving a little money yourselves, try and collect from your kind friends for the same objects, and put down on the Card *how much* they give and *what for*, and then without delay pay all in to your Minister or the Secretary of the Missionary Association. We wish the amounts to be paid in, if possible, by the end of January, 1848.

You would, perhaps, like to know especially about the Education of Children in heathen lands. Well, in Africa, we have many Infant, Day, and Sunday Schools, and in these many thousands of the young have been rescued from heathenism, and enlightened with the knowledge of salvation. In the West Indies there are large schools on all the Society’s stations, and not a few of the pupils have been truly converted to the Saviour. In Northern India there are

2,000 pupils attending the different schools, and their progress is encouraging. Some of the most cheering cases of conversion at Calcutta have been found in the instances of lads educated in the Christian Institution of that great City.

In Southern India, education is in a very encouraging state. At Madras, Mrs. Porter has an excellent native Female Boarding School, and several of the pupils have been baptized, and joined the Church. There are also Female Day Schools; and there are Seminaries which give a superior education in English; and at Bangalore and Nagercoil there are native young men being trained to be Evangelists and Pastors. Almost every station in Peninsular India has a Boarding School for Orphan Children attached to it. The blessing of God has largely rested on these Schools. In Travancore great attention has been paid to Education, and the fruits are abundant. There are not less than 10,000 children in these different Schools just mentioned, and from them the Churches receive many converts. "While the scholars remain under our charge," observes one of the Missionaries in Calcutta, "the Bible is their constant study—its all-important truths are impressed again and again upon them. They learn too, that *all* subjects of study may be accompanied by its spirit; so that God is seen not only in the Natural world, but in History—the great world of men; ruling society, and by its vast machinery accomplishing His plans."

At Hong-Kong there are two Boarding Schools in active operation, one for boys and the other for girls. Then in the South Sea Islands, at Rarotonga, and the other islands of the Hervey Group, all the young people are under instruction in Sabbath and Day Schools. In Samoa the Schools are flourishing, and contain between 5 and 6000 Scholars. These Samoan children contributed a noble gift last year of 29 Canoes (worth £500), and sent them by the "John Williams" for the use of the Native Teachers, chiefly in the New Hebrides!

Now surely, dear young friends, this is a work you will delight to help. And it seems so appropriate to you. You are young—and *they* are young. You have immense advantages—and they are fearfully destitute. You are near the fountain—they can but just sip the stream, and millions not even that. We want to send forth the waters of life abundantly, and now we ask you to help us promptly and cheerfully in this great work.

We have provided Cards, and you can have them by applying to your Ministers or Teachers.

We remain, your affectionate Friends,

ON BEHALF OF THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY,

CULLING EARDLEY EARDLEY, *Treasurer*,
ARTHUR TIDMAN,
JOSEPH JOHN FREEMAN, } *Secretaries*.

Blomfield Street, Finsbury, December, 1847.

* * Contributions to be remitted to REV. J. J. FREEMAN, *Home Secretary, Blomfield Street, Finsbury, London.*

MISSIONARY LABOURS IN THE PROVINCE OF COIMBATOOR.

In the month of March last, our brother, Mr. Addis, visited several villages and districts in the vicinity of his station, to preach the Gospel and distribute Tracts and portions of Scripture. The subjoined statements from his journal embrace the leading events of his journey, while conveying a very distinct and vivid impression of the moral condition of the people, and the obstacles and encouragements experienced by the Missionary of the Cross in labouring for their salvation.

Desire of the Natives for Instruction.

March 13th.—The inhabitants of Pulachy entreated me to establish a School among them upon Christian principles, but I have no funds for the purpose. A similar request was also made by the head-man of another large and populous place who came to see me, and it pains my mind much to be obliged to refuse such earnest applicants, and lose such promising openings for the introduction of the knowledge of Christianity. Some of the difficulties of embracing and making an open profession of Christianity may be gathered from the fact, that a money-gar, or head-man, of one of these villages told me, that, however desirous he might be of leaving idolatry, heathen customs, &c., and of openly professing himself a Christian, should he do so, he would be deprived of his office and lands, or, in other words, be reduced to beggary.

Some time ago there were two of the inhabitants of this place determined upon going on pilgrimage to the principal holy places in different parts of the country, and eventually proceed as far as Benares : they came and stated their purposes to me. I pointed out to them the folly of their intentions, and the efficacy of the precious blood of Christ to cleanse from all sin, in all places, when applied by faith. Whether the instructions I gave them were of any avail or not I cannot say ; but it appears, that, after setting out, and proceeding about a hundred miles on foot, they returned, and have not met with that praise which they expected from their fellow-countrymen for their self-devotion and courage.

Power of Self-righteousness.

March 15th.—Set out before sunrise, reached Puthoor, and rested there awhile. This is another place of considerable importance, where the Gospel has been made known, and our books, scriptures, &c., read for many years past, but without any perceptible effects. Many understand Christianity, and are outwardly friendly, but seem as far as ever from embracing it. I stopped during the heat of the day in a Settram, lately built by a very aged man in authority, and who hopes thereby to secure happiness for himself after death. The place is sadly disfigured by re-

presentations of their principal deities, &c. in basso relievo ; and some of a more offensive nature.

Arrived in the evening at Vadamally-cotta, a large town in which there are twelve heathen schools. Soon after my arrival the people came to see me, although it was late : they have known me well for many years, and are very friendly ; and their thirst for knowledge is quite surprising. They are very favourably disposed towards Christianity, and even, some time ago, freely offered to give a piece of ground for the house, yard, &c., of a native teacher, if I would place one among them ; but, through want of funds, I could not avail myself of the opening thus presented, and such cases require to be promptly met, or they may be entirely lost.

Obduracy of the People.

March 17th.—Rose early, and prepared to go forward on my journey, when it began to rain and I was obliged to delay. Applicants for books came nearly as soon as I was up this morning, and earnestly begged to be supplied. A stranger, seeing such a desire evinced for knowledge, would be led to the conclusion that these people are not far from the kingdom of God, and that the fields are white for the harvest ; but many years' intimate knowledge of this people have taught me the contrary. These people have been in this same state for at least ten or a dozen years. They once brought me a present of a fat sheep to shew their esteem and regard, and are always, apparently, glad to see me, but their hearts are as hard as ever ; and their superstitions, and the bonds of caste, as strong as at any previous time. These are mysterious things, and appear almost impossible after the amount of knowledge they have obtained of Christianity. At the moment of writing this I hear many close by me reading our books aloud, and many listening ; but alas ! without the influence of the Divine Spirit what can be effected ? Although it continued to rain more or less during the day and I could not venture out, yet the people continued to come to me, and some remained till after it was dark, but amongst them all I could not discern a single individual impressed with the importance of his soul.

Circulation of Christian Books a ground of hope.

March 18th.—Set out early, and arrived at a village, the property of a Zemindar, or native land proprietor. He had been dead several years, but left a widow and a son—the latter is now about 12 years of age, and his guardian brought him to me to receive instruction and books. He is a very intelligent boy, and, if it should please God to change his heart, he might do an immense amount of good among his numerous dependants. I gave him a supply of books, which he promised to read attentively. His mother also and other principal people of the place came and requested me to take refreshment.

About 11 o'clock I reached Ponaveram, a considerable place, and where I have been repeatedly before. Here I remained during the hottest hours of the day in the porch of a heathen temple, the Brahmins attached to which, together with some others, and the inhabitants of the place, came to me. The latter asked for and received books, but the former made no such request: they listened very attentively to what I said, and even acknowledged that the instructions were good; but I overheard some of the young Brahmins afterwards in another place ridiculing the instructions, and endeavouring to bring our books into contempt with the people who had received them. I did not see a single person take their part, but all kept their books and carried them home.

Wide diffusion of Christianity by Native Agents.

March, 19th.—Darapooram is a considerable town, which, together with other towns and villages of the Talook, contains a population of 50,000 souls. It has been occupied for several years as an out-station of this Mission, and several valuable native teachers have at different periods laboured here. It is at present occupied by Unmeyudeyan, an Evangelist, formerly an assistant native teacher, whom I sent to the Bangalore Theological Seminary. After his return he resumed his duties as a preacher of the Gospel, and now labours in this large and important sphere, being about 50 miles S.E. of Coimbatore, the head or home-station of the Mission. The inhabitants receive his instructions very cordially, and behave most kindly towards him. The people of this place cannot plead ignorance of the doctrines and precepts of the Gospel, having had for many years "line upon line, precept upon precept;" but, although our scriptures and tracts are read with avidity by numbers, there appears very little real impression. There are many who appear to be tired of the unmeaning ceremonies and follies of idolatry,

but who rather side with the Mohammedans, of which sect there are many, as the place was formerly garrisoned by the troops of Tippoo Sultan in the days of his power.

Advances of the People.

I remained here over the Sabbath, and held my usual services. During my stay I had visitors of various sorts, some for conversation, others for books. Among the former was a self-styled Grany, or man of wisdom: he has many disciples or followers in this and other places, but a more dull and false reasoner it has seldom been my lot to meet. After a long and tiresome conversation and debate, I positively could make nothing out of him; but such are those to whom this people commit themselves, and by whose false reasoning (if reasoning it may be termed) they are more and more led astray, "blind leaders of the blind." This man, like many others of his profession, had made himself somewhat acquainted with the Christian Scriptures, it would seem for the purpose alone of raising objections to the doctrines of Revelation. Such people do us much harm, and they are becoming more numerous as the knowledge of Christianity spreads.

Encroachments of Popery on Protestant Missions.

Here are many Romanists also. A farmer of that sect came to see me, with a present of sugar, eggs, &c. In conversation I learnt from him that the seven Romish Priests and Bishop who have lately arrived to labour in this province are part of a great number lately arrived from France for the South of India. Some of them are to be stationed in the town of Coimbatore, where they have lately purchased large substantial premises, formerly occupied by the European Magistrate, in the immediate neighbourhood of our Mission-house and Chapel, intending immediately to build a large place of worship, the foolish ceremonies of which I fear will make a great impression upon the inhabitants. Other priests are to be stationed, and will commence a monastery or convent, between our two out-stations of Palladam and Avenashy, so that we shall be encompassed by them on every side.

This, to me, is a subject of much sorrow and concern; but it seems to be a new piece of policy lately acted upon by them to select prosperous Protestant Mission-stations, and thus make inroads and act as aggressors. I feel my situation to be one of no small trial, being single handed against so many, and having lately lost by death some of my best native assistants. The dealings of the great Head of the Church appear mysterious, and it is indeed a time of humiliation, and I trust of prayer.

CONDITION AND CLAIMS OF THE MYSORE COUNTRY.

IN concluding his appeal* to the Society for a Missionary to join him at Mysore, Mr. C. Campbell pleads, as an additional argument, the powerful and increasing opposition he has to encounter from the strenuous efforts of the Brahminical and Romish Priests. The hostility and discouragements to which he is exposed from these united adversaries are thus described in his communication :—

IN Tyaar, which has been several times visited since the Mysore Station was taken up, there are several people who seem to be in the interesting, and at the same time perilous state, which has been described. In that place there has been sown much precious seed, which, if the Lord were pleased to bless it, might, ere long, yield many of the fruits of righteousness, to the glory of his holy name. In Cuttey, which was visited by our Wesleyan brother Mr. Male, Mr. Coles, and myself, about a year and a half ago, I had on the present occasion much interesting, and, I trust, profitable discussion. The people there referred to the former visit, spoke of the books then received, and gave good evidence, by their questions and remarks upon them, that they understood what they had read. Some of them freely admitted that Hindooism was wholly indefensible, and urged no other plea for continuing to be idolaters than that it was the course of the world! Many of them have a considerable knowledge of what the Gospel is, and do not deny its excellency and its suitableness to the wants of man. But they do not seem to have that deep conviction of sin which would lead them to make the anxious enquiry, "What must we do to be saved?" Human reasoning may bring them thus far—the grace of God alone can take them farther.

In Yedatorah, after some quiet conversation with many people, who listened and conversed with calmness and respect, I had to endure the reproach of the Cross, and to witness a painful exhibition of human depravity. Some Brahmins, whose craft is endangered by our preaching, first poured forth from their lips as much blasphemy and abuse as they could; then getting hold of some of the tracts which had been distributed, they tore them up in contempt and threw them at me; and, when I was leaving the place, the boys were encouraged to hoot and make a noise. The remembrance that Christ and his Apostles were treated in a similar way is sufficient to keep us from being much cast down on account of such opposition; but on this occasion it was also encouraging to see that, on the part of many of the people, there was a strong feeling in my favour, and against the Brahmins. Satan's cause generally loses more than it gains by such efforts to oppose the truth. If the Lord will, I intend by and by to pay them another visit, without books or tracts, and then the marks of their con-

tempt must be confined to my own person, if they choose to offer them.

In Pahlully and Ganjam, I was thankful for very favourable opportunities of exposing error and declaring truth to the deluded votaries of the man of sin, and more especially in the former place. Pahlully is only about three miles from Seringapatam. There is a Roman Catholic Chapel there, which is said to have been erected in 1805. It is a good-sized place—I should think about 40 or 50 feet long by 20 or 25 broad, without seats: the people sit upon the ground. The only images I saw in the place were a representation of the Saviour on the Cross, and two images of the Virgin Mary, one of them with the infant Saviour in her arms. It is usual for these to be covered with a cloth; but as soon as the cloth is removed, the Catholics who happen to be present kiss and fold their hands, and address them in some language of respect. Peculiar veneration is shewn to the image of the Virgin. When I was there it happened providentially to be St. Peter and Paul's day, so that there was a congregation assembled soon after my arrival of about sixty or seventy people. There was no priest or catechist present, but a liturgy in Canarese was read by a man of the village, with the loud and apparently earnest responses of the people. Before their devotional exercises commenced I had some conversation with those present on the way of salvation through Christ alone, and the sin of worshipping images and calling on any other name than his. All listened very attentively to what was said, and appeared unable to offer much in defence of their own system. I told them that, as they worshipped idols, I could not join them in their prayers, but begged permission to remain as a spectator,—a request which was readily granted. After the service was over many remained behind, and our conversation was resumed. When I was leaving, I gave two or three portions of Scripture, and some copies of the tract entitled "Andrew Dunn," in Canarese, to those who were able to read.

On the following day, in Ganjam, on the island of Seringapatam, I had a long and rather more noisy discussion with some Roman Catholics. They argued with a good deal of vehemence, but none of them seemed inclined to be disrespectful except the native catechist. I rejoice in every such opportunity of speaking with these poor victims of Popish Super-

* Missionary Magazine for December, p. 192.

stition on the great truths of the Gospel, both on their own account, and also as it serves to shew to the heathen that we are equally opposed to every species of idolatry, and all other practices at variance with pure and undefiled religion; and I am glad to say that the difference between Romanists and Protestants

is becoming more generally known in this part of the country. Oh! may the happy and glorious time soon come when this and every other land shall be freed from all idolatry, error, and superstition, and when the Lord alone shall be exalted, and universally loved, adored, and served

CHINA.

HONG-KONG.—BAPTISM OF TWO CHINESE CONVERTS.

OUR brethren at Hong-Kong continue to enjoy abundant encouragement in their labours. In the month of August last, it was their privilege to baptize two more converts from heathenism, of whose personal history and experience the following brief outline is contained in a recent communication from our brother, Mr. Gillespie:—

“ON the 22nd of August, 1847, two Chinese converts, named Laon-ting-Shen and Qwan-Sang, were baptized in Union Chapel. The former is a rice merchant, from Tung-Koon. In the beginning of last year he came to reside in Hong-Kong, having entered into partnership with several other rice merchants, and his shop being opposite to the Bazaar Chapel, in the Chinese part of the town, he had frequent opportunities of hearing the Gospel, and of conversing with Asûn, the keeper of the Chapel. He was struck most forcibly by seeing Asûn, with the members of his family, frequently reading a religious book, and afterwards kneeling down to worship. What it was that they worshipped Ting-Shen could not conceive, as he saw no idol nor shrine—no gilt paper nor incense—no offering of tea and fruits—no burning of tallow candles—nothing but addressing prayers to some invisible being. His inquiries were cheerfully listened to by Asûn, who is an old and tried disciple, and who on this occasion exerted himself—as, indeed he always does—in communicating to his neighbour a knowledge of the Christian doctrines. He continued to attend the chapel regularly, and about four months ago he began to attend the Bible Class, which is composed of inquirers and others, eighteen in number, who meet every morning at the Mission House. The following extracts from a letter which he addressed to the Missionaries, begging them to receive him as a disciple, will show the state of his mind at this time:—

“I have heard from the teachers that God purposely sent his beloved son Jesus down to the world to be the Son of Man, and to atone for all the wickedness and sins of all people in all nations under heaven. I formerly was wickedness itself.—The teachers discoursed on the doctrines of the Sacred Books, such as those contained in the Gospels of John, Matthew, and Luke. When I heard what they said, it was like thunder piercing my ears; like from a dream awakening up: like from drunkenness at first coming to reason again. Then I knew that there is a great Ruler in heaven, and that in my body there is a precious soul. They also said that God was my divine father, and that they who hear the doctrines of the Scriptures, and receive the Gospel, shall enjoy the everlasting happiness of heaven.

“I formerly worshipped idols and images, and observed and believed the words of the devil, so that thereby I suffered the deceit of the devil in my heart. Now I know that I myself am a very great sinner, and I hereafter to eternity do change and repent of my wickedness. Also I know that Jesus is the beloved Son of God, who expressly came down to the world to be a Son of Man. When he was in the world, he went to every province, city, hamlet, village, market-place, and everywhere, bearing hardships in his travels and opposition in his journeys. When cold, he did not add clothing; when hungry, he did not eat. Wandering and toiling, he endured ten thousand troubles and a thousand hardships, which he did not shrink from, in order to atone for the sins of all men. Who could have done this? Only the Saviour of the world could do this. From Pwan-Koo (the first man, according to Chinese Mythology) to the present time, was there ever a man who could reach to the Saviour of the world—Jesus Christ's, ten thousandth part? While in the world, he preached the Gospel until he had toiled thirty and three years in speaking the doctrines of the True Knowledge.

“ ‘All that were humble and saw Jesus, several tens of thousands, praised his great virtue and great kindness. As for the people that did not know the doctrine and did not praise Jesus, these were low people. Look at the priests and scribes and elders, who always had an envious heart, and laid plans, and sought opportunities, though they knew the sacred books and histories. Why did they take the Saviour Jesus, and nail him on the cross, and poisonously hurt him, and reward his kindness with enmity? That the Saviour suffered is only to be deplored. ‘Those that hear it have their hearts wounded, and those that see it, shed tears.’ When I heard of these sufferings I felt as if a knife were cutting my heart and bowels and liver. Tears flowed from my eyes. My heart was ill at ease. Painful! Lamentable!

“ ‘Afterwards, I heard that after suffering these hardships—after spending three days and three nights in the tomb—he came to life again, and was in the world again, practising mercy and the Gospel, and propagating doctrine, for forty days. Then after that he ascended to the heavenly hall, to be with the Divine Father, to see each other, and to enjoy the everlasting felicity of ten thousand ages without limit. Whenever we read to this point, I and you all may let down the sorrowful heart.

“ ‘On the 11th month of last year, I, in the evening, when at leisure, went over to the True God’s Temple, and together with teacher Asûn sat conversing on God’s exceeding kindness and compassion, who is the father of our souls, and how those that believe may obtain everlasting life.

“ ‘Afterwards, teacher Asûn, perceiving that I had a mind to hear, spoke to me, saying—‘If you will accompany me to the Mission House you will hear the doctrine of the True Wisdom explained.’ Then I complied with his request, and followed him to your College. And when I saw that the book-shelves were full of classical books, my satisfaction was complete, and my joy extreme. And then also I perceived that the meaning of the sacred books which the teachers daily explained, is this most important thing, namely, the salvation of man’s soul. Then I hoped that the Holy Spirit would move and convert my heart; that I always might remember the kindness of God. Yesterday, I was indebted to Ke Seen-sang for giving me a prayer-book, and from the 15th day of this month I began to pray morning and evening, hoping that God would take away all my past sins and wickedness; afterwards being penitent, I would not dare to commit the former transgressions. Now, morning and evening I pray, and it is stedfastly fixed in my heart to do so.

“ ‘Now I will finish this speech of uncouth words by hoping that the teacher will pray the Saviour for me, asking of him to grant to me the salvation of my soul from sin.

“ ‘For clear inspection,

“ ‘*The Ignorant Younger Brother,*
“ ‘TING-SHEN’S Writing.’

“ ‘Shortly after presenting this letter, Ting-Shen was examined as to his faith and knowledge, and his motives. His answers were satisfactory, and in the course of a second examination he expressed his intention of leaving his present employment and engaging in some other business, as he said it was absolutely necessary to success in his business that a man should cheat and overreach his customers. But he was at length persuaded to give it a fair trial, so as to ascertain whether it was possible or not in his line of life for a man to gain a livelihood while avoiding falsehood and acting on all occasions with integrity and uprightness. After giving him many other exhortations, the brethren said to one another—‘What doth hinder him to be baptized?’ Accordingly, after receiving further instruction, he was baptized on the 22nd of August; and on the second Sabbath thereafter, he and other Chinese Converts, to the number of eleven, sat down to commemorate the dying love of Jesus Christ. At the table of the Lord his feelings appeared to be those of deep penitence for sin, and ardent gratitude to the Saviour, and during the address, which was upon these topics, tears were seen to flow down his manly countenance.”

Mr. Gillespie supplies the following information respecting the second Chinese Convert, who was baptized on the above occasion:—

“ ‘The other individual who was at the same time baptized and admitted to the fellowship of the Church, is named Kwan-Sang. He is about sixty years of age, and his employment is that of a bookbinder. The following is his own account of himself:—

“ ‘I, that present this, was, upwards of ten years ago, in the employment of the College at Malacca. Then I was deeply rooted in the customs of the world, and had no heart to the doctrines of the Gospel. I did not feel that I was a great sinner, and did not know the great kindness of God in compassionating me a sinner, and the great virtue of Jesus in atoning for sin. Therefore I a long time delayed. But two years ago, when dwelling with Asûn at the chapel in the Shang-Wan, I became indebted to the teachers for their clear explana-

tions of the sacred books, and received instructions from Asûn at his leisure time. Thus I knew a little of the excellence of the Gospel and of my own sinfulness, and always I give thanks for the explanation of the great merits of Jesus, and his ability to save and redeem sinners. Whosoever is sensible of his sins, and repents and receives the washing of Jesus's blood, may obtain the pardon of all his sins and the salvation of his soul. Therefore, as I am far advanced in years, and do not know what day or what hour my life shall end, I beg of you to baptize me, and to pray for me that the Holy Ghost may put away my old actions, that my faith may be increased, and that I may with a true heart depend on Jesus Christ; and thus the day of my death, should it come immediately, will prove both to me and to my whole family exceedingly fortunate.'

"The same week in which these two converts were baptized, four other inquirers were examined as to their fitness for baptism, and there are several others besides who are also desirous of admission into the Church; but it has been judged most prudent to delay, and in the meantime to continue their instruction in the doctrines of Christianity.

"From the preceding narrative, it will be seen that the Gospel is taking root in Hong-Kong. One of the inquirers referred to has come down from Canton to Hong-Kong, for the express purpose of attending the Bible Class, and receiving instruction. He is a medical man, and he, together with others who now regularly attend, having no connection whatsoever with any of the Missionaries, have no conceivable motive for attending, except it be a sincere desire to know the way of God more perfectly. It would seem as if the Holy Spirit were now being poured out in this place, seeing that the Word of God is accompanied with the demonstration of the Spirit, and with power from on high, and those that hear it are profited thereby, mixing faith with their hearing.

"'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.'"

AFRICA.

SUCCESS OF THE GOSPEL IN GRIQUALAND.

IN Griqualand, the Lord is bearing testimony to the word of his grace, and multiplying the subjects of his kingdom. The Rev. E. Solomon, who had been on a visit to the Cape, thus addressed the Directors on returning to Griqua Town in July last:—

Improved Spirit of the Dutch Farmers.

THE last letter I addressed to the Directors was written from Cape-Town in the month of February. Shortly after writing that letter, I commenced my journey homewards, and had a speedy and prosperous journey as far as the banks of the Orange River, where we were detained for some time by the river being full, and, on attempting to cross, our wagon, with its contents, was nearly lost. Having, however, been rescued from this imminent danger, we reached Griqua-Town in safety, where we received a cordial welcome from the Chief and people.

The only point, in regard to our journey, on which I would wish to remark, is the very great and favourable change we witnessed in the sentiments and conduct of the Dutch Boors, in reference to the persons and labours of Missionaries. Knowing their prejudices, I was not at all prepared for the cordiality and kindness which I experienced

from every farmer on the road, from the Orange River to Cape-Town. Nor is this to be ascribed simply to their hospitality to strangers, for which they are proverbial; since, in addition to personal attentions, they invariably expressed a desire that I should hold worship amongst them, and listened with apparent interest to any account given of our Missionary operations beyond the colonial boundary. I preached frequently to them on the road, always with large and attentive congregations, and witnessed a sufficient proof of their increasing liberality of feeling, in their willingness to allow their servants and other coloured people to assemble in the same apartment with themselves for divine worship.

This improvement in the disposition of those who were formerly the inveterate enemies of all Missionary operations, calls for gratitude to God, and is an encouraging symptom of the progress made by Missions in public estimation: it is to be ascribed,

under the blessing of God, to the *increase of Missionaries in the colonial villages*, and their consequent increased contact with the farmer, by which means their character has become more extensively known, and their objects better understood.

The Answer to Prayer for the Conversion of Souls.

I am happy to state that there are one or two movements in the district of Griqua-Town of a highly gratifying nature. One has reference to our out-stations among the Bat-laru, a tribe of Bechuanas living at Tsantsaban and Gossiep—the former forty, and the latter thirty miles, from Griqua-Town. The settlement of Gossiep has only lately been formed by the removal of the best part of the church-members from Tsantsaban, which place they were compelled by various circumstances to leave; and, since its formation, it has always given us great encouragement. But the very circumstance that tended to promote its prosperity had of course a most depressing influence on Tsantsaban, as only a few members remained there; and these, for the most part, the wives of heathen husbands. Thus the heathen party became rampant, and appeared entirely given up to hardness of heart. The church-member, stationed there as native teacher, came to me about a year ago, much disheartened at the fruitlessness of his labours. I endeavoured to encourage him to persevere in prophesying among the dry bones, reminding him that such was the means appointed by God for the conversion of sinners; and to be also especially earnest in prayer to God for the influence of His Spirit. At the same time, I exhorted the members at Gossiep to pray for their heathen friends at Tsantsaban, and advised the brethren to go over occasionally to strengthen the hands of the native teacher labouring there.

Soon a brighter prospect dawned upon us. In my report of last year, I mentioned that there were symptoms of a work of grace commencing at Gossiep; and it is now my privilege to report that this work has continued to prosper: many have come forward to profess attachment to the Saviour, and the work has spread, until it has affected those living at Tsantsaban; so that several of the heathen, who had remained hardened for many years, having shewed signs of relenting, have at length come forward as inquirers after the truth.

Public Baptism of Sixty-nine Converts.

I lately visited these stations, and as there had been some candidates on the list for a long time, I held an examination, and selected the most promising for baptism. The result was the Baptism of sixty-nine individuals—forty living at Gossiep, and twenty-nine at Tsantsaban. These were individuals who had all been candidates for

some time: their sentiments scriptural,—their knowledge of the elements of divine truth correct,—and their conduct affording pleasing evidence of the sincerity of their profession. The baptismal service was solemn and interesting. I spent the Sabbath at Gossiep, the forty candidates living there, and ten of those at Tsantsaban being present. The day was very cold, with a slight fall of snow, so that I feared that many would be prevented from attending; but, to my delight, I found the place of worship crowded, some females having walked ten or twelve miles the preceding day in order that they might be present. The services of the day commenced as usual with a prayer-meeting at sunrise, at which about 200 natives were present. Oh! it was a cheering sight to the preacher to behold so many coming from their homes on a cold snowy morning, and assembling in the house of God to implore His blessing upon the labours of the day. Afterwards we assembled for preaching, when I addressed the congregation from 1 Peter v. 8; and, on concluding the sermon, called upon those who were to be baptized to approach the pulpit.

Surprise and delight were depicted on the countenances of the friends of the Redeemer, when they saw the Converts—fifty in number—standing before the congregation ready to profess their attachment to the Lord. After reminding them of what had been advanced in the sermon, I directed their attention especially to the words of our Saviour, “Be ye faithful unto death, and I will give you a crown of life;” and, at the conclusion of the address, they were baptized in the name of the Triune God, and then commended to Him in prayer.

The Domestic Rewards of Prayer.

An interesting feature in this baptism was, that many of those baptized were the wives or husbands of believers who had some years previously identified themselves with the Redeemer's cause, and who now received an answer to their prayers in seeing their partners coming forward to unite themselves with the Church of the Lord. Our two native teachers, and the two deacons of the church, were among the number of those thus privileged. One worthy member, whose wife was among those received, was deeply affected, and after in vain endeavouring to repress his feelings, was obliged to leave the chapel to give them vent. Another said to me on the following day, “My heart is full. Oh! how great is the love of God! I wandered about many years without knowing God. My tribe has been broken up by enemies; but at last God brought me into this country to hear His holy word, and I have felt His love. One thing I have long prayed for—the conversion of my wife. And now God has granted me this likewise. What

more can I desire, but that God would give me a heart to praise Him as long as I live, and that I may do all in my power to tell sinners how good He is?"

Grace pursuing the Sinner.

At Tsantsaban, the order of service was much the same, but the number of baptized smaller. The appearance of things there was much improved. Several of the formerly hardened heathen were among the converts, and even those who as yet had made no profession were much subdued in their manners and language. Among the baptized were the principal wife and eldest son of the Chief of the village. One case is worth mentioning, as shewing how the most inveterate opposition may be overcome by the Gospel.

The case to which I allude is that of a young woman, the wife of the Chief's son. Her parents are both decided heathens, living near Kuruman; and she herself was brought up in determined dislike to the Gospel. After she was married, she went to hear the Gospel once or twice; but, feeling her mind somewhat impressed, she determined (as she said) to put herself out of the way of being overcome, by resolutely absenting herself from every place where God's Word was spoken. But though she acted upon this resolution, she was filled with some indefinite apprehension of divine wrath. The sound of the horn (by which the people at Tsantsaban are summoned to worship) always increased her alarm, as it reminded her of something she had heard about the trump of God calling men to judgment. In order to overcome this impression, she for some months endeavoured to guess the time of assembling for worship, and hasten to the field, ostensibly to collect fuel, but in reality to get beyond the reach of the dreaded sound of the horn. But all was in vain. She could not always guess the exact time, and sometimes the horn would sound before she left her house, and then all her terror would revive.

At length, her alarm increased to such a degree, that she could obtain no rest; and eventually, after a night of intense agony, she determined to strive no longer against the Lord, but to unbosom her feelings to the teacher, and ask, What she must do to be saved? This she accordingly did, and became punctual in her attendance upon the means of grace. The rumour of this having reached the ears of her parents, her mother set out to visit her daughter, and for this purpose performed on foot a journey of about eighty miles. On meeting her, she expressed her surprise at what she had heard, and begged and entreated her to forsake her new associates and return to heathenism. But in vain! the young woman remained firm, pleading the necessity of obeying God more than man, and the unspeakable importance of seeking the salvation of her soul; and concluded by

urging upon her mother the awful danger to which she was exposed while she continued to resist the Gospel. Upon this her mother abruptly left her; and the young woman continuing to give satisfaction, was one of those baptized at Tsantsaban.

The Disciples in danger.

Let me give another instance of the opposition of the heathen. Two women, the wives of two determined heathen, being led to see their danger, became anxious inquirers after the way of salvation. Their husbands did all in their power to divert their minds from this subject; but failing in their endeavours, they at once resolved to leave the village, and take their wives to some place where they would have no opportunity of hearing the Gospel. Since that time we have not heard of these two women, but we trust that God will keep alive in their hearts those impressions produced, we trust, by His Spirit.

You will perceive by the foregoing account that we have reason to rejoice in the success accompanying the preaching of the Gospel among the Batlaru; and you, we know, will join with us in ascribing praise and glory to God, who has thus been pleased to manifest the power of the Gospel in the conversion of many.

The awakened coming to the Light.

Another circumstance of a highly gratifying nature has lately occurred, which I now proceed to relate. Last Sabbath I observed a number of strangers present at the Griqua Service, and, from their complexion and cast of features, at once perceived that they were not Griquas. On concluding the service, I inquired of some of our people who these strangers were, and was told that they were a party of Amakosa Caffres, who had come to hear the Word of God. Next morning, some of the men called upon me, and I then had an opportunity of ascertaining who they were, and what had induced them to come to Griqua-Town for instruction. In reply to my inquiries, they stated they were a small portion of a party of Amakosa Caffres, who, many years ago, emigrated from their own country, and were located by Sir Andries Stockenstrom, near the Zak River, to form (I suppose) a barrier between the farmers and the Bushmen, who were at that time numerous and very troublesome in that quarter; and they had now come to see if Waterboer would allow them to locate themselves in his district. I inquired if the portion of country in which they were located was unfavourable for their cattle. They replied, that they had no complaints of the country, but they could not live there any longer, as they were quite destitute of instruction. They had applied for some means of instruction, but as yet had received no favourable reply; and therefore they had determined

rather to leave that part of the country, and come where the Word of God was taught.

God blessing the weak things.

I then inquired what had induced them to become so solicitous for instruction? They replied, that some years ago, a party of their friends from their own country had visited them, and told them that they were receiving instruction about God from Missionaries. This, however, had not much influence upon them. But some time ago, said they, this man (pointing to a very insignificant looking little old man) came among us, and since then we have been desirous of instruction. On looking at the individual pointed to, and making some inquiries, I ascertained that he was an old Griqua, who had left Griqua-Town some years ago on a visit to his wife's friends, who were living in the Colony. I then asked him, "Are you the teacher of these people?" "No, sir," he replied, "I know nothing, and how can I teach?" "But they say that they heard something of the Word of God from you." "Yes, sir, I will tell you how that was. While wandering about in the Colony, I came to where these people were living; and, as usual, in the evening, before going to sleep, I and my family sang a hymn. The Caffres came round us to see and hear what we were doing. They then asked me some questions about what we had been singing; and I tried to answer them as well as I could, by telling them some few

things I remembered having heard at Griqua-Town. Since that time, they have wished me to remain with them till they could get a teacher. We now meet and sing a hymn. I try to say something to explain it, and then we try to pray to God; but," he added, with great simplicity, "oh! sir, it is poor and hard work to teach, when you know nothing yourself. And so we agreed to come here together to see if we cannot get some one to teach us."

This man, I should remark, was not a member of our church when he left Griqua-town. I asked him if he could read: his answer was, "No." "Do you remember any portion of Scripture?" He had some general knowledge of Scripture truth, but could remember very little of the language of Scripture. "What then do you know?" I asked. "I know two Dutch hymns," he replied, repeating the 42nd and 45th of our Selection, (hymns full of evangelical truth), "and these I have taught the people; and that is all I know."

I make no comments upon the preceding narrative. I thought it sufficiently interesting to justify me in communicating it. These individuals had come 250 miles to seek religious instruction, being induced to do so by the feeble efforts of a poor ignorant man. I am daily becoming more and more convinced of that humiliating truth, "So then, neither is he that planteth *anything*, nor he that watereth, but God that giveth the increase."

KURUMAN.—EXTENSION OF THE MISSION.

In the Bechuana Country, the value and importance of Native Agency is becoming increasingly apparent; and, through measures now in progress, we have reason to hope that a numerous body of well-qualified Evangelists will ere long be raised up for the service and extension of that Mission. Some months ago, our brother, the Rev. W. Ashton, of Kuruman, opened, in a locality called LISEPENG, a very promising out-station, through the instrumentality of the Native Teacher who, for several years, has been supported by a valued friend at Birmingham, under the name of JAMES HILL. The circumstance is stated in the appended communication from Mr. Ashton, dated August 2nd, which also contains other interesting details of Missionary labours and success:—

WE went together to Lisepeng to see the Chief and some of the principal people. I asked them if they would like Obonyeng (James Hill) to come to teach them, and to live among them. They all replied in the affirmative. On the Sabbath morning, before the sun was visible, I heard Obonyeng calling out for the prayer-meeting. Of course I went, and was glad to see about fifty persons assembled together. Some of these had come from a village about four miles distant. I had passed through that village on the Saturday and preached to them, and informed them where I should be on the Sabbath; but I did not expect to see so many

heathen as well as believers, so early in the morning.

My surprise was still greater when I saw people there from a Batlaro village, ten or twelve miles distant. I had sent word to them on the Saturday—the messenger arrived in the evening: these men (some of them old men) immediately packed up their books and Sunday clothes (these they put on after the morning prayer meeting) and came off; where they slept I know not, but there they were at daybreak. These people, and all the rest in their village, are Batlaros from the town near to us, which we visit every alternate Sabbath.

After breakfast we had school out of doors,

there being no chapel; and then followed the preaching. There were about two hundred present, most of them women: they listened with great attention, and this confirmed Obonyeng in his resolution to *live* among them. In the afternoon we held school again, then service, and afterwards the members from three villages met in a small house, and I administered the ordinance of the Lord's Supper to them.

The Batlaros, before they returned, came to request me, in the name of their wives, who could not come so far in the winter, to visit them before I returned. I asked Obonyeng to accompany me; and, on the Monday morning, we set off together before the wagon—he on his ox and I on my horse. When we arrived I found these women finishing a small school-house the men had built. They left their work, and we had service.

The wagon having come whilst I was preaching, stood at a little distance till the service was over; after which we put into it

the corn which the people gave as their subscriptions to the Society, and then I sent it forward, as I had to remain behind to see who were "inquiring."

I met with five persons—fruits of our labours among the Batlaros. They could all read except one, and they were all young people who had been in our school. Four of them were baptized yesterday, and admitted to the Lord's table. One of these is an intelligent young man. I told him he should come to Kuruman to learn to write, and also one of the church-members who teaches school there. They said they would be glad to come, and the week after they arrived. Since they came they have attended the school regularly, and taken lessons in writing three times a day, so that now they both write pretty well. They intend to leave to-morrow. I shall give them each a copy-book, with pens and ink; and, when they have finished these, they will come again to remain another week in the school.

DEATH OF THE REV. W. LOWRIE.

It is with unfeigned regret we announce the melancholy death of the Rev. William Lowrie, of the American Presbyterian Board, in the month of September last. He was proceeding by sea from Shaughae to Ningpo, after attending a meeting of the Committee appointed for the revision of the Scriptures, when the boat was attacked by pirates, who threw him overboard. From his eminent missionary qualifications, his loss will be severely felt in the American Mission at Ningpo, with which he was connected; and, with his brethren in China, and the members of the Society who sent him on his errand of mercy to that vast empire, we deeply sympathize under this most painful and aggravated trial.

ORDINATION OF MISSIONARIES FOR CHINA.

ON Wednesday, December 8th, Mr. JOSEPH EDKINS, late of Coward College, was ordained at Stepney Meeting as a Missionary to Shanghai. The Introductory Prayer was presented by Rev. James Kennedy, Minister of the Chapel; the field of labour was described by Rev. Dr. Legge, Missionary from Hong-Kong; the Rev. J. J. Freeman, Home Secretary, proposed the questions; Rev. George Smith, of Poplar, offered the Ordination Prayer; and the Charge was given by Rev. Dr. Jenkyn, Resident Tutor of Coward College.

ON Tuesday, December 14th, Mr. THOMAS GILFILLAN, late of Cheshunt College, appointed to Hong-Kong, was ordained at Surrey Chapel. The Introductory Prayer was presented by the Rev. Dr. Alliott; the Rev. Dr. Morison gave the Introductory Address; Rev. Arthur Tidman, Foreign Secretary, presented the usual questions; Rev. James Sherman offered the Ordination Prayer; and the Charge to the Missionary was given by the Rev. Dr. Harris, President of Cheshunt College.

ORDINATION OF MR. ANDREWS FOR JAMAICA.

ON Friday, Oct. 9, Mr. JOSIAH ANDREWS, formerly of Demerara, latterly of Long Stratton, was ordained at Holywell Mount Chapel as Missionary to Jamaica. Rev. W. Lucy read the Scriptures and prayed; Rev. John Vine gave the Introductory Address; and the questions were proposed by the Home Secretary, Rev. J. J. Freeman. The Ordination Prayer was offered by the Rev. C. Gilbert; Rev. Dr. Morrison gave the Charge, and Rev. E. Manering concluded with prayer. The Rev. Dr. Ferguson, T. Eastman, and R. Simpson assisted in the service.



George Robert Cooke.

Shelton.

THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR FEBRUARY, 1848.

MEMOIR OF THE REV. JOSEPH GILL,

Late of Egerton, near Bolton, Lancashire.

THE Rev. Joseph Gill, who was born in the year 1776 at Eton, near London, was left an orphan at a very tender age, and thrown upon the wide world, in circumstances of extreme destitution and helplessness. After residing a few years in his native place, where he had to encounter the difficulties and privations incident to a condition of orphanage, the providence of God directed his course to Manchester. Having obtained employment in one of the manufactories of that metropolis of the manufacturing districts, he prosecuted the duties of his calling with great diligence and success for several years. During the period of his residence there he was an occasional attendant on the ministry of Dr. Bailey, at that time a popular evangelical clergyman of this town, and under his ministry was brought to a knowledge "of the truth as it is in Jesus." But not approving, on inquiry, the ecclesiastical polity of the Church of England, and adopting the views of the Independents, he subsequently attended the ministry of the Rev. W. Roby, and eventually joined the church, under the pastoral care of this devoted and successful minister of Christ. The diligence with which he devoted himself to his secular calling was rewarded with such an amount of success, that, at the age of twenty-four, an

opportunity was presented him of commencing business on his own account, with the prospect of realizing a handsome fortune. But God had otherwise ordained. His activity, and zeal, and usefulness, in connection with the church of which he was a member, soon attracted the notice of the excellent pastor and other friends, in whose judgment he possessed qualifications which peculiarly fitted him for the work of the ministry; and at their instigation, and as the result of mature and prayerful deliberation, he was led to abandon his secular calling, and to pursue a course of studies, under the direction of Mr. Roby, with a view to entering the college. After a preparatory course of two years, at the age of twenty-six he was admitted a student at Rotherham College, then presided over by the late eminent Dr. Williams.

Having completed his collegiate education at this institution, he received and accepted an unanimous invitation to take the oversight of the Independent church at Hinckley, in Leicestershire. The circumstances under which he entered upon his labours at this place affords a striking illustration of one of the principal traits in the character of our departed friend. He was emphatically a man of peace, and rejoiced in every opportunity of restoring it where it had been disturbed; which was

unhappily the case with the church at Hinckley, at the time he became a candidate for the pastorate. This church had been for several years without a stated minister, owing chiefly to their being unable to unite in the choice of any one of the numerous candidates by whom the pulpit had been occupied, and to the very bad spirit they had shown in the discussion of their respective claims, which had rendered the church-meetings, and even their meetings for public worship, scenes of confusion and unseemly strife. Such a state of things rendered the church at Hinckley most unattractive, and would have operated to prevent most men from accepting even an unanimous invitation from such a people. But this was the very circumstance which induced Mr. Gill to take the oversight of them. Although they had been divided in respect to every other candidate, they all united in wishing him to come amongst them; and, such being the case, he saw an opportunity of restoring peace and comfort to a distracted and unhappy church, and immediately declined an invitation which he had received from a peaceful and prosperous church at Shelley, in Yorkshire, and cast in his lot with the people at Hinckley. He was ordained as pastor of the church at Hinckley, in 1806, and remained with them in peace and love for ten years; at the expiration of which time he saw it his duty to leave them, very much to the regret of the church and congregation, and inhabitants generally. During his ministry at Hinckley, he was honoured of God to fill the chapel with attentive hearers, and to gather many souls to Christ. He also established a small interest at Burbage, a village about three miles distant, where he raised funds to build, and eventually to pay the entire cost of erection of a commodious school-room, in which the worship of God was periodically conducted.

On leaving Hinckley, he received an invitation to Middlewich, in Cheshire; but on his way to supply the vacant pulpit in this place, he called upon his old friend,

Mr. Roby, who directed his attention to Walmsley Chapel, Egerton, near Bolton. "There is a small interest there," said Mr. Roby, "where I think you will be able to do much good. The people are so poor, they cannot support a minister, and are going to close the chapel. If that chapel is shut up, the only place of worship then open will be the Socinian chapel. You have some property, and that, with what the poor people will give, will perhaps keep your family;—go, and trust Providence for the rest." He went, and received a cordial invitation from the people there, which he accepted, and remained with them until within two years of the present time—a period of twenty-eight years.

During his pastorate at Egerton, he was honoured as the instrument of accomplishing much good, in the conversion of many souls to Christ, and the building up of the church, and other works of usefulness. When he came to the scene of his last labours as a Christian minister, he found only a small chapel, and that in an unfinished state, without vestry, schools, and other conveniences, and encumbered with a debt of 500*l*. In a few years, as the result of great exertion, he succeeded in building a vestry, with a small school-room over it, in which to conduct the week evening services, and a small cottage adjoining, the rent of which might go to pay the interest of the debt upon the chapel. His next work was to build a commodious dwelling-house for the minister for the time being, which being completed, he next made an effort to remove the debt upon the chapel, which he was enabled ultimately entirely to liquidate. About fifteen years ago he directed his attention to the establishment of a new interest at Belmont, a village about three miles from his own place, the inhabitants of which were in a most benighted and deplorable condition. Having obtained the use of a small dwelling-house in this place, he regularly conducted the worship of God here, in addition to his labours at Egerton, for many years, got together a few

pious and active persons, built a large room, which was used both as a chapel and school-room, and eventually formed a church, and continued to minister amongst them, until the people were enabled to build a neat chapel, and obtain supplies for the pulpit from the Blackburn Academy.

About ten years ago he commenced an effort to build a large sabbath and day school, in connection with the chapel at Egerton, to accommodate 400 scholars. This was accomplished by great exertion, and is now an ornament to the neighbourhood, and free from debt. In the accomplishment of these objects Mr. Gill had to make repeated appeals to the sympathy and assistance of the Christian public, which were generously responded to, and his own contributions were added to those of the church and congregation over which he presided. About two years ago, after having lived and laboured for twenty-eight years among a poor but peaceful, united, and affectionate people, he was induced, in consequence of declining strength, to resign his pastoral charge, and, in connection with his beloved and now bereaved partner, to take up his abode in Pendleton, Manchester, amongst the members of his own family, the providence of God having supplied him with the means of a comfortable subsistence.

On taking up his abode at Pendleton with his youngest son, whom he established in business there, he and his beloved partner attended the ministry, and in a little while joined the church at Pendleton, under the pastoral care of the Rev. A. E. Pearce. Our departed friend was desirous of making himself useful in connection with this infant church, and greatly assisted the pastor by visiting the sick, by presiding over one of the "sectional meetings of the church," and by occasionally occupying the pulpit; and, had his health and strength permitted, would have rendered important service to the cause of the Redeemer in this place; but, after little more than twelve months, he was almost laid aside

from active labour, and it was apparent to all his friends that his constitution was gradually breaking up. In the month of March last he sustained a severe attack of illness, but from which he recovered, and enjoyed comparative health till the approach of winter. On Lord's-day, October 17th, he attended Divine worship in Pendleton Chapel for the last time, and on the following Tuesday, being much worse, took to his bed, from which he never rose again. All that medical skill, and the care and affectionate attention of his family, could do, to arrest the progress of the disease, which was fast pressing him to the grave, was resorted to, but in vain. There is an appointed time to man upon the earth, and our departed friend seemed to know that the time of his departure was at hand; and in the prospect of death, his calmness and resignation to the will of God were truly gratifying to his family and friends.

His frame of mind, during the last seven weeks of his illness, was one of calm and settled peace, which nothing was permitted for a single moment to disturb; he evinced a peculiarly grateful spirit, delighted to contemplate the dealings of God with him and his family, both in providence and in grace, and spoke frequently and feelingly of the kindness and compassion of his heavenly Benefactor, to one who had been so unworthy of "the least of all his mercies."

He had no desire to live, unless he might be restored to strength, to enable him to be useful in the church. He was visited by many ministers and friends, whose conversation and prayers he highly valued. Although his extreme debility prevented him from talking much towards the close of his life, and almost rendered him inaudible, yet a few expressions have been gathered from his dying lips, which are deemed worthy of being put on record. Frequently, when reminded of the blessedness of being prepared for sickness and death, by a life of faith and holiness, he would exclaim, "What shall I render to the Lord for all his benefits to me!" or, "Bless the Lord,

O my soul, and all that is within me," &c. &c. A few days before his death a friend, who was standing at his bedside, said, "You are still waiting, Mr. Gill?" "Yes," he said, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." The same friend, at another time, after a severe fit of coughing, which had much distressed him, said, "I wish I could help you, sir;" to which he replied, in the words of the poet,—

"One there is, above all others,
Well deserves the name of Friend;
His is love beyond a brother's—
Costly, free, and knows no end.
They who here his kindness prove,
Find it everlasting love."

Several times, during his illness, and after enduring severe pain, he said, "What are my sufferings compared with my Saviour's!" and—

"A few more rolling suns at most
Will land me safe on Canaan's coast."

The night before he died he said, in reply to a friend, who asked him if his mind was composed, and fixed upon the "Rock of ages," "Yes; I can say with the dying patriarch, '*I am waiting for thy salvation, O Lord!*'" and immediately added, "If Mr. Pearce should improve my death, I should like him to preach from those words, but to *say nothing about myself.*" A few hours before he died, he desired all the members of his family, including all his grandchildren, to be summoned to his bed-side, as he felt, he said, that his end was approaching, and should like to take his leave of them. When they had surrounded his bed, he addressed them in a strain of animation and affection, besought them to live together in harmony and peace, and to devote themselves more unreservedly to the service of God. Shortly after this he suffered severe pain of body, during the paroxysms of which he exclaimed, clasping his hands, "O my Father!" "My heavenly Father!" "My kind Benefactor!" The pain having abated, he exclaimed with great animation, "*Oh, my blessed*

Lord and Master is coming to fetch me home!" These were the last words he was heard to utter; and, very soon after, he "fell asleep in Christ," on the 30th day of November, 1847, in the seventy-first year of his age.

The mortal remains of our departed friend were interred in the burial-ground at Egerton, at the back of the pulpit in which he so long and so faithfully proclaimed the gospel. The Rev. A. E. Pearce officiated at the interment, and addressed a crowded congregation of the hearers of the deceased pastor; and on the following Lord's-day improved his death, in his own place of worship, from the words which had been chosen for that purpose. It was peculiarly gratifying to hear the high testimony borne to the many excellences of this tried and faithful servant of Christ, by those who have known him intimately for a long course of years. His holy life and peaceful death most impressively illustrate the reality and importance of religion. He was for nearly half a century a preacher of righteousness; and, during the whole of that time, exemplified the principles of the religion he professed and taught, by a most consistent and devoted life. His religion was a practical, operative principle—a principle of power. It was religion that formed his character—a character distinguished by a rare combination of excellences. It excited him to holy and beneficent action, on behalf of sinful and perishing men; and thus, by arraying itself in a living form of love, and moving to and fro among men, it demonstrated at once its divinity and its power, by a life of holy and self-denying beneficence. It supported and cheered him amid the toils and the duties of life, and sustained and comforted him under its trials and its sorrows; and not only enabled him to meet them with calmness, but administered to him a triumph over them all. And the religion which thus manifested its power in his life, evinced a noble power in his death. The religion he lived by was a religion he dared to die by. His countenance

during his sickness was never seen to betray the slightest symptom of terror or agitation in the prospect of dying, nor was there anything which betokened the shrinking back of the soul from the grasp of death,—but all was calmness and triumph. How precious, how inestimably

precious is the religion of Christ!—a religion which can accomplish such wonders, which can administer such triumph in life and in death, and which triumphs yet more gloriously in eternity!

A. E. P.

Pendleton, Manchester.

ON OLD BOOKS AND READERS' TASTES.

A Letter from Sir John Bickerton Williams, Knt., to a Young Minister. [Inserted by request.—EDITOR.]

"In the expository labours of Ainsworth and Hildersham, of Cradock and Greenhill, of Caryl and Boroughs, of Gouge and Owen, of Henry and Poole, what stores have we of sound criticism, and faithful interpretation of the sacred text! While the writings of Bates and Howe, Owen and Baxter, Manton and Flavel, Charnock and Goodwin, with a multitude of their coadjutors, have supplied the text-books of most who, in succeeding times, have wished to combine harmonious views of evangelical truth with an experience of its power in consoling the heart and sanctifying the life."—*The Congregational Magazine* for 1844, p. 91.

MY DEAR SIR,—I am glad that the remarks made in the sixteenth of the second series of "Letters on Puritanism and Non-conformity" have drawn your attention to books hitherto unknown to you. But so far from feeling surprised at the unacquaintedness you acknowledge respecting them, I cannot help expressing my fear that the same ignorance prevails among not a few of your brethren. The names even of most of the old authors are so completely strange where you would expect better things, that, to borrow your own phraseology, a bookseller's catalogue is no sufficient guide in searching after their books.

One object I had in view in writing the "Letters" was, to furnish a clue to those who seek a better acquaintance with their distinguished predecessors.

It would be interesting to make a catalogue of the best theological writers, and to exhibit some of their distinguishing characteristics; but it is unnecessary, having been done so well by Leigh, in his "Treatise of Religion and Learning;" by Baxter, in his "Christian Directory;" by Bishop Wilkins, in his "Ecclesiastes;" by Dr. Doddridge, in his "Lectures," and "Letter* to the Rev. John Wesley;"

* See Dr. Doddridge's Correspondence and Diary, vol. iv., p. 484.

by the Rev. James Hervey, in the "Appendix, No. VII." to his "Life, by the Rev. John Brown;" by Dr. Edward Williams, in his "Christian Preacher;" by the Rev. William Orme, in his "Bibliotheca Biblica;" by the Rev. John Brown, in his "Descriptive List;" and by the Rev. Edward Bickersteth, in his "Christian Student."

It is noticeable, however, that the late Rev. Richard Cecil thought Baxter surpassed all others in the grand, impassioned, and persuasive style; though not to be named with Owen for furnishing the student's mind.

Mr. Wilberforce designated the writings of the Puritans generally "a mine of wealth," and specified those of Dr. Owen,* Howe, and Flavel.

To find Flavel so associated, was to me no matter of surprise; for there is that about all he wrote which places him in the highest rank of practical authors. Indeed, the seventeenth volume of the "Retrospective Review" sets forth his claims to veneration. It lauds him as a

* And see Dr. Chalmers's Preface to Owen, on Spiritual Mindedness—Chalmers's Works, vol. iii., p. 18; Professor Halyburton's Life, p. 356; and the Rev. John Griffin's Life, p. 426, for other testimonies to Dr. Owen. In his "Four Discourses," Dr. J. Pye Smith styles him "our great countryman," p. 20.

man, *and* an author. It tells you, too, that the grave-stone in the chancel of St. Saviour's, Dartmouth, which covers *his* "remains," covers those, also, of "William B. Evans,"—an excellent Dissenting minister, who, whilst on a visit at Dartmouth, died suddenly on the 12th of August, 1814. The inscription notices the "many hours in which Mr. Evans, with a volume of his esteemed Flavel, sought retirement from the world, and intercourse with heaven."

Upon how many thousands besides might such an epitaph be written!

But taste differs as to books, as well as pictures; and it is well, in reading the Lives of eminent Christians, to observe how that has operated—to mark preferences—to trace the collateral sources of many admired virtues—to scrutinize such influences as told upon the character. And is not this, oftentimes, to be as accurately done from the books chosen, as the society loved?

How seldom has biography done more than given a *general* clue in the matter: and it cannot be too much regretted.

We only know, for instance, as to the illustrious Charnock, that his delight was in such books as excelled in the Divine art of directing, furthering, and quickening him on the way to heaven—the love of Christ, and souls. John Howe, preaching a funeral sermon for Mrs. Hamond, says, that she was "abundant in reading—especially the Holy Book; and that she little cared to concern herself about what was merely notional, polemical, and disputative." But, instead of naming the authors she selected, you are just told that she "was most taken with such as treated of the other state, and of the duties of Christians in reference thereto." Mr. Jackson's "Memoirs of the late Rev. Richard Watson" merely inform us that that celebrated man "had no taste for common and ordinary works;" that "standard books of high reputation were his favourites."

More specific illustrations are, however, within reach as to some Puritans

and Nonconformists; and a selection must content you.

Calvin's "Institutes," Peter Martyr's "Common-places," Beza's "Confessions," and the "Worthy Labours of Master Perkins," recommended in the "Seven Treatises" of the Rev. Richard Rogers, were books which, no doubt, that honoured Puritan perused with special pleasure.

Thomas Hooker had a superlative regard for Dr. Ames' "Medulla," and "Cases of Conscience."

Upon the spirit of Master Ball, Calvin's "Life," by Beza, and his "Comment on the Psalms," made deep impressions.

The excellent Douname, author of the "Christian Warfare," and a "Guide to Godliness," specially commends, in the latter work, the writings of Greenham, Dent, and Daniel Dike.

Oliver Heywood delighted in Perkins, Bolton, Preston, and Sibbs; John Bunyan in Luther's "Commentary on the Epistle to the Galatians;" and Mr. Fraser, of Brea, in the works of Thomas Sheppard.

Joseph Alleine often read the "Life of Mons. De Renty."

Baxter took the labours of the Westminster Assembly, especially the Confession of Faith, and the Larger and Lesser Catechisms, for the best books in his study, next his Bible; and knew no man, since the apostles' days, whom he valued and honoured more than Calvin; and whose judgment in all things, one with another, he more esteemed, and came nearer to.

Dr. Goodwin found singular satisfaction in Calvin's "Institutes."

Philip and Matthew Henry indulged a taste for religious biography.

It was the "Life and Letters" of the Rev. Joseph Alleine, in connection with the Bible, that first impressed the mind of the late Rev. R. Frost, of Great Yarmouth.

Many have thought, with the ecstatic John Janeway, that Baxter's "Saints' Rest" can be scarcely overvalued.

Mr. Trosse, who so much esteemed the writings of Zanchy, Camero, Amyrald,

Dailie, Bochart, and other great lights of the Reformed Church abroad, not only set a high value on the practical books of men of our own nation, but upon Mr. Baxter's "Saints' Rest" in particular. He, as well as Mr. Joseph Williams, of Kidderminster, deemed *that* one of the best books next the Bible.

Mr. Richard Mather's delight in reading Dr. Goodwin's Discourse about "patience," continued to his death.

Mr. Nathaniel Mather was so taken with Charnock's Sermon on the "sinfulness and cure of thoughts," as to transcribe it, and make it the mould of his gracious mind. He singularly regarded also Scudder's "Christian's Daily Walk," and Dr. Owen on "Spiritual-mindedness."

John Howe, like Augustine, was an ardent admirer of Plato. In his "Blessedness of the Righteous," he calls him the "Great Pagan Theologue."*

Dr. Benion thought no writer like John Howe, and he read his "Living Temple" with his students.

Dr. Watts had a great regard for Dr. Owen, Baxter, and Matthew Henry; and would rather have been the author of Baxter's "Call," than Milton's "Paradise Lost."

Baxter was Dr. Doddridge's particular favourite; but the good Doctor seems to have wanted language to express his love for the writings of Howe and Archbishop Leighton.

Job Orton made Sibbs' "Bruised Reed" his constant companion: he had Corbet's "Self-employment in Secret" always upon his desk; and, when he travelled, it accompanied him. He was also particularly fond of Robert Bolton, and, like Mr. Crook, of Wrington, of Perkins.

Mr. Joseph Longhurst delighted in Dr. Bates' works, Flavel's "Method of Grace," and Howe's "Blessedness of the Righteous."

Mrs. Bury devoted most of her leisure to reading Henry's "Commentary;" and the immortal Whitefield was so attached

to it, as not only to read it through four times, but to study it upon his knees.

Mr. Ryland, of Northampton, gave the palm to Charnock.

No English author engaged so much of the attention of Abraham Booth as Dr. Owen.

Dr. Edward Williams perused Scougal with no small admiration; as he did Hildersham on the 51st Psalm, and 4th of John; and Dr. Preston's writings also.

Dr. Preston's works were favourites, and especially his Treatise on the "New Covenant," with the venerable Mrs. Haselburn, whose character and habits were so instructively set forth by Mr. Timothy Rogers.

Such was the attachment of the late Mr. Morison, of Millseat, to the "Dissertation on the Will," by that "prince of modern divines," President Edwards, that the very mention of his name called up mental associations of the most pleasurable kind.

Dr. Carey exceedingly admired President Edwards as an author. So did Andrew Fuller; and the works of Owen and Bunyan also.

The "Life of David Brainerd," in which the Rev. John Griffin, Jun. so particularly delighted, was ranked by Dr. Ryland next to his Bible.

Mrs. Graham, who was partial to the writings of Dr. Owen, Mr. Romaine, and Mr. Newton, preferred the ancient writers on theology to the modern, because, she said, they dealt more in *italics*. Being asked what religion there could be in *italics*? she answered, "You know that old writers expected credit for the doctrines they taught, by proving them from the word of God to be correct: they inserted the Scripture passages in *italics*, and their works have been sometimes one-half in *italics*. Modern writers on theology, on the contrary, give us a long train of reasoning, to persuade us to their opinions, but very little in *italics*."

Mrs. Susan Huntingdon's favourites were Flavel's "Token for Mourners;" the "Lives" of Halyburton, and Henry

* And see Dr. Hampden's Bampton Lectures, p. 62, 2nd edit.

Martyn; Colquhoun on the "Covenant of Grace;" Matthew Henry on "Meekness;" Dr. Owen on "Communion with God;" Cowper's "Task;" and Foster's "Essays."

Jane Taylor set a high value upon Bennett's "Christian Oratory;" Dr. Watts' Discourses on the "Happiness of separate Spirits;" and Joseph Williams' "Diary."

The last-named volume was also extolled by Mrs. Berry, of Warminster.

Dr. Bogue recommended Owen, Howe, and Edwards, for judicious views of doctrine; and Baxter, for powerful applications to the heart and conscience. He much esteemed "Expositions" of particular books of Scripture; and, among the cultivators of elegant literature in our own country, Dr. Johnson was his favourite, almost his idol.

Dr. Hamilton, of Strathblane, could not utter his admiration of the Scotch Covenanters. Single sentences of Durham were often food to his soul for days. Hervey and the Erskines many a time delighted and instructed him. He loved the theology and spirit of Owen; but the man in whose writings he found the most massy and precious matter, was Boston.

That judicious divine, the Rev. John Griffin, of Portsea, charged a young minister to "read frequently Baxter's 'Reformed Pastor;'" the "Life of Cotton Mather;" and the "Memoirs of Philip Henry, George Whitefield, and Joseph Alleine."

Mrs. Dawson especially valued the Lives of Dr. Cotton Mather and Mr. Henry; Charnock on "Providence;" and the writings of "other holy men of old:" but Archbishop Leighton,* Flavel, Owen, Howe, Henry, Watts, Romaine, and her beloved correspondent, Newton, were her favourites.

The lamented Joseph Hughes, of Bat-

tersea, often eulogised Newton's "Cardiphonia." In conversation, he made "many allusions to Sibbs, Bolton, Charnock, Bates, and Howe. The latter was his favourite." Howe, he would say, appeared to him "like one of the ancient philosophers, Socrates for instance, transformed into a Christian." And to a student he said, emphatically, "Read the searching works of the last century—Owen, who dives to mist in theological controversy; Baxter, who presses most closely and copiously the feelings and practice of the sound believer; Flavel, who, with so much simplicity, touches the very softest chords of Christianity, and strikes out the sweetest melody. Copy the spirit of a Watts and a Doddridge." By the writings and example of the last-named servant of God, his own character was formed.

The attachment of another esteemed friend, the late Rev. Dr. Steadman, of Bradford, to Doddridge's "Rise and Progress," is prominent in the valuable Memoir published by his son—a volume which gives, moreover, the Doctor's course of reading, and his opinion of several Nonconformist writers.

Dr. Newman's "Life" entertains you in the same way.

Mrs. Rebecca Wilkinson's catalogue of favourite authors included Joseph Alleine, Baxter, Doddridge, Flavel, Matt. Henry, John Howe, and Dr. Watts.*

The late Rev. John Morell Mackenzie revelled in the prose of Milton and the best Treatises of Howe, whose "Blessedness of the Righteous" he regarded as "a perfect repository of grand and magnificent thoughts."†

Another of the illustrious dead, Robert Hall, although Doddridge became his prime favourite, said, that, as a minister, he had derived more benefit from the works of Howe than from those of all other divines put together. In his "Preface to

* When Miss Jane Graham approached eternity the word of God occupied her whole attention. All other books—even her favourite authors, Romaine, Leighton, Milner—seemed, comparatively, uninteresting. (Memoir, by Rev. Chas. Bridges, p. 392, 3rd edit.)

* And see Dr. Leifchild's Memoirs of the Rev. Joseph Hughes, p. 323, &c.

† See his Memoir and Remains. Memoir, p. xxxvi.; Letters, p. 17, "printed for private circulation." 1845.

the Memoirs of the Rev. Joseph Freeston" he dwells, indeed, upon the writings of the Puritans generally; not only as those in which that good man took particular pleasure, but as those which he himself regarded as unquestionably the greatest of all uninspired guides. And, having noticed the influence which "the masculine sense, the profound learning, the rich and unequalled unction of these fathers of the modern church," exerted on Mr. Freeston's mind, in forming and maturing his character, he adds: "Of

the great Mr. Howe, who shines in the firmament with a pre-eminent and unrivalled lustre," Mr. Freeston "always spoke in terms of just admiration, assigning him that preference among the Nonconformist divines, which it is surprising any one should dispute."*

I remain, dear Sir,

Very truly yours,

J. B. W.

The Hall, Wem, May 3rd, 1847.

* And see the History of Dissenters, by Drs. Bogue and Bennett, vol. ii., p. 225.

ANECDOTES OF THE LATE REV. CHRISTMAS EVANS, AND SPECIMENS OF WELSH ELOQUENCE.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—Having been much pleased with the "Memoirs" of Mr. Evans, by the Rev. D. R. Stephen, and prepared for your use a biographical article, chiefly abridged from that valuable work, I now send you a few anecdotes, with some other extracts, which I think will be interesting to your readers, and especially to our brethren in the ministry.

Mr. Evans candidly confesses that his first sermon was taken from Beveridge's "Thesaurus Theologicus;" borrowed, probably, of his pastor. Mr. Davies, an intelligent farmer, being one of his hearers, was much surprised at so excellent a sermon from a poor boy. But, in about a week's time, this good man saw the book, and the sermon in it; so that Mr. Evans's reputation was gone. Mr. Davies, however, was pleased to say, "I have some hope of the son of Samuel the shoemaker, because the *prayer* was as good as the sermon." Yet this was of no advantage to the young preacher, it being found that he had taken the prayer also from a volume still more generally known, the author of which was the celebrated Griffith Jones, of Landourar. Such was the commencement of that ministry which afterwards became so mightily influential, and proved of such extensive

and enduring advantage to the churches of Wales!

Before he left Lley, in Caernarvonshire, Mr. Evans visited South Wales, and travelled on foot, until he reached the place of his nativity. This visit was like that of an apostle. His old neighbours were utterly astonished; and those who had formerly heard him appear to have had no conception of his real character. Unusual power now attended his preaching, and a very general excitement was produced in the neighbourhood of Cardigan, so that the churches there continued to receive large additions for twelve months afterwards. He says: "I frequently preached out of doors at night-fall; after which, singing and praising God would continue until daybreak. So much tenderness fell upon the hearers, that they wept profusely, and cried out, under the word of God." Those who were thus affected followed, and heard him fifteen or sixteen times, in so many different places. This revival, especially about Cardigan, and in Pembrokeshire, induced a general feeling in favour of religion. "I probably never had the favour of being instrumental in the conversion of so many, during the same time," he remarks, "until 1829, at Caerphilly." Nor

was his success confined to his own denomination; so that one of the Calvinistic Methodists said to him, "Droves of your spiritual children are in our societies to this day."

Mr. Evans was once told by a brother minister that he had not studied Dr. Blair's "Rhetoric." "That man, with his rules," answered he, "was always as dry as Gilboa." He then asked his critical friend, whose preaching was as dry as it could well be, and whose rhetorical embellishments were like icicles in a frosty morning, how he could bring such a charge against him after he had seen hundreds weeping under his sermon? "That could not have been," he continued, "had I not first of all been affected myself; which, you know, is the substance and mystery of all rules for speaking." And in writing to a young minister, he says, "Wherever there is effect, there is life; and rules, without life, have no power. Now, brother, follow the natural course of affection. Raise not the voice while the heart is dry; but let the heart shout first."

At the opening of a meeting-house in South Wales, after an excellent sermon on the Atonement, Mr. Evans preached on the *Mystery of Godliness*, from 1 Tim. iii. 16. He commenced in a low tone, and with a husky voice. Referring to the context, wherein the church is called "the pillar and ground of the truth," he considered this as having respect to the resting-place, and commemorating manifestation of it, which he illustrated by referring to the pillar erected in Anglesea, in honour of the Marquis of that name. He then proceeded, in clearer tones, and with deeper emphasis, to dilate on "God manifest in the flesh," observing that here the apostle becomes *bold*, as if he had said,—Let men affirm what they please of the *mysteries* of Paganism, in the temples of idol gods; great without controversy—great, high, and sublimely incomparable, is the *mystery of godliness*. "This doctrine," he observed, "brings God to man, and man to peace with Him. It makes man like to God, and leads to

the enjoyment of His favour. By the incarnation of Christ, a foundation was laid for the actual deliverance of the church from sin, from captivity to the evil one, and from the prison of the grave. 'God manifest in the flesh' was 'justified in the Spirit.' He was justified on the morning of the resurrection, and the Holy Spirit was the justifier. Christ was apprehended on our account; he stood in our law-place, and said, 'If ye seek me, let these go away.' He laid down his life according to the stipulation of the everlasting covenant; it was accepted as an atonement for sin; the covenant was sealed; and God the Father sent down the Spirit on the resurrection morn to liberate the Surety.

"Christ the Lord was justified in his resurrection from all the charges of imposture and blasphemy brought against him by wicked men. He had often referred to the morning of the third day, and had made it *the day of appeal*. The question to be settled was, Whether he was the Son of God, or a vain impostor? He had referred the trial to this period. 'Destroy this temple, and in three days I will raise it again.' His enemies agreed to this, believing that the event would justify them from the charge of shedding innocent blood. They therefore applied to Pilate for a military guard to watch at his grave; and this application they grounded on the fact, that 'the impostor had said in his life-time that he would rise again on the third day.' Unquestionably, had they found his body in the grave when the time was expired, they would have torn it from the sepulchre, exhibited it in the streets of Jerusalem, where he had preached, and shouted with infernal triumph, 'This is the body of the impostor; he could not arise, as he said he would do!' But he had left the grave that morning, at too early an hour for them. The soldiers came back to the city, probably about nine o'clock in the morning, and they went to the leaders of the people, who had employed them. The leaders, seeing and knowing them, exclaimed, 'Here is the watch! What

is the matter?—What is the reason of that terror which overcasts their faces? Come in here; we charge you to say the truth.’ ‘You have no need to charge us; the fright and horror are still in our hearts.’ ‘How? What has happened at the grave?—Did his disciples come and take him away?’ ‘They! No; and if they had, our spears would have sufficed for them.’ ‘Well, how was it?—What has taken place?’ ‘Behold, while we were on the watch, and about the dawn of the day, a great earthquake, like the one that took place on Friday afternoon, when he died! and we all fell powerless to the ground. Looking up, we saw an angel in a white robe, his eyes like the lightning, so vivid and piercing, that the mightiest armies of Cæsar would fain have escaped from them. We, not able to bear the sight, were obliged to look down at once. We endeavoured again to raise our eyes, and we beheld one coming out of the grave, passing by the angel, who now sat upon the removed stone, arrayed in such triumphant majesty, that the earth never witnessed such a sight before;—yes, he was like unto the Son of God.’ ‘What became of the angel?’ ‘Oh, a legion of them came down, and one of them, very fair, like a young man, entered the grave, and sat where the head of Jesus had lain; and immediately another also, looking fair and beautiful, sat where his feet had rested.’ ‘And did the angels say nothing to you?’ ‘No! but they looked with eyes like lightning.’ ‘Saw you not his friends, the women?’ ‘O, yes, they came there; but he had left the tomb before their arrival.’ ‘Talked the angels to them?’ ‘Yes; they seemed to be of one family, and most intimately acquainted with each other.’ ‘Do you remember anything of the conversation?’ ‘Yes; “Fear me not!—Let the Pharisees fear to-day! Ye seek Jesus: he is not here; for he is risen indeed. He is alive, and lives for ever; he is gone before you to Galilee. We heard one angel say, Come, see the place where the Lord lay.” Another angel addressed a woman, called

Mary, and said, “*Woman, why weepest thou, since thy Lord is risen indeed? Let his enemies weep to-day!*” ‘What! How say you? (*Close that door!*) You, tall soldier, approach. Was it not you that pierced his side?’ ‘Yes, it was I; and this relation is all true. I pray I may never witness such a scene again. Oh, alas! it is all true. He must have been the Son of God.’ Thus the Pharisees lost their cause on the day of appeal; but they gave the soldiers money to say that his disciples had stolen the body while they slept. *If they were asleep, how did they know in what manner he had left the grave?* They, however, suffered themselves to be suborned, and, for money, they lied; and, to this hour, the kingdom of Satan hangs upon that lie.”

Mr. Stephen, who once heard the sermon of which the above is a part, observes, that, “in its oratorical excellence it stands alone, especially in the report of the soldiers.” “*We heard them talk,*” says he, “and had a clear perception of the difference of tone, and variations of countenance; and more especially still, when one of the chief priests, in an agonizing, anxious whisper, said, ‘*Close the door,*’ and singled out the tall soldier. Such a combined triumph of sanctified fancy and perfect oratory I never expect to witness again.”

In an Appendix to his interesting volume, the author has given outlines of some of Mr. Evans’s sermons; and from one of these (on Faith) I transcribe the following passages: “When I ask ‘What must I do to be saved?’ the answer is, ‘Believe in the Lord Jesus Christ, and thou shalt be saved.’ This induces the important question, ‘What is this faith, through which alone I can be saved?’ Hundreds of passages show the value and the effects of faith, while there is but one in the Bible that defines it—“Faith is the confidence of things hoped for, the conviction of things not seen.” Faith consists of two things—confidence in the character of the testifier, and a conviction of the truth of the testimony; the former being the ground of the latter;

and these constitute the sense in which the term is used among men. A man receives a promissory note, with a sum marked upon it, sufficient for his wants. You ask him, 'What do you think of that note?' 'O, I am quite sure it is really a note from the bank, whose manager has signed it.' Thus, to believe the testimony of the gospel with regard to invisible things, and to confide in God's power and faithfulness to fulfil the promise of the gospel, is *saving faith*. There is a sort of empty conviction of the truth of the gospel, in our country, not accompanied by any confidence in the Divine character. Although the promise of the gospel contains all the means of eternal life, yet many have not that confidence in God which would lead them to expect it, cause them to pray for it, and walk in the way that leads to it."—"There are many remarkable examples of faith in the chapter that contains our definition, and they strikingly illustrate that confidence in God which enters into the essence of true faith, and gives him glory. 'Abraham! what will become of the promise, if thou offerest up Isaac?' 'My mind is easy; I am full of confidence. God is able to raise up Isaac from the ashes of the altar.' When there is no specific promise given, faith will cleave to the Lord, on the ground of what he is accustomed to do. See how faith works in the parents of Moses! It constructs 'an ark of bulrushes,' daubs it with slime and pitch, and places the infant, in all its helplessness, 'in the flags by the river's brink.' 'Parents! shall Moses die?' '*We* cannot save him, but we have given him out of our hands to the care of God.' They confided in the Highest—that he would bring about deliverance, though there was no positive promise; and this caused Miriam to look and wait for deliverance; and she was not disappointed. Through faith Moses passed the Red Sea, as by dry land; and thus he kept the Passover and the sprinkling of blood. He had confidence in the Divine goodness and power, that the blood would

save the houses of the Israelites, and that the crystal walls of the sea would not fall in, and overwhelm him and the people. 'Job! the Lord seems bent on thy destruction.' 'Yes; but, blessed be his name, though he slay me, I will trust in him.' How entire was the confidence of the centurion in Christ! 'Speak the word only, and my servant shall be healed.' Thy word created all things, and it sustains all things; it has power enough to heal my servant.

"The faith of the gospel brings the invisible God and eternity, with all its joys, into the heart; and thus the believer lives before God in the presence of eternal realities: 'We walk by faith, and not by sight.' Faith brings invisible things so near the spirit of man, as to influence it mightily, as the sun influences the earth, and the wind the sea. Many have pearls brought from afar: but faith is a gift that comes from a still further country—from the secret places of eternity, beyond the seas and mountains of time. It is the print of eternal love, of the atonement made on the cross, of the intercession in heaven, the manifestation of the gospel on earth, and the powerful working of the Holy Ghost. Mention is made of a *weak* and a *strong* faith; but this does not prove that faith is not the same in its nature, author, objects and effects. In all it is of God; in all it is holy; in all it refers to Christ, and embraces him as the Saviour, the second Adam, the Head of the covenant, the Chief of the new world; and in all it worketh by love—conquereth the world, and purifieth the heart, to all obedience, blessing, and praise. Faith, whether it be weak or strong, is *precious* to all who possess it. Even a weak faith unites us to the Almighty Redeemer. All true faith gives a right to the same inexhaustible riches, and secures the same victory which Christ obtained over hell, the world, and the grave,—translating all its possessors from the kingdom of Satan to that of Jesus; leading them all to the same rock of defence; giving them all an entrance, in the name of the Lord, to

the heavenly sanctuary, with full permission to ask, and seek, and receive; and investing them all with the same security here and hereafter. The promise, that 'whosoever believeth in him shall not perish,' is on board the same ship with the believer, while Christ lives in the promise, and in him. There is more, therefore, than 'the fortune of Cæsar,' to keep from sinking the ship that carries the Christian across the ocean of time. Be not afraid; faith will land you safe and sound on the shore of the eternal inheritance; 'receiving the end of your faith—the salvation of your souls.'

"No subject is treated more frequently, and none is more clearly revealed in the New Testament, than this—that no flesh can be justified before God by the works of the law, but that man is justified by faith; and this doctrine compendiously contains the essential gospel: so that wherever this is clearly preached, men and women are converted. In the Church of England, or the Church of Scotland, or wherever a clergyman preaches this doctrine earnestly, there sinners are turned from darkness to light, from death to life, and from the kingdom of Satan to God. It was so in the case of Luther, though he retained many popish errors; but he was sound in the true faith; and using this like a key, he opened the gates of anti-Christian darkness, and poured forth the light of the gospel through Europe; so that neither the Council of Trent nor the practices of Roman artifice have been able to conceal it. Oh that every sermon may be the means of bringing many to the like precious faith, so that they may enjoy evermore the honour and the privilege of being the sons and daughters of the Lord Almighty!"

In a striking sermon on the Policy of Satan, when he left Judea for a season, that he might "walk through dry places, seeking rest," the preacher inquires: "*What were the causes of Satan's disquiet, which made him leave his house?* He had occupied this house for ages, having been in attendance on the

Jewish nation at the Red Sea, in Babylon, and down to the advent of the Messiah." Here he observes that "*the birth of Jesus Christ had offended him.*" The appearance of a new star in the heavens excited the curiosity of all Jerusalem. Matthew records the journey of the Magi. They had seen the star in their own country, and had followed it, until it led them directly to Bethlehem. They then turned to the metropolis of Judea, not doubting but they should find all necessary information there. But when they had looked about them, they had no longer the guidance of the star. It did not lead them there. They would fain make inquiry. They go to the Pharisees, saying, 'Where is Christ born?' Instead of giving them an answer, the Pharisees ask, 'Whence come ye? Are you from a great distance?' The Magi now go to the Sadducees, and ask the same question. For a reply, they have here: 'What! do you believe in spirits, and the resurrection of the dead?' They now apply to the scribes and lawyers: 'Where is the King of the Jews born?' The lawyers take them to Herod. 'Has a king been born?' he eagerly inquires. 'What brought you from your own land?' 'We saw a star.' 'Where?' 'In the east.' 'Was it very bright?' 'Yes.' 'Did you see it by day?' 'Yes.' 'Was it as high as the other stars?' 'No; it moved nearer the earth.' 'Where is it now?' 'It came before us to the spot where we turned aside to come to this city.' By this time some one has found the passage in Micah, and says, 'I'll tell you where the King of the Jews is to be born: it is in *Bethlehem*; here is the passage; read it.' Upon this, great confusion was created in the court, and strange reports were spread through the city. Herod became subtle in this affair: instigated by Satanic policy, he questioned the wise men in private, and promised to go and worship the new-born King. Here, however, that policy failed: an angel saved the Messiah, by sending him to Egypt. Herod destroyed a *great number* of children at Bethlehem, under

two years of age, not doubting but that the young King was among them: but he had been anticipated; Jesus was safe; and all this must have distressed the evil one. The *example of Christ* made Palestine an unwelcome abode to the 'unclean spirit,' as did also his *doctrine* and his *miracles*. These had caused the winter of sorrow and the storms of calamity to pass away from hundreds in the land. He was talked of in all places of resort, at the corner of every street, and in all the surrounding country. The thanksgivings of the healed that filled the air, and astonished those that heard them, and the hosannahs of the multitude, when Jesus entered Jerusalem, disturbed and enraged the unclean spirit. Satan and the Pharisees were afraid that the world would go after him. You may see their embarrassment and rage when they examined the man that had been born blind. What anger and biting of tongues! The *sending forth of the seventy* was also a great cause of uneasiness to Satan—some of them being 'sons of thunder,' and others sons of consolation. Before them Satan fell, like a star from heaven, under the power of the name of Jesus. He scarcely heard or saw anything that pleased him in all Judea. Hence *his departure to the Gentiles*. He goes forth to seek another and a quieter residence, in a distant part of his government. However, before he left Judea, he employed all the means at his command to obtain rest in his possessions. He filled the minds of the Jewish rulers with enmity towards Christ. He took counsel how to sell, betray, and crucify the Messiah; and then to bury him out of sight—to hide in the grave, at once, Christianity and its Founder! The places he visits among the Gentiles are designated '*dry places*;'—dry, on account of an entire destitution of religious knowledge and ordinances. The gospel is compared to waters, refreshing and fructifying the sterile waste. The Gentiles had only a dry philosophy, as they still have in India and China; and dry temples, having no streams of living

water flowing from under the threshold. They have dry gods, and dry worship; with no exalted, expanded, or purified affection engaged in it. But what could have disquieted him among the Gentiles? When he had almost persuaded himself to believe that he was resting in peace, here comes the report of the preaching in the house of Cornelius! The waters from Jerusalem overflow the banks of the Holy Land, and begin to gain on the 'dry places,' covering them, as they proceed, with fertility and beauty. All this he endeavours to prevent; but in vain. He, therefore, returns to his former house in Judea, an 'unclean spirit,' as when he left it. This house he found 'empty' of love to God and man,—empty of the weightier things of the law, as well as of reverence to Christ, and faith in him. Still, it had been 'swept,' and cleaned, outwardly, from the deeds of publicans and sinners, and 'garnished' with all the things of which Paul once boasted. These were the adornments of the Jewish house, like laurel on a dead body. Their root was corruption, and the flower was rottenness and death. Satan now took with him 'seven other spirits,' who were to dwell with him, and they were worse than himself. Their number denotes fulness, or completeness—a fulness of malignant and accursed influence. These spirits are spirits of blasphemy against the Son of God, after his resurrection and the descent of the Holy Ghost. They oppose the preaching of the gospel to the Gentiles, trample under foot the Son of God, and count the blood of the covenant an unclean thing. For eighteen centuries Satan, with these his allies and servants, has had rest among the Jews; while nothing in their religious ceremonies, nothing in their principles, nothing in their lives, gives him any considerable disturbance."

Although Mr. Evans attained to the highest eminence among his countrymen as a *preacher*, there were occasions on which he failed, and was far below himself. Very much depended upon the frame of his mind at the time, and the

absence of that painful impression to which he was sometimes subject. "He was often afraid of his hearers," says Mr. Stephen, "and sometimes *utterly failed* in his preaching. On one occasion, in Merionethshire, he abruptly left the pulpit, and went to the nearest house. When followed by the minister of the place, and asked what had disturbed him, he cried out wildly, 'Why did all the people look at *me*? I could see nothing but *eyes*, brother, nothing but eyes, peering at me, as if I were something more than man. I cannot preach to-day; the people look to *me*, and not to *Christ*.' It was with great difficulty he was persuaded to return; and having done so, he preached most unhappily." A similar failure in his preaching I once witnessed at Haverfordwest. The Baptists had an Association there at the time; and the announcement, that *Christmas Evans* was to be one of the preachers, had awakened considerable interest. Many were desirous of hearing him, and flocked to the meeting-house in the expectation of something extraordinary. The late Rev. James Philipps, of Clapham, being then in the town, and having never heard the celebrated preacher, had his expectations raised to the highest pitch, and hailed the anticipated meeting with delight. "I

think," said he, "that this will be a memorable time, and that much good will be done." I accompanied Mr. Philipps to the chapel, intending to sit with him; but, being requested to introduce the service, I was separated from him, and afterwards took my seat opposite to him, near the pulpit, and never shall I forget his looks of disappointment and mortification during Mr. Evans's sermon. The preacher was exceedingly fettered—quite out of his element—and committed many blunders in giving utterance to the most commonplace truths. After service, Mr. Philipps kept silence, being unwilling to say anything to the prejudice of an esteemed brother. Such was the consequence of *looking to man* more than to the Source of all power and grace! May we never forget that "our sufficiency is of God," and that we can do nothing without him! And may those who desire the success of the ministry, have the wisdom and the piety to pray that Divine assistance may be granted to the preacher; and that the inward teaching and transforming influence of God the Holy Spirit may be given to the hearers!

Yours truly,

JOHN BUTMER.

1, Windsor-terrace, St. Paul's, Bristol,
Dec. 13, 1847.

ON THE HARDENING OF PHARAOH'S HEART.

For the Evangelical Magazine.

"And the Lord hardened Pharaoh's heart," Ex. xi. 10.

THESE words have not a little perplexed many a reader of the Bible. God is often said in Scripture to *do* what he only *permits* to be done. For example: "The Lord said unto Shimei, *Curse David*"—meaning, the Lord *permitted* Shimei to curse David. "Is there evil in a city, and the Lord hath not *done* it"—and the Lord hath not *permitted* it. Nor is this a style of speaking wholly unpractised by ourselves. How common it is for people to say of an over-indulgent parent, "He—she—*ruined* the children!" How? Not restraining, as

the *result*, (though not inevitably,) the children ruined themselves. So, not softening Pharaoh's heart, the Lord hardened it: Pharaoh doing *really* what the Lord only did *consequently*. Hence, Pharaoh's obduracy is repeatedly attributed to Pharaoh himself. (See Ex. viii. 15—32; ix. 34—35.) To this explanation, however, two objections will be raised. First, That if Pharaoh did only what he was permitted to do, how could he, in equity, be punished for it? This objection is untenable, because it takes one of two things for granted which re-

mains to be proved: either that the Lord was under *obligation* to *prevent* Pharaoh, or that the Lord permitting, *necessitated* Pharaoh to do as he did—both which we deny. That the Lord is under no *obligation* to his creatures is self-evident; for, as sinners, we have forfeited all claim to his favour. He might, therefore, leave us to the bias of our own depraved nature, as we believe he left Pharaoh. Nor would he by so doing be chargeable with injustice. On the contrary, he would only be dealing with us according to our deserts: consequently, there can be no obligation. And so far from the Lord's permission *necessitating* Pharaoh, that surely is against all reason. A parent permits his child to have his own way. Does the parent *necessitate* the child to *take* his own way? Necessity, it should be understood, does away with free agency; and, if you do away with free agency, you do away with responsibility. That no necessity was used appears clear from two things: 1. From the express language of an apostle: "Let no man say, when he is tempted, I am tempted of God: for God *cannot* be tempted with evil, *neither tempteth he any man*; but every man is tempted when he is drawn away of *his own* lust and enticed," James i. 13, 14. But he must have tempted Pharaoh, if he necessitated him. 2. From Pharaoh's *own* language: "Who is the Lord, that *I* should *obey* his voice to let Israel go? I know not the Lord; neither *will I* let Israel go," Ex. v. 2. Does he speak like one necessitated or *free*? "Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord that he may take away the frogs from me, and from my people; and *I will* let Israel go, that they may do sacrifice to the Lord," Ex. viii. 8. Would he have said "*I will*," if he had been coerced? See

also Ex. viii. 28; x. 16, 17. From these premises, then, we are shut up to one conclusion, viz., that the Lord was under no *obligation* to *prevent* Pharaoh on the one hand, that Pharaoh was under no *compulsion* on the other—therefore, Pharaoh hardened *his own* heart. The second objection is, that the Lord "raised up" Pharaoh to do as he did. See Ex. ix. 16; Rom. ix. 17. But neither does this objection militate against the conclusion at which we have arrived. For God's "raising up" Pharaoh refers not to his creation but *preservation*. Pharaoh *fell down* under Divine judgment, and the Lord "raised him up," i. e., permitted him to *stand* or *continue* the adversary of his people. And is there aught in this to exonerate Pharaoh, by *shifting* the cause of his rebellion from himself to God? God did not *make* Pharaoh rebellious: he only *forbore* to make him obedient; giving him up to his own wicked heart, so that he became more and more hardened, until he was destroyed. And "is it not lawful for me to do what I will with mine own?"—in a way of *justice* as well as mercy! He is not a *man*, as I am, that *I* should answer him, and *we* should come together in judgment," Job ix. 32. "Be still, and know that I am God." Recognise his uncontrollable, unimpeachable, most righteous sovereignty. Acknowledge your own position, as one not of innocence, but of *guilt*. Dread self-abandonment. Implore, through Jesus Christ, the interposition of mercy. Repent of sin, and live. Persist in sin, and you die. See Pharaoh sinking like lead in the mighty waters! And what awaits the finally impenitent, but "a fiery deluge, fed with ever-burning sulphur, unconsumed?" W. A.

Bingley.

SUNDAY TRADING.

To the Editor of the Evangelical Magazine.

SIR,—The desecration of the sabbath-day, occasioned by Sunday trading, has, I believe, been a subject of deep regret for very many years past. That it has in-

creased of late years to a very fearful extent, no one can, I think, deny. I have paid great attention to the subject, not only with a view of discovering the true cause of the continuance of the evil, but of providing, if possible, a remedy.

I understand the case thus:—that all the attempts made to restrain the “practice,” up to the year 1832, were attempts *to enforce the old law*, (29 Car. II., cap. 7,) and that every such attempt not only signally failed, but involved all those engaged in the attempt in great turmoil and unpleasantness. This can be matter of no surprise when it is remembered that the penalty is only 5s.; and the act gives no power to recover even that small sum. Hundreds of cases might be quoted, to show the inefficiency of this act. The act requires a summons to issue first, afterwards a warrant, and then the *identical articles* that were exposed for sale shall be the only articles liable to be seized. The act may be also evaded by payment of the 5s. In the year 1832, however, an attempt was made to legislate, and a series of bills were introduced to the House of Commons, up to 1838. In attempting to show the impracticable nature of those bills, I wish to guard against treating with levity the efforts of those who took the subject up, and who thought, at that time, it was possible to treat the subject as a religious question, and to legislate for the due observance of the Lord’s-day. The discussions that took place on those bills, and their unceremonious expulsion from the House of Commons, may fairly, I think, be taken as a lesson for us to devise some other means of getting rid of the evil. Before, however, stating the nature of the present effort, I will just name the difficulties connected with the several bills that were introduced from 1832 to 1838. The chief difficulty was, that most of them attempted to deal with the *whole question of sabbath desecration*. It is true they did not (like the act of Car. II.) propose to inflict penalties for non-attendance on public and private devotion, but in other respects they were more

stringent than even Charles’s act; they evidently aimed at four points, viz., *works of labour, trade and business of ordinary calling; also travelling by land and water; also fishing, shooting, hunting, coursing, &c.; and, lastly, buying, selling, receiving, and delivering goods*. Now, Mr. Editor, if the full scope and meaning of these words be considered, their comprehensive and impracticable nature will be clearly seen. It was also proposed to enforce these provisions by penalties, from 20s. to 5*l.*, without any regard to the extent of the offence, or the ability of the offender to pay. When the last of these bills was under discussion, Lord John Russell said there was not one clause that could be acted upon, if passed into a law. In all of them the sale of refreshments was entirely forbidden, both in licensed and other houses, except to persons who *bona-fide* resided and victualled upon the premises.

Now, the character of the present movement is this: the tradesmen of the metropolis—finding themselves involved in incessant labour, by reason of Sunday trading, and finding that their families are neglected, their worldly comforts destroyed, and themselves degraded in the estimation of society, besides being obstructed in the discharge of their higher obligations,—are beginning to rouse themselves, and seek to be emancipated from such a state of things. With this view, they call on the parochial authorities, who have united together, and represented the matter to Government, asking their aid to abolish this system. The Government say, “Prepare a moderate Bill.” To this proposition the authorities of course agree; but then comes the important question, what kind of enactment shall be prepared? Two things the authorities are bound to consider: first, what is the subject-matter of complaint,—“*Sunday-trading*,” or rather, *selling and publicly exposing goods*? To this point, therefore, the authorities are justified, nay, compelled, to confine themselves; they have no instructions to go beyond this point, nor is

it likely the Secretary of State would confide to them other matters, such as travelling, &c. &c. I claim, therefore, on behalf of this movement, (I mean Mr. Hindley's Bill,) the character of *perfect consistency*, as far as the parish officers are concerned.

But, secondly, the difficulty does not end here: there are twenty-two acts extant; seven previous to Charles II., and fourteen since. No one, therefore, may sit down and prepare a bill, as though no law existed; most of the fourteen acts were passed to mitigate the stringency of Charles's act. To propose a bill, therefore, entirely irrespective of those acts, would be asking Parliament to repeal all, and to forbid the sale of articles which our forefathers have deemed

necessary should be sold. Mr. Hindley's Bill, therefore, neither goes back to Charles II.'s act, nor does it interfere with existing statutes. It does this much, however,—it adapts itself entirely to prevent the selling of goods,—clearly defining what may and what may not be sold. It then provides a scale of moderate but efficient penalties, with a proper mode of recovery. I believe, also, it goes quite as far as any bill can go, with the slightest chance of success; and there can be no doubt, if passed into a law, it will confer a great boon on all classes of society, and will doubtless conduce to the honour of God.

Yours, respectfully,

J. HAYMAN, *Secretary*.

BRIEF THOUGHTS FOR SPARE HOURS.

THE BOUNTIES OF HEAVEN.

THEY possess every quality that can enhance their value, and endear their Giver to a sensible heart. Infinitely valuable in themselves, they flow from love. The "good and perfect gifts which come down from the Father of lights," are given "liberally, and without upbraiding." Exactly what we need, they come precisely at the moment when we want them most, or when they are most beneficial to us. Worthy of God to bestow, they cannot be unworthy of us to receive. Were he to withhold his gracious aid, in vain should we look for relief from any other quarter. Productive of present satisfaction and joy, his benefits involve us in no future distress, shame, or remorse. Serviceable to the body, they are at the same time improving to the mind. Important and interesting for time, they have an influence upon eternity. —*Dr. Hunter.*

A HAPPY STATE.

MAN'S happiest estate is to feel his daily, constant dependence upon his

Maker, and to see the regular promised supply, evincing the truth and faithfulness of its bountiful Author. With a monitor for God pressing in upon us, through every avenue of the soul, we are nevertheless apt to be inattentive and unthankful. It is, therefore, an instance of great goodness, when God is pleased to force himself upon our thoughts, and to invite us to communion with "the Father of our spirits," in the commerce of a constant habitual friendship.

Here, then, the poor have infinitely the advantage over the rich. They see,—or they are blind indeed,—they see their "dry morsel, and their dinner of herbs," coming, at the expected hour, from the bounty of indulgent Heaven. They are not suffered to be careless, impious, and ungrateful. Their homely fare is garnished and seasoned with what gold cannot purchase, nor power compel,—the gentle whispers of a Father's love—the kindly welcome of an affectionate friend. And the bulk of mankind is striving and straining to get out of this happy state. That proud word, *independence*, is continually in their mouths;

and the thing itself is in their hearts; not considering that the real happiness of man consists in mutual connection and dependence; and that the glory and felicity of every rational being is founded upon union with his Creator, and a sense of his constant and entire dependence upon Him.—*Dr. Hunter.*

ON THE POWER AND PRIVILEGE OF PRAYER.

GOD has not given you the assurance of success in all your undertakings, but he has bestowed upon you the privilege, and promised you the spirit, of prayer, by which you shall certainly obtain one of two things: either that blessing from above upon your honest endeavours, which maketh rich, which insures success, and makes it durable; or that resignation of spirit, and submission to the will of God, which subdues misfortune, and which turn calamity and disappointment into advantage. God has not given thee, my friend, the promise of riches; but he has given thee what is much better—the spirit of grace and supplication, to form thy soul to contentment. You have no security against pain and sorrow; but you have that which produces patience and fortitude. You cannot promise yourself long life; but habitual intercourse with God by prayer, overcomes the fear of death.

Glorious privilege! Whatever my situation in life may be, here is something to improve it, if good; something to mend it, if evil. Here is the ornament and essence of prosperity; the cure and cordial of adversity. Here is the guide and guardian of life; the sweetener and subduer of death. Prayer brings all the perfections of God into our possession. Is the thorn not removed, the messenger of Satan not rebuked, though the Lord be thrice besought, that they may depart? No matter: it is said, "My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."—*Ib.*

EXPERIMENTAL KNOWLEDGE.

I KNOW that the *law* is of God, for I have that within me which acknowledges and approves of its rectitude and excellency; and even when it condemns me, I am constrained to call it "holy, just, and good." I know that the *gospel* is of God, for I feel that within me which welcomes its approach, discerns its suitableness, rejoices in its fulness, and rests upon its truth. It is of God, for it descends to the level of my guilt and misery, it corresponds with my hopes, it suits with my necessities. The law and the gospel, the two tables of stone delivered to Moses, and the grace and truth which came by Jesus Christ, coincide in this,—that they both point out, with equal clearness and force, the necessity of a Saviour. The law, therefore, carried the gospel in its bosom, as the new-changed moon exhibits a great body of obscurity, embraced by a small semicircle of light,—but which is to be irradiated by degrees, till the whole becomes one great globe of light and glory; and Moses performs the part of "a schoolmaster to bring us to Christ."—*Ib.*

EXPERIENCE.

THOSE that have had the largest and longest experience of the goodness of God to them, should improve their experience for the good of their friends. It is a debt which the *old* disciples of Christ owe to succeeding generations, to leave behind them a solemn testimony to the power, pleasure, and advantage of religion, and the truth of God's promises.—*Henry.*

GOOD THOUGHTS OF GOD.

THE Psalmist lays down a great principle, which he was resolved to abide by, to secure him from temptation—namely, the *goodness* of God. "God is good to Israel," *Psa. lxxiii. 1.* This is a truth which cannot be shaken, and which we should live and die by. Though we

may not be able to reconcile all the disposals of Providence towards them, we must believe they are reconcilable;—and good thoughts of God will fortify us against many of Satan's temptations. Asaph had many thoughts concerning the providences of God; but this word at last settled him. For all this, "God is good to Israel, even to them that are of a clean heart." Those are now the Israel of God that are of a clean heart, purified by the blood of Christ, cleansed from

the pollution of sin, and entirely devoted to the glory of God. An upright heart is a clean heart. God, who is good to all, is in a special manner good to his church and people, as he was to Israel of old—in redeeming them out of Egypt, in taking them into his covenant—by his word and ordinances—and by his providences relating to them. He is, in like manner, good to all them that are of a clean heart; and, whatever happens, we must not think otherwise.—*Henry.*

Poetry.

SONGS OF PRAISE.

Lines suggested by the work entitled, "The Service of Song in the House of the Lord."

COME to the margin of the sea!
Behold the host of Israel free
From tyrant yoke! How cheerfully
In chorus they unite!
"Sing to the Lord; his triumph tell;
Rider and horse together fell
In the deep sea. Thou dost excel,
O Lord, in power and might."

Come where the temple gates appear,
And crowding worshippers draw near!
With mingled love and holy fear,
They raise the solemn lay:
"Arise, O Lord, into thy rest;
In glorious robes thy priests are drest;
Here let thy saints be ever blest,
On thine appointed day."

Come in that dark and dismal hour,
When o'er the Lord of life and power
The clouds of gathering anguish lower!
They sing the parting hymn.

Earth treasures not that melody,
So passing sweet; yet from on high
See angels bend; 'tis echo'd by
The voice of seraphim.

Come to the worship of the Lord,
When Christians meet to hear his word!
From willing lips, with glad accord,
Bursts forth the song of praise.
They sing their glorious Saviour's love;
The pity that his heart could move,
That brought him from his throne above—
They sing redeeming grace.

Then look beyond the course of time,
Where scarce the thoughts of man can
climb;
Bright spirits stand 'midst joys sublime,
And this th' immortal song:
"Worthy the Lamb that once was slain,
All power and glory to maintain;
Wisdom and might, with endless reign,
To thee, O Lord, belong."

E. E.

December, 1847.

Review of Books.

GERMANY, ENGLAND, and SCOTLAND; or, *Recollections of a Swiss Minister.* By J. H. MERLE D'AUBIGNE, D.D. 8vo. pp. 584.

Simpkin, Marshall, and Co.

ANY work from the pen of the historian of the Reformation must be entitled to the consideration of thoughtful and Christian men. There is so much head and heart in all that he writes, even on ordinary occasions, that we should be unwilling to be deprived of the perusal of anything for

which he has thought fit to claim the notice of the Christian public.

The volume which we now introduce to our readers, embracing as it does the author's views on the state of religion in Germany, England, and Scotland, cannot fail to awaken intense curiosity in a very extensive circle. And whatever estimate may be formed by different minds of the merit of individual portions of the work, there will be but one feeling among evangelical men, as to its great and varied interest.

The sketch on Germany, after all that has been written on the subject, will be found very precious. Our author thinks, and therefore writes, with great clearness and vigour. In sixty-four pages, he has said more to the purpose about modern Germany than could be found in many volumes. Indeed, we may promise any one a satisfactory view of the great moral struggle which is now going on in that country, who will take the trouble of examining D'Aubigné's remarks. The references to his own state of mind, when he went to study in a German university, are not the least interesting part of the sketch.

"My arrival" says he, "in Germany (1817) was rendered remarkable, by a circumstance connected with my inward life. I was stunned—almost overwhelmed—by the tempest of rationalism and infidelity which was then raging. After having remained in the cheerless principles of Unitarianism until nearly the conclusion of my studies at the academy of Geneva, I had been seized by the word of God. I had believed in the divinity of the Saviour, in original sin, the power of which I had experienced in my own heart, and in justification by faith. I had experienced the joys of the new birth. I was yet, however, weak: I was willing to take up the cross of Christ, but I preferred regarding it as wisdom rather than foolishness. It was at this time I arrived in Germany. Every theological journal I read, every book I looked into, almost every one, both ministers and laymen, whom I met, were affected with rationalism, so that the poison of infidelity was presented to me on all sides. I then entered upon a fearful spiritual struggle, defending with my whole strength my still feeble faith, yet sometimes falling under the blows of the enemy. I was inwardly consumed. There was not a moment in which I was not ready to lay down my life for the faith I professed; and never did I ascend the pulpit without being able to proclaim, with fulness of faith, salvation by Jesus. But scarcely had I left it, when the enemy assailed me anew, and inspired my mind with agonizing doubts. I passed whole nights without sleep, crying to God from the bottom of my heart, or endeavouring, by arguments and syllogisms without end, to repel the attacks of the adversary. Such were my combats during these weary watchings, that I almost wonder how I did not sink under them."

Upon the whole, our author's views of the state of party in England are correct; and, as supplied by a foreigner, eminently so.

"A great revolution," he says, "is now taking place in the political destiny of England.* The old Toryism is falling;

* This was written during the last days of Sir Robert Peel's ministry.

the Church of England privileges are threatened; the form of the State is changing. It is remarkable, too, that it is not the adversaries of the ancient principles who are bringing them to the dust, but the chiefs themselves, their most illustrious supporters. In this movement there are, in our opinion, some errors which ought to be pointed out and opposed; but there is also something which must run its course. There is a progress of history, —there are developments of time which no human hand is able to stop.

"But if the State is changing, will the Church maintain the same position? Can this be thought a possibility? If an edifice has leaned upon a pillar, and that pillar has been removed, must it not seek another support? The support of the State is taken from the Church of England; she must seek for strength elsewhere, or her ruin is not far off.

"This strength she must seek in that faith in Jesus, which, in her Articles, she confesses with such purity, in the Christian life of her members, and in their sympathy with all that concerns her. Her strength lies no longer in parliament or in the bench of bishops, but in the benches of Christian men, of Christian families, of Christian churches. The religious community must have strength within itself, and not through the powers of the civil community.

"The danger which now threatens the Church of England is one of the greatest to which it has ever been exposed. Some of her most eminent sons are bowing down at Rome before idols; the deserters are on the increase; most of her bishops are silent, or connive at this apostasy; many even of those ministers who were considered evangelical, though they still protest against Rome, are rushing into human and superstitious fancies, which are half-way towards Popery. This is a deplorable weakness, which would raise a shudder among those holy men whom this church once reckoned as her leaders. If, while the State is accomplishing an immense revolution, the Church remains dumb and motionless, or clings to what is slipping from her grasp; if there is neither animation, courage, nor resolution, *except in those who are turning towards the Pope*; if those who ought to seek the salvation of the Church in the Christian doctrine, in the Christian people, in independence of the kings of the earth, and in submission to the King of heaven, exhibit nothing but *timidity, prejudice, fear, bigotry, and listlessness*, then we must indeed fear that the ruin of the Church of England is at hand."

Our author warns English statesmen against the ominous relations they have of late been forming with Romanism. "Let

the State beware! Popery is less a religion than a state. The Papacy everywhere tends to constitute itself a state within the state. We know that it is yet far from its object; but let us be patient: we are clearing the road for it. With politicians so short-sighted as some of those who have, in other respects, justly acquired the highest reputation in Europe, Popery will quickly make its way. The State talks of finding another ally, but it will receive a master."

From what follows, we cannot think that the author thoroughly believes in any civil establishment of Christianity; and it would have been better for him, at once, to proclaim his conviction:—

"Let us, then, remember Christ's words, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' Let not the State, like Uzziah, put forth its hands to sustain the ark, even if the oxen stumble; but let every man among the people, and especially their governors, seek, each for himself, that 'kingdom of God which is righteousness, and peace, and joy in the Holy Ghost.' These will be the surest means of bringing spiritual blessings on the country. To the living Church of Christ belongs the labour, to the State will belong the fruits. It is not the tree itself, but the gardener who 'digs about it and dungs it.' Now, the gardener of the State, the gardener who raises the finest fruits, is the Church. I do not mean to discuss in this place the exact relations which should subsist between the two societies—I will enter into this when I speak of Scotland—but I may say here, that I like to distinguish between the temporal and the spiritual, and attribute to each of them its proper sphere; and that, as I could not have the Church discharge the functions of the State, I would not have the State discharge the functions of the Church. 'Every one shall bear his own burden;'—saith the Scripture."

We shall hereafter notice our author's theory; but must take leave of him for the present month, with thanks for what we have read.

(To be continued.)

The SERVICE of SONG in the HOUSE of the LORD. An Oration and Argument. By THOMAS BINNEY. 8vo. pp. 64.

Jackson and Walford; Ward and Co.

THIS is a highly seasonable Essay, written in the author's best style,—vigorous in thought and composition, and eminently calculated to instruct, and, in a good sense, to excite. We do not know that we have discovered anything absolutely new in Mr. Binney's train of thought; but it would be

a virtual violation of truth not to acknowledge that there is much originality in his mode of handling an antiquated theme. If the perusal of this glowing oration and logical argument, on "the Service of Song in the House of the Lord," should have the same effect on other minds as it has had upon ours, the feeling, we can assure our readers, will be very delightful, and, we may add, very improving. The views of Congregational Psalmody advocated by Mr. Binney are large, comprehensive, instructive, elevated, spiritual, and, in a high degree, scriptural. He has been moved, doubtless, to utter his voice, and to employ his pen, by the recent efforts of the Rev. J. J. Waite to improve the character of our church music; but the Treatise he has produced is a work for all time; and, if we mistake not, will live when the present useful excitement has passed away. It is a book of principles; and of principles carried home with great force to the convictions and feelings of the Christian heart.

As a work, moreover, making no pretension to elaborate disquisition, it is, in its character, singularly complete. It deals with the whole subject of spiritual song, and embodies all that is most important to be known and felt in reference to it. The author looks at his subject as it is interwoven with all the Divine economies—in the patriarchal economy, from the creation to the giving of the law; in the Jewish economy, or what he styles *the formative ages of the Jewish Commonwealth and Church*, and their *culminating point*, when "the Service of Song in the House of the Lord" was arranged and perfected by David and Solomon, and to succeeding times, distinguished by periods of its decline or revival; and, finally, (with some reference to facts recorded in the Apocrypha,) in the Christian economy, where the spirit and the form of praise are seen disentangled from all the official and typical aspects which belonged to them in days of old. After thus looking at his theme, with a masculine clearness of perception and soundness of induction, our author then proceeds to establish the following very natural and interesting conclusions: 1. The importance which should be attached to praise as an essential part of Divine service; 2. The necessity and duty, in order to the right performance of psalmody, that it should be performed skilfully; and, 3. The obligation which devolves upon Christians to mark well the principle which distinguished the Levitical economy from the evangelical dispensation; the different character which the presence or absence of this principle imparts to *psalmody*; and the practical lesson which thence arises to the Christian church.

We should be glad to furnish our readers

with copious extracts from this admirable work, illustrative of its spirit, and of the strength and clearness of thought which it evinces; but we must content ourselves with two passages—the one in relation to New Testament praise, and the other to certain priestly notions, from which it were well if “all who profess and call themselves Christians” were entirely emancipated:—

“Judaism and Christianity overlap each other. The two ‘ages,’ the old and the new, practically co-exist and intermingle for a time. The apostolic church rises in Jerusalem, is composed of Jews, and worships in the temple;—it has special assemblies and services of its own, but it still adheres to the ancient ritual;—it looks on its rites, indeed, with new perceptions, and joins in its hallelujahs with a new joy;—but it *does* join, sharing, with grateful and ‘gladsome mind,’—

‘Its matins duly and its even song.’

“The first Christians had treasures of verse already in their hands. The Lord had taught them the interpretation of ‘the things written in the law, in the prophets, and in the psalms concerning himself,* so that in their attendance either at the synagogue or in the temple, they could feel and understand, in a higher sense, the readings of the one, and the psalmody of the other. In their more private meetings for teaching and worship, their praise would be expressed through their ancient hymns, used with their new forms of thought, though uttered with their wonted modes of intonation. The Hellenist and proselyte in the Gentile churches would be able, in some degree, to continue the use of the Hebrew hymns; but to many of the converts these would be as new as their new faith; and that faith itself would ask for forms of vocal utterance more fitted for its possessions, its certainty, and its joy, than the superseded language of an imperfect, preparatory, and prophetic dispensation. We find, accordingly, that provision was made, among the other supernatural interpositions of the Spirit, for the new PSALMODY of the Christian church. Nothing can more evince the importance of praise, and the honour with which God has honoured it, than this circumstance. The Divine gift, filling the heart and guiding the tongue of the Christian prophet, came forth in the form of ‘a psalm,’ as well as of ‘a doctrine,’ a tongue, or an interpretation;† the individual ‘speaking by the Spirit,’ spake ‘in song;’—and the rest of the church, first edified by the official act, learnt, while it listened, the words and melody, joined in the exercise, and retained the gift for its own future congregational use. One account of the *Te Deum* is, that

‘when Austin was baptized by Ambrose, while they were at the font, they sang this hymn by inspiration, as the Spirit gave them utterance, and so published it in the sight and audience of the people.’ Now this story, which the learned reject as fabulous, is precisely what Paul teaches, as having occurred in the primitive church. *It had psalms and psalmody direct from heaven.* The apostle himself had all manner of gifts, and ‘spake with tongues’ more than others, and, among the rest of his accomplishments, he spake in song; and he places the gift on a level with other spiritual exercises. ‘I will pray with the Spirit, and I will pray with the understanding; *I will sing with the Spirit, and I will sing with the understanding also!*’* As gifts were conferred ‘to profit withal,’ he was anxious so to use this high faculty of teaching by divinely-inspired hymns, as best to promote the edification of others. That psalmody may subserve the highest purposes,—that it is intimately connected with the grace of Christ and the work of the Spirit,—and that Christians should engage in it with delight and gladness,—appears from precepts which remain to the church in the form of positive and permanent laws. ‘Be filled with the Spirit,—*speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.*† ‘Let the word of Christ dwell in you richly in all wisdom, *teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.*‡ But this exercise, so sacred, might also be used as the expression of cheerful, exuberant feeling. ‘Is any afflicted, let him pray; *is any merry, let him sing!*’§ Paul and Silas, though in prison and in the stocks, had their souls filled with deep joy, which in this manner got appropriate expression. ‘*At midnight they sang praises unto God.*’|| They sang words prompted at the moment,—or some remembered Christian psalm,—or a ‘song of Zion,’ learnt in their youth, and rich, at once, in its new sense and old associations; and they sang, it is likely, as they had ‘heard and seen’ in their former worship,—as was practised, probably, in ‘the churches of the saints,’ and involved in the directions just recited—they sang ‘responsively,’ ‘speaking to themselves,’ and ‘admonishing each other,’ by addresses and answers of encouragement and hope, and with blended expressions of faith and praise.”

The distinctions stated by Mr. Binney, in the following passage, are well worthy of the thoughtful consideration of other parties in our day besides Papists:—

* Acts ii. 46; iii. 41.
† 1 Cor. xiv. 26.

* 1 Cor. xiv. 15.
† Col. iii. 16.

† Eph. v. 18, 19.
§ James v. 18.

|| Acts xvi. 25.

"The Levitical dispensation was typical and prophetic. It was intended to present, as embodied in a nation, a foreshadowing of that Divine idea, which was spiritually to be realized in the Christian church. The whole people were taken into covenant relation to God, and he symbolically descended and 'tabernacled' in the midst of them. The entire people were his. Theoretically, they were a 'kingdom of priests.*' But, instead of taking them all for his immediate service, he took the first-born of each family;† and then, instead of the first-born, he selected and separated the tribe of Levi,‡ the members of which were to be a sacred class, who were officially to perform all Divine exercises, *as the representatives of the nation*; thus, in its place, and on its behalf, they had 'to execute the priest's office,' and, while 'waiting upon their ministry,' to discharge for all the diversified duties of the holy function.

"In connection with this official and representative priesthood, was a vast system of typical observances and symbolic rites, anticipating, pictorially, the sacrifice and offices of the Son of God, and the spiritual blessings to be enjoyed by his church. By the tabernacle, the veil, the annual atonement, the exclusion from the holy place of all but the high priest, and his admission only once a year; the solemn law, or 'rigid interdiction,' that his admission was to be '*NOT without blood*;' the constant repetition of the same sacrifices, with their ceremonial pardon, 'purifying the flesh,' and their ritual admission to Divine service: all these things, the writer of the Epistle to the Hebrews informs us, illustrated the 'better things' and the 'better hope' of the Christian dispensation; and that *they did so, by God's intention and purpose*, for it was *this* that 'the Holy Ghost signified' by the institute.§ Now, it further appears, that, as the high priest typified Christ, in his mediatorial character, passing through the veil of the visible heavens, and ministering for us before God,—so the priests and Levites, representatively acting for 'the twelve tribes,' officially serving in their stead, embodied the idea of what the whole Hebrew people, 'ceremonially,' *were*, and what the Christian church, in all its parts, divisions, and numbers, 'spiritually,' *was to be*. Hence, in the Jewish church, 'the service of song,' like all similar services, was representative, official, typical, vicarious: large numbers of a distinct and sacred *caste* were set apart to it; it was surrounded with all possible pomp,—enriched with every variety of expression,—rendered with daily regularity,—and regarded as a delight to God and man. All this was done, *designedly to express the*

Christian idea, of *the whole body of believers* being 'A HOLY PRIESTHOOD,*—'God's clergy,† lot, or heritage,—'brought nigh to him,' 'having boldness to enter,' in spiritual reality and by personal faith, 'even into the holiest of all,' there 'to offer up daily sacrifices,' 'acceptable to God by Jesus Christ.' What these 'sacrifices' are, —the *only sacrifices that can be offered now*, and which are to be offered by all Christians—the *only priesthood that there is now in the church*,—may be thus stated. There is the presentation of '*the body*,' or person, or entire nature, 'as a living sacrifice;‡ this is *the sacrifice of the heart*, the consecration of the mind and affections, the whole vital and active being, to God's will,—that, by acting constantly in accordance with it, there may be constantly rising up from the Christian man, from his inward and outward religious life, what shall seem like the ascent of fragrant incense towards heaven. Then, there is *the sacrifice of the hand*: benevolent activity; charitable help; obedience to all sorts of kind and generous impulses; unselfishness; Christians looking 'benignantly on the things of others,' and not only and everlastingly 'on their own,' 'filling the hand' (a sacrificial phrase) with cheering, beneficent, and loving deeds; '*Do good and communicate*, for with such sacrifices God is well pleased.§ And, finally, there is *the sacrifice of the lip*, or, in other words, 'THE SERVICE OF SONG,' the whole congregation assembling together in one place,—*all*, equally and alike, God's priesthood,—every voice contributing its share, and every soul participating the privilege,—they, 'with one consent,' are to glorify God, by 'showing forth his most worthy praise.' '*Therefore, let us offer the sacrifice of praise CONTINUALLY, that is, THE FRUIT OF OUR LIPS, GIVING THANKS TO HIS NAME.*'||

"The proper understanding of the principle we have affirmed, and of the sort of correspondence which it behoves us to look for between the Jewish and Christian dispensations, is of vast importance, alike to some points of speculative truth, and to some others of ecclesiastical order and ritual observance. Human priesthoods are no more. There is one 'Apostle and High Priest of our profession, Christ Jesus;¶' and 'there is none other but he.' All true, spiritual Christians are priests, whose services are accepted through him. There is no *class of Christian* priests. Sacerdotal duties and sacerdotal distinctions, Levitical orders and official religion, have passed away. Ministers, bishops, elders, pastors, deacons, or by whatever name they may be known—*officers* for the government and instruction of the church—there are; but

* Ex. xix. 6. † Ex. xxii. 29. ‡ Numb. xii. 13.
§ Heb. ix. 6—14, and x. 1—23.

* 1 Pet. i. 5. † 1 Pet. v. 3. ‡ Rom. xii. 1.
§ Heb. xiii. 16. || Heb. xiii. 15. ¶ Heb. iii. 1.

as to *worship*, man no longer acts for man; no human being comes in between God and his creatures,—transacting the concerns, and representing the persons, of one or many—the individual or the multitude. The clergyman or minister does not act *for* the people, but *with* them. In the Christian temple none are excluded from offering sacrifice: ‘*All have access, through one Spirit, unto the Father.*’* The proper idea of the priestly, vicarious, official worship, of the Jewish church, finds, therefore, its realization, *not* in any similar sacerdotal orders of Christian pontiff, priest, or Levite; but first, in the exclusive, real high priesthood of Christ; and then, in the universal participation of a *spiritual* priestly function by Christians. The result is, in relation to *psalmody*, that while, in the Jewish church, it was *official* and *representative*, it is to be in the Christian church, emphatically, CONGREGATIONAL. All the faithful, without exception; the entire mass of the Christian commonalty, equally with any official persons, are possessed of the privilege, endowed with the right, and called to the duty, of celebrating ‘the service’ and swelling ‘the song.’”

We take our leave of Mr. Binney’s “Service of Song in the House of the Lord,” with a very pleasing and grateful sense of the good it is likely to effect. Such a biblical, tasteful treatise on the subject of psalmody, was a desideratum which we are happy to see supplied. We have no objection to the idea of its being a Christmas book, if its principles are examined throughout the year, by all who ought to take interest in the decorum of Zion’s songs of praise.

THE SCRIPTURAL ARGUMENT AGAINST APOSTOLICAL SUCCESSION, in its *Fabulous Genealogy, its Claim of Supremacy for Peter, its Graduated Scale of Ministerial Orders, and its Perversion of the Rite of “Laying on of Hands.”* In Four Lectures. By THOMAS STRATTEN. Small 8vo. pp. 254.

John Snow.

We have accidentally too long neglected this masterly defence of Bible truth against human assumption. But we are the less concerned for the delay, as the Lectures before us may be regarded as a standard work, for permanent reference. Never was the exposure of an ecclesiastical fallacy more complete and triumphant. Will Churchmen who cling to the succession do themselves the justice to examine Mr. Stratten’s volume? We believe that very many of them cling to the fiction, because they have never fairly and honestly looked the his-

torical question in the face. As the Romanizing party in this country daily increases, we think it well that such works as Mr. Stratten’s should obtain a wide circulation. Nothing can effectually preserve us from the dominion of Popish error but the wide-spread influence of Christian and Protestant truth. We have a battle to fight far more severe than anything that has hitherto marked the present age. The clouds portending the coming storm are overspreading the horizon; and only those will be found worthy to encounter the foe who reject the fables of a corrupt antiquity, and stand fast by the inspired and legitimate antiquity of Holy Scripture.

Believing, as we do, that the doctrine of apostolic succession, as held by episcopal writers, drags after it the whole mass of Romish error, we would contend earnestly against it, as a most pernicious and dangerous theory, the effect of which upon every mind embracing it must be to destroy every remnant of genuine catholicism.

Is it true? or, is it false? To this we reply that, after having spent much time in investigating its claims, we are deliberately of opinion that no greater delusion was ever urged upon the belief of mankind. Irrespective of its historical untruthfulness, which a very tyro may discover, its direct tendency to support the Popish doctrine of Peter’s supremacy might guard all true-hearted Protestants from the reception of it, or from any sympathy with the monstrous implications it involves.

Mr. Stratten’s four Lectures deal with the whole subject in an argumentative and scholarly manner. His Lectures are:—I. The Fabulous Nature of Ecclesiastical Genealogies shown, by comparing them with the True Genealogies of the Old Testament; II. The Fabulous Nature of Peter’s Supremacy laid open, by comparing it with the Personal Priesthood of Aaron; or, the Uses and Abuses of Aaron’s Call and Service; III. The Permanent Orders of the Christian Ministry reduced to their Scriptural Standard—their Dual Number; or, The Model Church at Philippi, with its Bishops and Deacons; IV. “The Laying-on of Hands”—the Rite explained, and its more frequent Use advocated.

We can assure those who may wish to have their minds set at rest upon the subject of apostolic succession—which has been so much talked of and written about, since Tractarianism reared its head in this country—that they will find in Mr. Stratten’s volume the marks of correct reading, logical precision, gentlemanly bearing, and Christian courtesy and kindness. We recommend the volume earnestly to the intelligent youth in all our families: it will amply repay a careful perusal.

* Eph. ii. 18.

A MISSION to the MYSORE; with Scenes and Facts illustrative of India, its People, and its Religion. By the Rev. WILLIAM ARTHUR, Wesleyan Minister. Small 8vo. pp. 572.

Partridge and Oakey.

THE present state of India entitles it to the profound consideration of Protestant Christendom. A mighty breach has been made upon the strong battlements of its ancient idolatries; and, with well-defined liberty of conscience for the Christian missionary, it invites to a scale of labour and sacrifice proportioned to the extent of its territory, and the vastness of its population. In no country have Christian missions reaped a richer harvest than in British India; yet in no country were the original discouragements so formidable as in this. Acute worldly men once looked on and smiled at the enthusiasm of the Church; but even they have been compelled to withdraw their ridicule, and to own that there is power in Christian schools and Christian teaching, to destroy caste, to sap the foundations of idolatry, and to weaken and abolish the priestcraft of a thousand generations.

To our missionaries we are largely indebted for an intimate acquaintance with the moral and social condition of India. They have greatly enlarged the circle of our knowledge in this most interesting department; while they have consecrated all the labours of their pens to the great work of melioration to which they are engaged. If any one should wish to make himself acquainted with the present state of India, he could not accomplish his object without having recourse to the literary productions which have issued from the missionary press.

We are happy to announce a most valuable addition to the works already extant upon the subject of India. It is the production of a mind of more than ordinary acuteness and refinement; affording proof in every page of original thinking and philosophical observation. Mr. Arthur was a Wesleyan missionary to the Mysore country, and prosecuted the duties of his mission until his health fell a prey to the influence of climate. But he did not enter India in vain, if it was only to enable him to write the volume which we now introduce to our readers. It is, indeed, a very masculine production; as full of useful suggestions as it is of vivid and striking delineations. There is nothing timid or trimming about it. It gives expression to truths the most unwelcome, whenever conscience demands their utterance. The author appears to have overlooked nothing in the condition of European or Indian society; and nothing has he omitted to touch upon which pertains to the Christian missionary, and the labour which he is

called upon to perform. There is an enchantment about the volume, which did not suffer us to lay it aside till we had perused every page. This, doubtless, is owing in part to the spirited and correct style in which it is written; but its subject-matter entitles it to the careful notice of the Christian world, and especially that part of it which bears upon the subject of Christian missions. Every missionary proceeding to India should have this volume put into his hand. We offer our hearty thanks to Mr. Arthur for the instruction and gratification he has afforded us, and venture to hope that this labour of his pen will introduce him with advantage to the Christian public of this country of all denominations.

The JEWISH EXILE; or, Religion exemplified, in the Life and Character of Daniel. By the Rev. JOHN KENNEDY, A.M., Stepney. 18mo. pp. 202.

John Snow.

THIS volume will prove a valuable companion for the young in all our family circles. It is a book well calculated to cherish thought, and to foster noble and generous sentiments. The subject selected by the author is an admirable one; and he has handled it with more than ordinary tact and ability. The delineations of character are vivid and realizing, and the thread of inspired history is traced with an accurate and discriminating hand, so as really to present to the eye of inquisitive youth a full-length portrait of one of the finest specimens of sanctified humanity that ever graced the annals of our fallen world.

We can hardly conceive of "The Jewish Exile" being read without advantage. It is so enriched by a variety of apt illustrations, some of them scriptural and some classical, that the narrative never flags, and the mind is never suffered to become weary, or to relinquish its pursuit, until the man "greatly beloved" has been distinctly contemplated in all the phases of his remarkable character.

The plan of the volume is well arranged, so as to afford scope both for a practical and popular treatise. We have Daniel's Youth—the Trial and the Decision; the Dreams of Nebuchadnezzar, and the Feast of Belshazzar—with Daniel's Character elicited. We have Daniel in Honour and Power, and in Adversity. We have Daniel at Home, and in Rest. We have the Theology of Daniel, and the connection between Daniel's Creed and his Character. And then the whole is followed up by "an argument for the Bible," and by certain "final lessons," which cannot be too deeply pondered by the youth of the present day.

We are glad to see such a work of promise from the successor of Dr. J. Fletcher. Were he in the midst of us, he would hail Mr. Kennedy's "Jewish Exile" as an admirable specimen of the manner in which Bible truth should be inculcated upon the minds of our rising youth. "I offer you," says Mr. Kennedy in his Preface, "no contribution to the prevailing hero worship, for many of its cultivators seem to me to be only Pantheists of a new order: I offer you no tale of unearthly or factitious interest;—but I have endeavoured to delineate the character of one of the best of men, and to draw from his life some lessons of universal and undying interest." In this endeavour our author has admirably succeeded.

The LIBERTY of ENGLISH CHURCHMEN: A Letter to the People of England. By the Author of "Trevor: a Tale for the Times." Small 8vo. pp. 32.

Longman and Co.

THIS is a Letter to the People of England from an acute pen, and contains many remarks well worthy of being considered at the present moment. The author is no Puseyite, no admirer of the doctrine of apostolic succession, and no friend of that "ecclesiastical despotism" which Chillingworth and Tillotson long since overthrew. We are glad to find a Churchman giving up the monstrous fiction of "an independent Church of England, preserved without spot or blemish from the primitive times." According to Anglo-Catholics, "The Church of England has held an independent course from before the days of St. Austin. Previous," say they, "to the Reformation, she was in *qualified* obedience to, and in communion with, the Church of Rome. On the occurrence of that event, she departed from the obedience without being guilty of schism; she continued, and still continues, in the communion." All this stuff and nonsense our author rejects with indignation. "Who would argue," says he, "with a lunatic, maintaining that his keepers are his servants? Not I. And, preferring historical facts to any man's theory, I am compelled to believe that the Church of England had no visible independent existence before the Reformation."

Our author, however, is evidently greatly irritated, not only by the superstitions and doctrinal errors of the Tractarians, but also by their lordly assumptions, and by the risks they are now running for the Church-and-State connexion. Yet we do not see, in his theory of the English Episcopate, any breakwater against Anglo-Catholicism. "In this," says he, "consists the uniformity of the English Church,

that her members are required to join in one form of worship; they are at liberty to interpret that form as their own reason, ruled by Scripture, may dictate." If this be the true explanation of the case, we cannot see what fair reason of complaint can be urged against the Tractarians. If they join in the one national form of worship, they may Romanize as they please. Such an enlarged platform, if it be the true one, may afford great licence; but what security does it yield to the true lover of his country, that the semi-popery which now stalks abroad in all our cities, towns, and rural districts, may not become the triumphant element of the Establishment? If the Church of England, as by law established, be, *in principle*, such a Noah's ark as this, it is surely high time to raise the question as to the Reformation settlement, and to see to it—that that which was intended, beyond doubt, to rescue us from Popery, does not throw us once more into its arms.

NEW SERIES of CHILDREN'S REWARD BOOKS. 32mo. *With handsome Engravings, from One Halfpenny to Three-pence.*

W. Kennedy, Edinburgh; and W. Allan, Paternoster-row, London.

WE have carefully examined this series of Reward Books for Children, are well acquainted with the parties who have been occupied in preparing them, and can speak of them in strong terms of commendation. They are far superior to the ordinary class of works to which they profess to belong, being calculated to elicit mind, as well as to convey clear and precise scriptural knowledge. Among the *thirty* different little volumes we have looked at, we cannot say that we have found one inferior. We beg to call the attention of parents and Sunday-school superintendents to this interesting series.

ALARM in ZION; or, a few Thoughts on the present State of Religion. By DAVID EVERARD FORD, Author of "Decapolis," "Chorazin," "Damascus," and "Lao-dicea." 18mo. pp. 118.

Simpkin, Marshall, and Co.

MR. FORD is not alone in the impression that spiritual religion is on the decline in Great Britain at the present moment. Some of our wisest and most successful men think with him. And we are so far disposed to fall in with the impression, that we would most fervently exhort all the Churches to watchfulness.

The volume before us is calculated to do immense good, by the Divine blessing. May its author have reason to feel that it has not been written in vain!

BRIEF NOTICES OF BOOKS.

1. *Congregational Independency in contradistinction to Episcopacy and Presbyterianism: the Church Polity of the New Testament.* By RALPH WARDLAW, D.D. Small 8vo. pp. 396. James Maclehose, Glasgow.—A volume on church government from the calmest and clearest controversialist of the age is indeed a desideratum. We have only just time to say, that the expected volume has made its appearance, and that it is likely to sustain, in all respects, the venerable author's well-earned reputation.

2. *A Wayfarer's Notes on the Shores of the Levant and the Valley of the Nile*, with a Sketch of the Religious Features of Syria; a Supplement on Italy; and an Appendix on the Site of the Holy Sepulchre, &c. By CUTHBERT G. YOUNG, B.A. Small 8vo. pp. 532. Hamilton, Adams, and Co.—A modest book, full of merit; and in a high degree amusing and instructive. It contains a mass of well-digested information in reference to all the countries upon which the author professes to write.

3. *Scriptural Views of the Sabbath of God.* By the Rev. JOHN JORDAN, B.A., Vicar of Enstone, Oxon. Small 8vo. pp. 236. Partridge and Oakley.—We hope soon to be able to review this truly seasonable volume, which displays a knowledge of the whole question touching the sabbath highly creditable to the esteemed author.

4. *The Mirror of Sunday-school Teachers*; containing Biographical Memoirs of One Hundred Eminent Sunday-school Teachers. With Two Essays: 1. On the Importance of Sunday-schools; 2. On the Office of Sunday-school Teaching. By the Rev. THOS. TIMPSON. 18mo. pp. 384. Book Society for Promoting Religious Knowledge.—Mr. Timpson is a diligent collector; and this is one of the best samples of his skill and industry in this department. We very cordially recommend the volume to every Sunday-school teacher who can afford to purchase it.

5. *The Wilmot Family*; or, "They that deal truly are His delight." By MRS. DRUMMOND, Author of "Lucy Seymour," "Peace for the Dying Christian," &c. 18mo. pp. 298. Hamilton, Adams, and Co.—When an editor can read a child's book through, it is a test that it is not without interest. This volume is one of the best-written works for children we ever glanced at. And its great lesson, which is truthfulness, is so admirably enforced, and with such adaptation to the youthful mind, that we recommend its introduction to every juvenile circle.

6. *The Anxious Inquirer after Salvation Directed and Encouraged.* By JOHN ANGELL JAMES. 32mo. pp. 190. Religious Tract Society.—This is a new and cheap edition of a work upon which God has put signal honour in the conversion of souls. May it still be employed for good to thousands and tens of thousands of the human race!

7. *The Will-Forgers*; or, The Church of Rome. By the Rev. C. B. TAYLER, M.A. 18mo. pp. 102. Religious Tract Society.—This is a very cutting, seasonable, and well-written exposure of Tractarianism and Popery, from the pen of one who well understands his subject, and who, like ourselves, has had ample opportunities of tracing the deadly steps of the Anglo-Catholic party in this country, at the present moment. *They are Papists in disguise*—the more injurious by reason of the un-English mask they wear.

8. *Pastoral Letters addressed to his Parishioners during absence from them on account of ill-health.* By the Rev. DAVID PILCAIRN, author of "Perfect Peace," &c., &c. Second edition. Small 8vo. pp. 168. Jackson, Islington; and Seeley, Fleet-street.—We can earnestly recommend these Letters as a cordial calculated to refresh and invigorate the Christian's heart. Some of them we have read with extraordinary delight and profit.

9. *Popular Natural History*; or, The Characteristics of Animals portrayed in a Series of Illustrative Anecdotes. By Captain THOMAS BROWN, F.L.S., M.W.K., and P.S., &c. Vol. I. Small 8vo. pp. 312. A. Fullarton and Co.—This work cannot fail to be popular, because it deserves to be so; and the subject is very attractive to young people. Though it is highly amusing, inasmuch as it is drawn up in the anecdote form, it is at the same time conducted on strictly scientific principles, and will instruct while it delights. The engravings, which are all coloured, are executed in the first style of art. The moral tendency is unexceptionable and excellent.

10. *The Caves of the Earth.* 18mo. pp. 192. Religious Tract Society.—This is one of the Society's Monthly Volumes, with a title somewhat obscure and uninviting; but it is obviously from the pen of one possessed of a well-cultivated and richly-endowed mind, who has collected a vast amount of interesting information upon a subject but little studied.

11. *Eminent Medical Men.* 18mo. pp. 192. Religious Tract Society.—We have here a very competent sketch of the lives of ten pious medical men, who adorned their profession, and were not ashamed of the cross of Christ.

12. *The Six Days of Creation.* A Series of Familiar Letters from a Father to his Children, describing the Natural History of each Day's Mercies, with particular reference to the Illustration of Scriptural Truth. By W. G. RHINE. Third edition. Samuel Bagster and Sons.—This popular volume, which has reached a third edition, is of excellent tendency, and cannot fail to awaken interest in the youthful breast. Few works breathe a more fervent or enlightened piety. It contains, at the same time, much useful knowledge, both scientific and scriptural.

13. *The Pilgrimage*: How God was found of him that sought him not; or, Rationalism in the Bud, the Blade, and the Ear. A Tale of our Times. Translated from the German of C. A. WILDENHAHN, by MRS. STANLEY CARR. 12mo. pp. 404. Simpkin, Marshall, and Co.—We hope a blessing is in this volume for many who have suffered the sad blight connected with a partial religious scepticism. The history of many an unhappy wanderer from the truth of God is here depicted. We earnestly recommend the perusal of the volume.

Memorials of the Departed.

MEMOIR OF THE LATE REV. CHRISTMAS
EVANS, CAERNARVON.

THIS extraordinary man was born at Esgairwen, in the parish of Llandyssil, Cardiganshire, on Christmas-day, 1766. His father, Samuel Evans, was a shoemaker, in very humble circumstances. His mother, whose maiden name was Johanna Lewis, was, however, descended from a respectable family of freeholders in the same parish. In consequence of his father's poverty, and the small number of schools in the neighbourhood, the education of Christmas Evans, in his childhood, was utterly neglected. In the ninth year of his age, his maternal uncle, Mr. James Lewis, of Bwlchag, undertook to feed and clothe him, for such work as he might be able to do on his farm, as his father had been removed by death, and his mother left in such a situation as to need the assistance of her relatives. With him his nephew remained about six years, during which time no attention was paid to his education, or the propriety of his moral conduct. In this neglected state he left Mr. Lewis, and spent a considerable portion of his youth in a servile condition, at various places, the last of which was Castlehowel, where he had an opportunity of attending Dissenting worship at Llwynrhydowain, under the ministry of the Rev. David Davies, one of the most eminent men of his day, especially as a bard and a schoolmaster.

Up to this time Mr. Evans knew nothing of books, and had no acquaintance with persons of general intelligence, being, in every sense, the uncultivated farmer boy. It appears, however, that, from the ninth year of his age, he was frequently troubled with the fear of death, which eventually led to serious reflection, and issued in his joining the church of which Mr. Davies was pastor. In reference to himself at this period, Mr. Evans says: "I was disturbed with certain operations of mind, which, I believe, were not common, from my ninth year upwards. The fear of dying in an ungodly state affected me, and this apprehension clung to me till I was induced to rest upon Christ. At first this was accompanied with but little knowledge of the Redeemer; and yet now, in my seventieth year, I cannot but believe that this concern was the dawn of the day of grace in my spirit, although mingled with much darkness and ignorance. During a revival, which took place in the church under the care of Mr. Davies, many young people united themselves to it, and I amongst them.

One of the fruits of this awakening was a *desire for religious knowledge*. Scarcely one person out of ten could, at this time, read at all, even in the language of the country. We, therefore, bought Bibles and candles, and were accustomed to meet together in the evening, in a barn; and thus, in about one month, I was able to read the Scriptures in my mother tongue, and was vastly delighted with so much learning. This, however, did not satisfy me; but I borrowed books, and learnt a little English. Mr. Davies, my pastor, understanding that I thirsted for knowledge, took me into his school, where I remained for six months, and went through the Latin Grammar; but so low were my circumstances, that I could stay there no longer."

About this time he lost his right eye, being unmercifully beaten by some young men who fell upon him unawares, in the darkness of the night. It is not true that Mr. Evans was, at any time, 'a noted boxer.' So far was it otherwise, that he never fought in that way during his whole life. On the night after the accident, he had a dream, in which the day of judgment was represented to him. He saw the world in a blaze, and enjoyed great confidence in calling out, "Jesus, save me!" On this the Lord appeared to turn towards him, and to say, "It was thy intention to preach the gospel; but now it is too late; the day of judgment is come." This he regarded as a reproof for not yielding to certain promptings of spirit which he had previously experienced, and with which he conceived that he ought to have complied. This dream continued in his remembrance, and powerfully affected his mind; and it was always his belief, that he had received some intimations of the future course of his life in dreams; nor could he ever be persuaded to the contrary.

To preach the gospel to his fellow-sinners was now his prevailing desire; but it was a rule in the church to which he belonged, that no member of it should preach until he had received academical training. Of this rule Mr. Davies is known to have complained, saying, it had deprived his church of two of the greatest men it had ever produced, namely, Christmas Evans and the Rev. David Davies, afterwards minister of Mynydd-bach, near Swansea, eminent for eloquence and zeal, and the publisher of a useful Welsh Bible, with brief notes on each chapter. These young men commenced preaching, contrary to the rule above-mentioned, about the same time, in a cottage, in the parish of

Llangeler, Carmarthenshire. Mr. Evans also preached frequently on both sides of the Teivy, and received considerable encouragement from the Rev. Mr. Perkins, then Independent minister at Pencader, who frequently put him into his pulpit, and evinced a kind sympathy with his wishes and intentions. During these early years of his preaching he was in frequent agony of mind in reference to his own condition before God, which may be justly attributed to the character of the ministry which he had chiefly attended. That ministry was then Arminian, and became gradually tinctured with Arianism, if not with something still lower in the scale of heterodoxy, as Mr. Davies finally became an avowed admirer of Dr. Priestley and others, who, with himself, bore the name of Presbyterians. While in this state of mind, Mr. Evans occasionally heard David Morris, the father of the late Ebenezer Morris, both eminent ministers of the Calvinistic Methodist Connexion; and he had reason to acknowledge his great obligations to them. With benefit to himself, he also attended the itinerating ministry of the Revs. Peter Williams, Jones of Llangan, and Davies of Neath, as often as he had opportunity.

During this period he became acquainted with some members of the Baptist church in the village of Llandyssil; and to his intercourse with them he ever afterwards referred with thankfulness. It is said that they, by the simplicity of their spirit, and the richness of their scriptural knowledge, attracted his attention to the great doctrines of the gospel, and prepared him for that change in his connections and position in the church of Christ, which soon ensued. This change was, in a great measure, the consequence of a visit from one who had previously withdrawn from the church of which Mr. Evans was a member, and joined the Baptist church at Aberdnar. By this "old friend" Mr. Evans acknowledged that he was "severely pressed, beaten in the controversy" on *baptism*, and "terribly disappointed," that he could not find, in the Scriptures, "one verse about the baptizing of infants." He, therefore, "applied to the church at Aberdnar," where he was received, and baptized, in the twenty-second year of his age, by the Rev. Timothy Thomas. This was done, as in many similar cases, (for anything that appears to the contrary,) without asking Mr. Davies whether he could find infant baptism in the Scriptures, or whether any example could be found there of the baptism of adults who were born of Christian parents. Nor does Mr. Evans appear to have considered what is meant by being baptized "*unto repentance*," and "*for the remission of sin*." He probably never inquired, whether such pas-

sages of Scripture do not represent the blessings of repentance and forgiveness as generally *following* rather than *preceding* baptism. While others found *family baptisms* in the New Testament, embracing "infants and little children," and considered the evidence of Church History as demanding some attention, Mr. Evans appears to have disregarded all such matters, and to have hastily adopted the *conclusions* of his new friends, without reading anything on the other side of the question. "For this," says he, "I make no apology; for I followed the Bible and my own conscience."

Under the ministry of his new pastor, however, he witnessed "a great revival in the church," and "much excitement in the public services." "This," he says, "greatly astonished me; for I had known little of religious enjoyment;" and yet Mr. Evans did not feel what others did, and was full of the most depreciating thoughts of himself. With respect to the exercise of his ministerial gifts, at this time, he gives the following account: "I was brought soon to preach in company with others, and found them altogether better and godlier preachers than myself. I could feel no virtue in my own sermons. It occurred to me that this might be owing to my committing them carefully to memory, and that I thus superseded the Divine aid; while I supposed that other preachers had their sermons direct from heaven. I accordingly changed my plan, and would take a text, and preach from it without preparation, saying whatever occurred to me at the time. But, if it was bad before, it was now still worse; for I had neither sense nor warmth in my discourses, and a weak intonation of voice that affected no one. It was painful to me to hear my own voice in prayer or in preaching, as it seemed to proceed from a hard heart. I travelled much in this condition, thinking every preacher superior to myself; nor had I any confidence in my knowledge of the word of God, while I was tortured with fears that I was still a graceless man. I have since seen the Lord's goodness in all this, being thus kept from an undue estimation of my own gifts,—an error into which many young men have fallen to their ruin."

In the twenty-third year of his age, Mr. Evans attended an Association meeting in Breconshire, where he met with several ministers from North Wales, and formed an intimate acquaintance with Mr. Thomas Morris and Mr. J. R. Jones, of Ramoth. These brethren represented to him the need of additional preachers in the north, and earnestly besought him to accompany them thither. To this he consented, and went with them through Merionethshire and Caernarvonshire, preaching wherever he

might, until he reached the extreme corner of that county, in the district of Llein. There he was requested to spend some time; and while in that part of the country, he says, "I experienced a remarkable change in my views and feelings, as it respected confidence in prayer, concern for the cause of Christ, and new or additional light on the plan of salvation. I then felt that I died to the law; abandoned all hope of preparing myself to embrace the Redeemer, and realized the life of faith and dependence on the righteousness of Christ for my justification." The happy consequence of this was, that he found a strange facility and power in his ministry, while his own doubts and fears were dispersed, giving way to assurance, and to "peace and joy in believing." He could hardly credit the testimony of those who applied for membership, when they attributed their conversion to his ministry; "because," he observes, "I had been preaching three years, and had never received any intimation that one sinner had been converted by my instrumentality. I was, however, obliged to believe their testimony; and it was wondrous in my eyes." He arrived in the district of Llein about the middle of the year 1789; and early in the following year he was ordained to the pastoral office, at the meeting-house called Salem. During the same year he was united in marriage to Catherine Jones, a member of the church under his care. His labours here, amongst a very poor people, extending over a large neighbourhood, calling him out all weathers, and keeping him from home night after night, were abundantly blessed; while the remuneration he received was barely sufficient to procure for himself and his wife the common necessities of life. During the first year he baptized fifty persons, and not less than eighty sought for membership, as the result of his ministry in the course of the second year. This was altogether a memorable period in his life. He was, however, discouraged on various accounts, and "not satisfied with the character and spirit of the principal persons connected with him; so that he felt himself prepared to leave them. The following things," he remarks, "have injured our cause in Caernarvonshire: the want of practical godliness in some of the preachers that have been there; the absence of a humble and evangelical spirit in the ministry; the prominence of a sour, condemnatory temper, burning up everything, like the scorching heat of summer; and serious defects of character in many of the leading members."

The tender spirit of Mr. Evans being thus induced to seek other connections, he was persuaded by Mr. John Jones, of Anglesea, to visit that island. The Baptists

there were not numerous; consisting of several small societies in connection with one another. He was invited to take the pastoral charge of them all, with such helps as the few preaching brethren among them might be able to afford. As an inducement to undertake this work, Mr. Jones had promised him "seventeen pounds a year," in addition to such other pecuniary contributions as he might receive. He and his wife crossed the Menai Straits on the Christmas-day of 1792, during a heavy fall of snow; an event which issued in "the consolidation and extension of the cause of Christ, and the conversion of many souls to God." The people being in a divided and unhappy state, Mr. Evans exhorted them to keep a day of fasting and prayer, to humble themselves before God on account of their divisions, to cry for mercy, and pray for the restored light of his countenance. A meeting of this nature was held at Llanerchymedd; after which, he says, "it pleased the Lord to bless us, to increase our hearers, and to bring many to himself." He then divided the island into four districts, so that, by preaching at three places every Lord's-day, he might be able to visit every little band of disciples and hold a sabbath service once a month. To this he added untiring labours during the week, visiting the people at great distances, attending church-meetings, obtaining sites for places of worship, superintending their erection, and burdening himself with much care and pecuniary responsibility. Having succeeded in restoring peace and order among his people, he paid a visit to South Wales, in the summer of 1794, and attended the Association of Velingfoel, in Carmarthenshire. On this occasion he had to preach at the morning meeting, which commenced at ten o'clock, in the open air. The day was very sultry, and two good brethren had to preach before him—the one in Welsh and the other in English. The latter sermon was long, and the people wearied in listening to what very few of them understood. Mr. Evans's subject was the Return of the Prodigal Son. As he proceeded, one man among those who had sat down on the grass got up here, and another there; the people closed in together about the platform, looked hard at the preacher, nodded approvingly to one another, wondered, felt, wept, and wept aloud. Very powerful emotions were produced, and these lasted through the remaining services, and continued in the hearts of many to the salvation of their souls. From this time the name of Christmas Evans, "the one-eyed man," became as common as any household word, and was repeated with increasing interest in every part of the principality.

Although Mr. Evans was now the greatest

preacher among the Baptists of North Wales, it has been said that Mr. Jones, of Ramoth, (one of the ministers who invited him into the north,) was "their ablest man." He had received some education, which he had diligently improved; but having become acquainted with the writings of Mr. McLean, of Edinburgh, he embraced the principles inculcated in them, lent them to his friends, and left nothing undone to gain converts to the sentiments of their author. Thus was Mr. Evans led astray, to the great injury of his own usefulness, and to the sorrow which he afterwards experienced on that account. His devotion to the ministry of the gospel was such, however, as to withdraw him from those pursuits in which Mr. Jones and his friends were wholly absorbed; and he soon began to recede more and more from the standard which they had erected, so that an open rupture eventually took place. At a meeting, held at Ramoth, for the purpose of preaching and conference, Mr. Jones, after considerable disputation, standing up with the Bible in his hand, formally separated himself "from the *Babylonish Welsh Baptists*, and from their errors in doctrine and practice," in order to unite himself with the brethren in Scotland, who received the truth. The division between these good men was now complete, and no re-union ever took place. That it did not, appears to have been a happy circumstance, since of the pernicious effects of Sandemanianism on Mr. Evans's own mind, on the churches in North Wales, and on the cause of religion among them, he gives the following account: "It so affected me as to extinguish the spirit of prayer for the conversion of the ungodly. The weightier things of the kingdom of heaven became less powerful in their influence than the lesser things. I lost confidence and earnestness in my pulpit labours, and those strong desires for the salvation of souls which I formerly had. On the evening of the Lord's-day, when I retired to rest, after assailing Christians for their errors with all my might, my conscience was dissatisfied and upbraided me.

Its effects on our churches were such as to send away the hearers, by alleging that the mass of them were of Babylon, &c. I lost, in Anglesea, nearly all my old hearers. Many of them attended the preaching of the gospel in other denominations, and became united with them, where they had rest from the new condemnatory spirit among us. We thus almost entirely took down what we had raised in the course of fifteen years, and we became again a despised people. Much distraction in the churches followed; a spirit of infallibility and worldly wisdom fell on the people and on many of the preachers, until the weakest of them felt himself qualified to govern the church and the world."

Mr. Evans's escape from the errors into which he had fallen, and the spirit connected with them, was greatly promoted by Mr. Fuller's answers to McLean: and of his complete deliverance from Sandemanianism he thus writes: "On a day never to be forgotten, as I went from Dalgellau to Mahynlleth, I poured forth my heart before God in the name of Jesus; and I experienced freedom to confess and repent of my sin in going after the spirit of an empty religion, which had not his love in it, and which had made my heart, like that of Nabal, as a stone within me. I prayed to Christ again and again. I felt that the heart of stone was melted; and while alone on that solitary road, so favourable to converse with God, I poured forth strong cries to him, while my tears flowed freely and incessantly for three or four hours. I gave myself to God anew, and prayed earnestly for his cause, especially in Anglesea. In the first services I had after this, I felt that I had been removed from the frigid zone of Greenland to a genial clime like the land of promise. Thus was I graciously rescued from the influence of Sandemanianism. This I consider as having been a deliverance indeed to me, as a preacher; for if I had continued in the spirit of that system, my usefulness must have utterly ceased."

(To be continued.)

Home Chronicle.

THE NEW HAMPDEN CONTROVERSY.

ON the page of History this controversy will present a melancholy illustration of the infirmity of human nature, and of the tendency of High Church principles to subvert the prerogatives of the crown, to overstep the boundaries of the constitution,

and to bring back upon our country the bitter and unprofitable contests, which obtained in 1640. As Nonconformists, we, of course, can be no advocates for royal prerogative in the appointment of bishops. We choose our own bishops; and should be right glad to see all Christian men pur-

suing the same scriptural and primitive course.

But Churchmen must not forget that, under the auspices of the Establishment, *they* cannot venture lawfully to call in question the Queen's prerogative in the nomination of their bishops, unless they are prepared to see the Right Reverend Bench taking their leave of the House of Lords. The Queen must make all lords, whether spiritual or temporal; and she will make those lords only whom she pleases, *with* the advice of her minister for the time being; not those who may be submitted to her choice by the deans and chapters of our cathedrals, or any other similar tribunal. But if High Churchmen and Anglo-Catholics are resolved to moot this delicate question, let them not be surprised if they bring on a series of questions which may not be very easy of settlement with the statesmen of the present day, who begin to feel that clerical jealousies and assumptions are a somewhat burdensome stone in their path. Should the Tractarian portion of the clergy, which we know to be very numerous, urge on the crisis of the separation of Church and State, with the hope of gaining scope for their popish plots, we would have them remember that it is more than possible, that the new adjustment of Church property, which such separation would occasion, might be such, (we are sure it ought to be,) as to render it impossible by special Act of Parliament, for any Romanizing clergyman, of the Anglo-Catholic school, to hold preferment in the English Episcopate.

It is, however, an undeniable fact that the leaders of the Oxford Romanizers, many of whom, with Mr. Newman at their head, have since gone over to the Papal church, were the original fomenters of the persecution against Dr. Hampden, when appointed to the Regius Professorship in Theology in his University. There were many weighty reasons, in the estimate of this party, why such a man as Dr. Hampden should be, if possible, cashiered. 1. He had published a course of lectures, four years before, the tendency of which was to depreciate the technical phraseology of the creeds, and to make the Bible alone, and not human standards, ancient or modern, the distinct object of faith. 2. He had treated the Fathers with a degree of freedom and truthfulness which tended to shake the confidence of thoughtful men in them as authoritative expounders of Biblical truth. 3. He had evinced an undue favour for Protestant Dissenters, in urging a strong plea for their admission to the benefits of a University education. This was a mortal sin. 4. He was known to be the stanch and accomplished adversary of the Romanizing party in his own Uni-

versity; and as they could not unseat him from the professorial chair, they determined to wound his reputation, and lessen his moral influence. 5. His politics were decidedly liberal; his motto being, "Not things as they *are*, but things as they *should* be." 6. He was raised to the Regius Professorship by a Whig Government. These were his crimes; and his opponents did all in their power to visit them upon his devoted head. Grave judges, multitudes of them laymen, pronounced sentence upon his theological heterodoxy, who never read his books; and many well-meaning devoted men, alarmed at the state of public report, and urged on by cunning—artful leaders, fell into the ranks of his enemies, and voted with his Anglo-Catholic persecutors.

But the admirable Christian temper which Dr. Hampden maintained throughout this entire persecution—the truly excellent sermons he had preached in the University pulpits—and the able and consistent course pursued by him in the Professor's chair—had well nigh allayed the heat of party animosity, and led wise and moderate men to regard him with esteem and confidence, blended with a measure of sympathy for the wrongs which he had endured. The frenzy even of his fiercest foes had apparently subsided; some who voted against him, under misapprehension, expressed regret for what they had done; events had told a tale about Mr. Newman and others; and Dr. Hampden was looked up to with more than ordinary reverence and respect, in the discharge of his professorial duties. There was a perfect calm even in Oxford itself. The *old Hampden controversy* had died away. Its leaders, except such men as Dr. Pusey, had gone over to the church of the Pope; and men of ordinary penetration and conscience had learnt to distinguish between party-clamour and high conscientious scruples.

Such was the state of things, when the noble Premier, anxious to do justice to a much-injured and truly learned and respectable man, preferred to his sovereign the claims of Dr. Hampden, as a fit and proper person to fill the vacant see of Hereford. No sooner, however, did this nomination transpire, than, like the slumbering elements of a volcano, all the combustible materials of the divided and distracted Establishment broke forth into a violent eruption, threatening to overwhelm the royal prerogative, and to consume the minister who had dared to recommend its exercise. But how *harmless* all this excitement has been, the result plainly proves. Dr. Hampden, spite of all the solemn protests of the Dean of Hereford, and all the fantastical doings at Bow Church on the morning of the 11th ult., is Bishop of the diocese to which his sovereign has

raised him. The prime minister well knew how safe and sure the course was he was pursuing; he had looked at the 25 Hen. VIII., c. 20; he was not ignorant of the fact that the elections of bishops are "in very deed no elections, but only a writ of *congé d'élire*, hair colours, shadows, or pretensions of election." He well knew that this view of them was repealed, 1 Edw. VI., c. 2, but that, in lieu of it, it was enacted, that, if the nomination be not confirmed within twelve days after the receipt of the writ, the presentation lapses to the crown, *which appoints by letters patent*. Such is the law. It may be a bad one; it may be, and, doubtless, is, contrary to God's holy word; but the Church of England must be content to take Dr. Hampden under its provisions, as it has taken all its other bishops for nearly three hundred years. We believe it has seldom got a better bishop, by the accidents of political life, than in the case of Dr. Hampden. It is in vain for Churchmen to speak of independence of the State. The State enacts its formularies and rites, (1 Eliz., c. 2; 13 and 14 Car. II., c. 4;) so that even the Convocation itself dare not alter *one word in the Liturgy, without an Act of Parliament*. The State elects its bishops; and those who say or act otherwise, (see 25 Hen. VIII., c. 20; 1 Edward VI., c. 2;) are opposing themselves to the law. The State assumes the control of its temporalities, ecclesiastical duties, and revenues, (Act 3 and 4 Will. IV., c. 37; Act 6 and 7 Will. IV., c. 77.) The State must consent to an increase of the episcopate, (Act 10 and 11 Vict., c. 108.) The State regulates the discipline of the Church, (3 and 4 Vict., c. 86.) The State dictates terms of ordination, subscription, oaths, &c., (13 Eliz., c. 12; 1 Eliz., c. 1; 1 W. and M., c. 8.) The State limits the effect of excommunication, (33 Geo. III., c. 127.) The State courts overrule the decisions of the Ecclesiastical courts, (as in the Braintree Church-rate case,) and from the history of the Church in the colonies, and particularly the clergy reserves in Canada, we perceive the complete dependence of the Church on the State.* In fact, it is the height of absurdity in Churchmen to dream of protests and vetos where law and usage, for three hundred years, have run in one channel. They may set themselves to change the law, if conscience impels them to such a course; but crown prerogatives and acts of Parliament will be found too strong for them to resist.

We venture to suggest respectfully to the Premier, that he will do well to watch the spirit of the party in the Church of England who have originated the late ecclesiastical riot. Other learned people have been

at work; but the Tractarians have been the prime actors in the scene. They must not be conciliated by the first vacant bishopric: they are a faction in the nation, and in the church. Let them quit their present position for Rome, if they think fit; but neither their politics nor their religion fit them for high places in this free and Protestant realm.

THOUGHTS ON ANGLO-CATHOLICISM.

It behoves Englishmen to listen to the voice of history. They may shut their ears till it is too late to stay the threatening plague. Tractarians swarm in the land, many of them in high places. They take shelter within the pale of a professedly Protestant and reformed church; and, behind a masked battery, are aiming a deadly blow at everything worthy of the name of enlightened Protestantism. From their position in the Establishment, they can do more harm to the Protestant character of England than all the Roman Catholic priests in the empire. They have political and corporate influence, and they are using both vigorously for mischievous purposes. If the Church of England has no power or inclination to deal with these Romanizers, have not the people of England a right to remonstrate, and to cause their voice to be heard, against such a monstrous perversion of public property as that which is seen in the support of semi-popish teachers, who indoctrinate thousands of our countrymen in every dogma of the apostasy, except the supremacy of the Pope? From the temper of the bishops, especially some of them, there is but little hope from this quarter for our much-abused country. The question of the misapplication of church property, in the support of those who avow their purpose to unprotestantize England, must, at whatever risk, be raised. We have reached a state of things ecclesiastically too much resembling that which was attempted by the Anglo-Catholic party of 1640. Our political and religious freedom, indeed, is now happily better defined than it was then; but who can venture to predict what may be the baneful effect of large masses of the clergy, in all parts of England and Wales, labouring with jesuitical earnestness to pervert the public mind; and, with the proceeds of their much-boasted offertory, making for themselves a silver key, to open the cottages and the hearts of the poor?

In reading Mr. Hallam's *Constitutional History*, (chap. viii.) we have been much struck with the account which he gives of the Anglo-Catholic party, in the days of Charles I. It so exactly answers to the

* See a pamphlet entitled, "The Liberty of English Churchmen," &c. 1848. Longman and Co.

state of things now existing in England, so far as the Romanizing party is concerned, that we deem it our duty to our countrymen, and especially to all earnest Protestants, to place it before them. Let them consider it well ; for its lessons cannot be too solemnly pondered :—

“They became under Charles the news of every day : Protestant clergymen, in several instances, but especially women of rank, becoming proselytes to a religion so seductive to the timid reason and sensible imagination of that sex. They whose minds have never strayed into the wilderness of doubt, vainly deride such as sought out the beaten path their fathers had trodden in old times ; they whose temperament gives little play to the fancy and sentiment, want power to comprehend the charm of superstitious illusions, the satisfaction of the conscience in the performance of positive rites, especially with privation or suffering, the victorious self-gratulation of faith in its triumph over reason, the romantic tenderness that loves to rely on female protection, the graceful associations of devotion, with all that the sense or the imagination can require,—the splendid vestment, the fragrant censer, the sweet sounds of choral harmony, and the sculptured form that an intense piety half endows with life. These springs were touched, as the variety of human character might require, by the skilful hands of Romish priests, chiefly Jesuits, whose numbers in England were about two hundred and fifty, concealed under a lay garb, and combining the courteous manners of gentlemen with a refined experience of mankind, and a logic in whose labyrinths the most practical reasoner was perplexed. Against these fascinating wiles the Puritans opposed other weapons, from the same armoury of human nature ; they awakened the pride of reason, the stern obstinacy of dispute, the names so soothing to the ear of free inquiry and private judgment. They inspired an abhorrence of the adverse party, that served as a barrier against insidious approaches. But far different principles actuated the prevailing party in the Church of England. A change had for some years been wrought in its tenets, and still more in its sentiments, which, while it brought the whole body into a sort of approximation to Rome, made many individuals shoot as it were from their own sphere, on coming within the stronger attraction of another.

“The charge of inclining towards popery, brought by one of our religious parties against Laud and his colleagues with invidious exaggeration, has been too indignantly denied by another. Much, indeed, will depend on the definition of that obnoxious word ; which one may restrain to

an acknowledgment of the supremacy, in faith and discipline, of the Roman see ; while another comprehends in it all those tenets which were rejected as corruptions of Christianity at the Reformation ; and a third may extend it to the ceremonies and ecclesiastical observances which were set aside at the same time. In this last and most enlarged sense, which the vulgar naturally adopted, it is notorious that all the innovations of the school of Laud were so many approaches, in the exterior worship of the church, to the Roman model. Pictures were set up or repaired ; the communion-table took the name and position of an altar ; it was sometimes made of stone ; obeisances were made to it ; the crucifix was sometimes placed upon it ; the dress of the officiating priests became more gaudy ; churches were consecrated with strange and mystical pageantry. These petty superstitions, which would of themselves have disgusted a nation accustomed to despise, as well as abhor the pompous rites of the Catholics, became more alarming from the evident bias of some leading Churchmen to parts of Romish theology. The doctrine of a real presence, distinguishable only by vagueness of definition from that of the Church of Rome, was generally held. Montagu, already so conspicuous, and justly reckoned the chief of the Romanizing faction, went a considerable length towards admitting the invocation of saints ; prayers for the dead, which lead at once to the tenet of purgatory, were vindicated by many ; in fact, there was hardly any distinctive opinion of the Church of Rome, which had not its abettors among the bishops, or those who wrote under them. The practice of auricular confession, which an aspiring clergy must so deeply regret, was frequently inculcated as a duty. And Laud gave just offence by a public declaration, that in the disposal of benefices, he should, in equal degrees of merit, prefer single before married priests. They incurred scarcely less odium by their dislike of the Calvinistic system, and by what ardent men construed into a dereliction of the Protestant cause, a more reasonable, and less dangerous theory on the nature and reward of human virtue, than that which the fanatical and presumptuous spirit of Luther had held forth as the most fundamental principle of his Reformation.

“It must be confessed that these English theologians were less favourable to the papal supremacy than to most other distinguishing tenets of the Catholic Church. Yet even this they were inclined to admit in a considerable degree, as a matter of positive, though not Divine, institution ; content to make the doctrine and discipline of the fifth century the rule of their bastard reform. An extreme reverence for

what they called the primitive church had been the source of their errors. The first reformers had paid little regard to that authority. But as learning, by which was then meant an acquaintance with ecclesiastical antiquity, grew more general in the church, it gradually inspired more respect for itself; and men's judgment in matters of religion came to be measured by the quantity of their erudition. The sentence of the early writers, including the fifth, and perhaps sixth centuries, if it did not pass for infallible, was of prodigious weight in controversy. No one in the English church seems to have contributed so much towards this relapse into superstition as Andrews, Bishop of Winchester, a man of eminent learning in this kind, who may be reckoned the founder of the school, wherein Laud was the most prominent disciple."

The following remarks, from the Rev. E. B. Elliott's "Commentary on the Apocalypse," ought to be prayerfully regarded by all Churchmen not entangled in the meshes of Tractarianism:—

"Has not prophecy a voice to us as a church? I speak of the church established by God's gracious providence in this kingdom. May we not, from that holy prophecy that we have been considering, infer it to be its paramount duty, wisdom, and even safety, to hold fast the pure and scriptural doctrine on which it was founded at the Reformation; and to eschew and repudiate not the principles of direct Popery only—or even of the modern Tractarian semi-Popery—which is but in truth that old original apostasy revived, to which, in due time, as we have seen, and through Satanic influence, Rome did but furnish the fitting headship—but also of every modification of the same, which may seek to make religion a thing *ecclesiastical* rather than a thing *personal* and *spiritual*, and to interpose the *church*, with its *priesthood*, and *services*, and *sacraments*, between Christ and the soul, instead of asserting it as their one grand prerogative and office to direct the soul to Christ? Surely it is a strange misnomer to call this system, as with laudatory title, *High Church*, and decry the opposite system by the intended vituperative title of *Low Church*!

"The true *Low Churchmen* seem to me they who fashion their beau-ideal of an ecclesiastical system, simply, or chiefly with reference to an *earthly church*, and its *human* administrators and administration. The true *High Churchmen* seem to be they, the church of whose chief affections and thoughts is the *Jerusalem above*; its head—Christ; its home—heaven; and with this our earth as but the scene of its preparatory formation and trial, where its members, scattered *everywhere through the visible church*, known to God, but often unknown

to men, are, by the common principle of union with Christ, their invisible Head, united with each other, and united also with those of the same body that may have already passed into Paradise: that church, which St. Paul's glowing eloquence set forth to the Hebrew Christians,—'The church of the first-born, whose names are written in heaven;' the blessed Company of all faithful people; that Church, the gathering of whose members out of an evil world, and their nourishing, strengthening, and edification, is the great object of *all* earthly and visible orthodox churches, with all their admirable and divinely-appointed instrumentalities and means of grace."

RAGGED-SCHOOLS.

THE annual report of these Institutions, just published, is a very interesting document. When, but a few years since, a little circle of benevolent individuals began to move in this good cause, they little imagined either that the evil was so great with which they had to contend, or that their efforts would be so soon and so largely crowned with the Divine blessing. The facts elicited by this peculiar effort of Christian zeal and philanthropy are of a truly awakening character. In the metropolis alone it is computed, on good authority, that, previously to the existence of the Ragged-schools, there were *one hundred thousand* young people growing up in vagrancy and crime. It seemed almost a hopeless task to undertake, by Sunday-school efforts, the reformation of young thieves and beggars. But the result has proved that there is no train of moral evils beyond the reach of Christian means, when vigorously applied. In London and the provinces there are now, at least, 44 Ragged-schools, with an average attendance of 4,776 pupils, and 450 teachers: 16 of these are open daily, morning and afternoon, with paid teachers to conduct them; 31 are open from three to five evenings in the week; while 33 are open on the Sabbath, with voluntary and pious teachers to conduct them. This makes, in all, 80 schools; but as they are conducted only in 44 buildings, the committee have thought it best to return them only as 44 schools.

There is no effort of the day more deserving of support than this. The sacrifice and self-denial which it requires on the part of those who undertake the responsibility of it, is only equalled by the pleasing reformations which it has been the means of effecting. In some parts of the metropolis the moral aspects of a neighbourhood have been obviously changed, by the establishment of the Ragged-school; and youths,

who seemed beyond the reach of moral means, have sobered down into decent and promising members of society. We heartily wish the cause success. Let those who feel for the miseries and vices of the neglected poor visit some Ragged-school, and their pecuniary and other aid will thereby be secured.

COVERDALE CHAPEL, ROMFORD, ESSEX.

THE above-named place of worship was opened on Nov. 9th, when an admirable sermon was delivered in the morning, by the Rev. R. Bowman, of Chelmsford. In the afternoon, the Rev. Joseph Morison, jun. was ordained to the pastorate of the church and congregation, which for some months have worshipped in the Corn Exchange. The introductory discourse, by the Rev. R. Burls, of Maldon, the ordination prayer, by the Rev. Joseph Gray, of Chelmsford, and the charge, by the Rev. Joseph Morison, of

Stebbing, were productive of salutary influence upon those who heard them. In the evening, the Rev. John Blackburn, of London, addressed some most excellent counsels to the newly-organized flock. Many ministers were present, and aided in the engagements of the day. A hallowed influence pervaded the whole of the religious exercises, and all seemed to feel that it was good to be there. The new place of worship has resulted from an effort originated by the Essex Congregational Union, for the benefit of a large but almost heathenish ungodly town. Present prospects are cheering, and decisive evidences of the power of the gospel to produce a vital change are not wanting. The building contains provision for the contemplated commencement of a day-school, under the auspices of the Essex Educational Committee. To Messrs. Dixon, of Stebbing, and Wells and Perry, of Chelmsford, the friends at Romford are much indebted, for their exertions to erect the chapel and school-room.

General Chronicle.

AN APPEAL TO THE PASTORS OF OUR CHURCHES ON BEHALF OF THE INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES.

DEAR BRETHREN,—In the present day of enlarged effort in every department of benevolence, and when few days pass without some appeal for pecuniary aid, it is not a matter of surprise that even the most liberal should sometimes be tempted to grow weary in well-doing. It may perhaps tend in some measure to obviate such feelings, if, to take the lowest view of the subject, we regard these demands on our purses as the light burden imposed upon our Christian profession in the place of those severer tests which proved the sincerity of our forefathers.

Imprisonment and death were the not unfrequent results of *their* profession, while they were enabled "to take *joyfully* the spoiling of their goods." We live in peaceful security from all such sufferings; but while our goods are preserved to us from the hands of violence and persecution, it is not that we may sit down in selfish enjoyment, but rather that we may manifest by untiring liberality our discipleship to Him, "who, though he was rich, for our sakes became poor, that we through his poverty might be rich." It is, of course, impossible that all can contribute to every appeal, even of which they admit the importance: the

difficulty often is wisely to discriminate: only let there be first the ready mind, and the abiding conviction that "it is more blessed to give than to receive," and it is accepted by Him whose are the silver and the gold, "according to that a man hath, and not according to that he hath not."

Following out these thoughts, it appears to us that there is one Institution but little comparatively known, and which yet has peculiar claims on the sympathy of Christians, and which especially comes within the scope of the blessing, "Inasmuch as ye did it unto one of the least of these, ye did it unto me:"—we refer to the school for missionaries' daughters, established at Walthamstow.

About nine years since, some ladies to whom Christ was precious, and his cause and servants dear, commenced this undertaking in the hope of relieving, in some measure, the anxieties and difficulties of those devoted agents of our several Missionary Societies, who in distant heathen lands were bearing the burden and heat of the day. The design then was, and still is, to receive, "without any restriction as to sect or denomination, those children, regard to whose physical and moral state render it absolutely incumbent on their parents, though at a painful sacrifice of feeling, to send them to the purer and more healthful atmosphere of their own

native land." Such children arrived in this country, and there was no home to receive them. Often it was found that the near relations of the absent missionary had died, or they were unable to take charge of his children, and but few friends would or could burden themselves with the responsibility of the little strangers. Then the means of the missionary seldom could avail to obtain for his child a really good school, and, even where this was practicable, the holidays, sickness, and home advantages remained to be provided for. To meet these difficulties, the present institution was founded, where the amount of payment required is such as all missionaries can meet, and where the advantages of school, and the social enjoyments of home, are carefully sought to be combined. The children are not required simply to pass the usual routine of ordinary education, but in each case the character, abilities, and probable future circumstances and destination of the child are taken into consideration, and the course of training adapted to them. It has been most encouraging to those friends who are devoted to this work of love to receive from time to time the most gratifying assurances from the parents of those confided to their care, of the delightful relief which has thus been afforded to their minds, by enabling them to labour in their distant spheres of exertion, comparatively free from carefulness as regards their dear children; while the results already manifested in many of their youthful charge, enable the Committee to rejoice in the happy conviction that their labour has not been in vain in the Lord. Some of these have now returned to aid their parents in missionary work; others have married in those distant lands, and are filling stations of considerable influence, on which their consistent Christian profession sheds a bright and hallowed light; while others, still under the fostering wing of the Institution, give cheering promise for the future.

A considerable amount of kind interest has been already shown by many friends before whose notice these circumstances have been placed; but its claims are yet made known only to a limited extent, and a decided increase in the annual subscriptions is still necessary to meet its regular and necessary expenditure. This entails constant anxiety and effort on the part of those most interested in its welfare; and it is earnestly hoped that this appeal will enlist the sympathies of many on its behalf, so that a stability may be given to its funds, which they have not yet attained.

It would not, perhaps, be impracticable to find in almost every congregation throughout the country two ladies or young friends who, under the kind encouragement

of the minister, might be able to collect annually in small sums, according to the size and ability of the congregation, from one to five pounds, or in some cases even more. This would not only be a most material aid to the funds, but it would create a much more general and widely-extended interest regarding an Institution whose claims are not local, but equally pressing on all those who cherish the cause of missions.

The Committee will be most grateful to hear as early as possible from any who may be disposed to make a favourable response to this appeal.

JOHN CAMPBELL, Tabernacle House.

A. F. COX, Hackney.

JOHN MORISON, Brompton.

JAMES SHERMAN, Surrey Chapel.

EUSTACE CAREY, Camden Town. |

— MACHRAY, Walthamstow.

JAMES LEGGE, President of the Hong Kong Theological Seminary.

* * Communications may be addressed to Mrs. EUSTACE CAREY, 3, Eastcott-place, Ferdinand-street, Camden-town; or to Mrs. FOULGER, Walthamstow, Essex.

N.B. One church in London and a few in the country have acted on this plan, and find it both pleasant and practicable.

MEDICAL MISSIONS TO HEATHEN AND OTHER UNENLIGHTENED COUNTRIES.

DEAR SIR,—Will you allow me to bring before the notice of your readers the present condition and urgent claims of the British Dispensary at Damascus, now under the superintendence of Dr. James B. Thompson? In Syria, as in China, the practice of medicine seems the most likely, and indeed almost the only way, to prepare the way for the introduction of Evangelical Christianity.

Infanticide, abortion, and many other deplorable evils are common in Syria, but the influence of the Christian physician has been already effectual in repressing them to some degree.

Dr. Thompson went to Damascus in the year 1844, to succeed Dr. Kerns, who formerly laboured there; and during the three years that have intervened, about 28,000 people, of all sects and classes, have derived benefit from the mission there, and much has been done to remove fanaticism.

Unfortunately the funds are in so low a state, that but for £31 which I have been the means of collecting, the Committee of the Ladies' Benevolent Society for Syria and the Holy Land would have been dissolved two months ago,—and now they fear that "their feeble efforts will be sustained for a very brief period of time longer."

As so much good has been, and is being done by this Dispensary, and as it is the only institute of the kind in Syria, its dissolution would be a sad blow to the prospects of true Christianity there. Having been at Damascus a year ago, I can speak as to the very deserving nature of the case, as well as to the interest taken in it by the natives generally, of all classes and of all creeds.

One day, when I was with Dr. Thompson, a number of Bedouins came in from the desert, two or three of whom shook him most warmly by the hand, thanking him for the benefit which they had derived from his attentions.

There is no *building* appropriated for the accommodation of patients, as the funds are far more than absorbed in the mere purchase of medicines. Dr. Thompson says, "No one can have any conception of the amount of medicine these people require, the daily number of applicants for it varying from thirty to eighty."

The total number relieved for the years	
1844 and 1845, were.....	8,137
Ditto, 1845 and 1846.....	9,200
Ditto, 1846 and 1847.....	9,500
	<hr/> 26,837

Of this number there were as follow, viz:—	
Syrian Moslems.....	5,030
Turkish do.....	2,630
Greek Catholics.....	3,962
Greek Orthodox.....	2,675
Jews.....	3,926
Syrian Catholics.....	1,421
Maronites and Druses.....	2,502
Latins.....	1,254
Bedouin Christians.....	2,671
Bedouin Moslems.....	
Armenians, Nestorians.....	} 766
Kurds, Georgians, Nubians.....	
Circassians, Persians.....	
Fire Worshipers, Yezidis.....	
Nosairiyeh and Satan Worshipers.....	
	<hr/> 26,837

Male Adults.....	9,205
Female do.....	10,046
Children under five.....	3,871
Ditto above five.....	3,715
	<hr/> 26,837

The physician has free access to the Moslem harems and the leper asylums. He visits on the average from six to eight persons daily, besides the scores and sometimes hundreds that apply to him at the dispensary. He has access to the Jewish school, which contains 800 pupils, where he has met with a great deal of disease. The former master has become a Christian, partly, I believe, through his instrumentality.

The Irish Presbyterian mission has been for some time almost at a stand-still, owing to the intense bigotry of the rival sects; but the medical mission commends itself to all parties, and smooths down the most bitter prejudices.

In a letter to a member of the Ladies' Committee in London, who support the institution, Dr. Thompson says,—“I believe all who know the East, and particularly Syria, will freely admit that it is only through medical agency that a change in their religious views can be effected; but even a medical man must work for years among them:—first acquire their language and confidence; and I believe I am not too sanguine, that then, by cautious and judicious steps, he may and will do more than pure missionaries can expect to accomplish for a quarter of a century to come. It is only at the bedside of a sick person, where are always assembled all the friends of the patient, that a medical man can do the good work, and where he may do so with impunity, especially if there be a slight prospect of recovery. The most fanatical, I have found, raise no objections, under such circumstances, even, strange to say, among the Moslems.”

In a letter to myself, dated November 4th, 1847, Dr. Thompson says:—“The medical missionary is, as in my own case, idolized, and looked upon as a kind of deity, sent by God Almighty to reside amongst them.”

Such being the case, there is much to hope, not only for the introduction of the enlightened practice of medicine, but for the entrance of the gospel. China and Chinese medical missions absorb so much of the attention of the Christian Church just now, that poor Syria is in danger of remaining hopelessly in the shade.

Commending this very deserving and pressing case to the candid consideration of your readers, I beg to subscribe myself,

A FRIEND TO MEDICAL MISSIONS.

Donations or Subscriptions towards the Damascus Dispensary will be received by Miss E. M. Lloyd, Secretary to “The Ladies' Benevolent Association for Syria and the Holy Land;” also by Messrs. Partridge and Oakey, and by Ward and Co., Paternoster-row.

OUR information respecting our medical missions in China enable us to confirm the statements of Dr. Thompson, at least so far as access to the minds of certain Chinamen is concerned.

We hope that medical missions among the heathen will be increasingly encouraged.

DISTRIBUTION OF PROFITS TO THE WIDOWS OF PIOUS MINISTERS, 5TH JAN., 1848.

£830 for the Half-Year.

ENGLISH CASES.

Name.	Denom.	Age.	Sum.	Name.	Denom.	Age.	Sum.
E. A.	Ind.	41	£8	M. A. G...	Ind.	58	£10
M. B.	—	47	8	M. H—n..	—	81	10
H. B.	—	44	8	E. H.	—	75	10
S. B.	—	54	8	A. H.	—	64	10
M. L. B..	—	38	8	E. H—e ..	—	55	10
M. B.	Cal. Meth.	78	10	M. H.	—	54	10
E. C.	—	74	10	I. J.....	—	70	10
I. C.	Ind.	71	10	L. J.	—	60	10
A. C.	—	64	10	M. L.	—	52	8
A. C—e ..	—	62	10	M. A. L..	—	55	8
J. C.....	—	80	10	S. L.	—	59	10
A. C.	C. of Eng.	67	10	L. A. L. ..	C. of Eng.	51	8
E. C.	Ind.	67	10	M. E. M...	Ind.	77	10
M. C.	Cal. Meth.	53	8	M. M.	—	59	8
M. A. C...	Ind.	54	8	M. M—t..	—	48	8
E. D.	—	54	10	E. N.	—	65	8
M. D.	C. of Eng.	48	6	A. N.	—	62	10
M. A. D...	Ind.	45	8	L. P.	—	47	6
M. D—y ..	—	54	10	S. P.....	—	82	10
E. E.	—	61	10	S. P—s ..	—	52	8
A. E.	—	78	10	J. P.	—	69	10
E. E—s ..	—	48	6	S. P—e ..	—	75	10
S. E.	—	81	10	E. R.	—	66	10
A. E.	—	46	6	J. R.....	Cal. Meth.	83	10
E. F.	—	63	10	E. S.	Ind.	57	10
E. F.	—	71	10	J. L. T. ..	—	66	10
A. G.	—	46	8	A. W.	—	57	8
E. G.	—	58	8	M. W.....	—	75	10
A. G—y ..	—	73	10	S. W.	—	54	10
L. G.	—	47	6	H. M.....	—	65	10
M. G.	—	54	8				

WELSH CASES.

D. D.	Ind.	82	8	A. J—s ..	Ind.	75	8
E. D.	Cal. Meth.	55	6	E. J.	—	78	8
M. D.	Ind.	47	4	J. J.....	Cal. Meth.	56	8
R. D.	—	65	8	M. J.	Ind.	68	8
J. E.	—	71	8	H. L.	—	67	8
J. E—s ..	—	46	6	C. P.	—	39	6
E. G.....	—	56	10	M. P.	—	81	8
M. H.	—	41	6	J. J. R. ..	—	53	6
J. H.	—	86	8	M. W.....	—	80	8
A. J.	Cal. Meth.	75	8				

SCOTCH CASES.

J. B.	Ind.	57	8	E. P.	Pres.	70	8
M. D.	Pres.	65	8	M. P.	Ind.	74	8
R. G.	—	75	8	J. W. R...	Pres.	64	8
A. P. J. ..	—	76	8	M. S.	Ind.	76	8
W. K.....	—	63	8	J. T.	Pres.	71	8
B. M.	Ind.	81	8	M. W.....	—	58	8
E. M.	—	58	6				

DONATIONS.

E. B.	Ind.	5	E. M.	Ind.	5
E. C.	—	5	E. R.	—	4
S. E.	—	5	E. R—s ..	—	5
M. D.	—	4	E. C. S. ..	—	5

THE
MISSIONARY MAGAZINE
AND
Chronicle.



UNION CHAPEL, HONG-KONG.—*Vide p. 98.*

RISE AND PROGRESS OF THE MISSION AT HONG-KONG.

OUR brother, the Rev. Dr. LEGGE, now preparing to return to China, accompanied by several Missionary Brethren, has supplied us with the following outlines of the history of our Mission in the island of HONG-KONG. We are also indebted to him for the materials of the engraving which we this month present to our readers. The article commences with a brief description of the natural features of the island, which will be found interesting :—

HONG-KONG, or, according to the pronunciation of the Court dialect, Heang Keang, means properly “the fragrant stream.” The stranger from Europe, entering its harbour either from the north or the south, and gazing on the rugged and barren outlines of the granite mountains, of which, with their interjacent valleys, it is composed, would find it difficult to account for such a designation. Strictly speaking, the name should be given only to a small village, containing about 200 inhabitants, on the south-west side of the island, very prettily embowered among trees, and having around it on spots of table-land a few patches of well-watered, cultivated ground. The whole island is of insignificant extent, hardly exceeding ten miles in extreme length, and five miles in breadth. It began to be occupied by the English in 1841, and was finally ceded to the British Crown by the Treaty of Nankin, in August of the following year. The shore fronting to the north-east, and washed by the waters of one of the loveliest bays and noblest harbours in the world, was selected as the site of a British Town, called, after our gracious Sovereign,—VICTORIA. Its increase has been very rapid. “Regular streets,” it has been said, “of substantial buildings rising one above another, with a line of military forts, barracks, hospitals, and stores, now stand forth as a powerful monument of the energy and strength of Western Civilization.”

In the end of 1842, Dr. Hobson transferred the operations of the Medical Missionary Society from Macao to Victoria, where a large and admirably-contrived building had been erected as a Hospital; and, in June, 1843, the Rev. Dr. Legge arrived from Malacca, bringing with him the Library of the Anglo-Chinese College, and three useful members of the Native Church, which had been formed at that station.

At the Conference of the Brethren in Victoria, in August of that year, it was advised that Hong-Kong should be permanently occupied as a Missionary Station. They saw that a large Chinese Population was rapidly accumulating, and, though the island was small in territorial extent, they knew that small countries—Palestine, Greece, Italy, and the British Islands—have exerted the greatest influence on the affairs of the human race. Educational objects could be pursued with greater facilities in Hong-Kong than at any of the five opened ports, and it was believed that the Gospel was likely to sound out from it far and wide through the adjoining continent.

The first Chapel for *Chinese* Preaching in connection with the London Missionary Society was opened by Dr. Legge, on the second Sabbath of 1844, and the truth of the Gospel has been regularly proclaimed in it down to the present time, three or four times in the week, and sometimes every evening. Its situation is most eligible: the audiences have always been good, and often crowded. Measures are now in progress to repair and enlarge it.

In 1845, proposals were made by the Brethren, to the foreign community resident in the island, for subscriptions “to build a Chapel for divine service in the *Chinese and English* Languages, in connection with the LONDON MISSIONARY

SOCIETY." The appeal was liberally answered, and the handsome building, 50 feet by 36 within the walls, of which an engraving is given in this number, was erected at an expense of more than 1,000/., 112/., being voted towards it by the Board of Direction.

A great honour has been put upon this place of worship. Within its walls our excellent Native Missionary, Tsin-Shen, was publicly ordained to the work of an Evangelist among his countrymen; and the Brethren have been privileged to receive by the ordinance of baptism, five Natives of China into the communion of the Church of Christ. A church of our countrymen has likewise been formed.

The Directors have been encouraged to appoint the Rev. B. Kay, who was designated in Manchester, on the 18th of last month, to the charge of the English Services in Union Chapel, and they cherish the hope that his salary will be met by the generous contributions of the Church and Congregation. He will, at the same time, address himself to the study of the Chinese Language, and co-operate with the brethren in all their works of faith and labours of love. Most earnestly and affectionately do the Directors pray that God may speed him in his important and interesting charge.

In the course of 1845, a small Chapel was built by Dr. Hobson, in the village of Wong-Nei, situated in the valley of the same name, on the east of Victoria, where the evangelist, A-Gong, has continued to maintain two services every week.

The labours of the Brethren in Hong-Kong have, indeed, been abundant, and richly crowned with the divine blessing. In the course of the ensuing summer they will be reinforced by the return of Dr. Legge, with his three interesting Chinese Pupils,—henceforth his Coadjutors; and by the accession of Mr. Kay and the Rev. T. Gilfillan. Our friends will join us in the application to them of the Psalmist's prayer, "Let the beauty of the Lord our God be upon them, and establish Thou the work of their hands upon them. Yea, the work of their hands, establish Thou it."

STATE AND PROSPECTS OF THE SOCIETY'S FUNDS FOR THE PRESENT YEAR.

At a Special Meeting of the TOWN and COUNTRY DIRECTORS, held at the Mission-house on the 16th of November ult., the following brief Statement was presented:—

"The Directors, having carefully examined the present state and prospects of the Society's Finances, are of opinion, that there will be a deficiency in the Income of the year, as compared with the Expenditure, to the extent of £12,500; arising as follows:—

Deficiency in Legacies (as compared with the amount of last year)	£4,000	0	0
<i>Estimated</i> deficiency in Ordinary Contributions	4,000	0	0
Increased Expenditure in the outfit of the Ship, and orders in advance for the South Sea Missionaries	4,500	0	0
	<u>£12,500</u>	<u>0</u>	<u>0."</u>

The Board was numerously attended by Representatives from several efficient Auxiliaries in different Counties; and, after an extended conference, it was

Resolved unanimously—"That a statement of the present and prospective finan-

cial position of the Society be made, *instantly*, to its attached and generous Friends in London and throughout the Country, accompanied by an urgent appeal for Special Contributions to meet its present exigency; the same to be realised as speedily as practicable."

It was deemed by the Meeting most desirable to restrict the application for assistance to *individuals*, from an apprehension that a *more general and public appeal to congregations* would injuriously affect the *Ordinary Contributions* of its Constituents—an evil most carefully to be avoided.

Although the present effort is designed to meet *the exigency of the year*, the Directors are still more anxious, as far as may be possible, permanently to equalize the *ordinary Income and Outlay* of the Society. This can only be accomplished by degrees: it has, however, already been realised in part; and they cherish the earnest hope that, by perseverance in a watchful system of economy, on the one hand; and, on the other, by improving the system of Missionary Organization and thus augmenting their *Annual Resources*, the necessity of *Special Appeals*, like the present, may hereafter be prevented.

While the Directors feel it incumbent to make this explicit statement of the present and prospective position of the Society's Finances, and to devise the best measures to prevent the evil they foresee at the close of the Missionary Year; and, while they are fully sensible of the commercial difficulties felt by the Friends of the Society, *in common with the Members of kindred Institutions*, they cannot yield to discouragement or alarm. The devoted Agents of the Society are labouring with the most decisive proofs of the divine favour in every department of Missionary Service. To recal any of these faithful men, and to relinquish fields white unto the harvest, would involve criminality, which the Directors would not dare to incur, and which the Churches of Britain would not fail to condemn: they have administered the funds committed to their stewardship with conscious integrity and according to their best judgment—they confidently rely upon the steady attachment and liberality of the Society's Friends to meet the present emergency;—and they humbly look to the God of Missions, whose cause they aim to serve, to sanction this appeal and crown it with success.

Signed, by order of the Board of Directors,

CULLING EARDLEY EARDLEY, *Treasurer.*

ARTHUR TIDMAN,

JOSEPH JOHN FREEMAN, } *Secretaries.*

Mission House, Blomfield-street, London.

The application has hitherto been almost restricted to the Friends of the Society in London and its vicinity, and the following List of Donations exhibits the gratifying results:—

London.

	£	s.	d.		£	s.	d.
W. A. Hankey, Esq. .	200	0	0	E. Swaine, Esq., and G. Wilson, Esq. .	100	0	0
W. Flanders, Esq. .	200	0	0	G. B. Hart, Esq. .	100	0	0
Sir C. E. Eardley, Bart.*	100	0	0	Messrs. Spicer .	100	0	0
				Mrs. B. Wilson .	100	0	0
T. M. Coombs, Esq. .	100	0	0	J. R. Mills, Esq. .	100	0	0
J. East, Esq. .	100	0	0	Juvenile Friends at St.			
F. Smith, Esq. .	100	0	0	Thomas's Square, Hack-			
Euse Smith, Esq. .	100	0	0	ney, per Rev. Dr. Burder	60	0	0
W. Walker, Esq. .	100	0	0	G. Hitchcock, Esq. .	50	0	0
Joshua Wilson, Esq. .	100	0	0				

* With the promise of an additional £100, if *nine* other Contributors can be found of an equal sum.

	£	s.	d.		£	s.	d.
W. Leavers, Esq.	50	0	0	T. Wontner, Esq.	10	0	0
John Finch, Esq.	50	0	0	Mrs. R. Wontner	10	0	0
Seth Smith, Esq.	50	0	0	Miss Crossley	10	0	0
E. Edwards, Esq.	50	0	0	Miss Bibbins	10	0	0
W. Sharp, Esq.	50	0	0	John Snow, Esq.	10	0	0
A Friend	50	0	0	Rev. Dr. Jenkyn	10	0	0
A Friend	50	0	0	— Dr. Harris	10	0	0
C. Marten, Esq.	25	0	0	— John Clayton	10	0	0
J. Carter, Esq.	25	0	0	— H. Townley	10	0	0
Sir E. N. Buxton, Bart.	20	0	0	— T. Lewis	10	0	0
Rev. Dr. Burder	20	0	0	— G. Smith	10	0	0
R. Bousfield, Esq.	20	0	0	— A. Tidman	10	0	0
E. Parson, Esq.	20	0	0	— J. J. Freeman	10	0	0
J. Trego, Esq.	20	0	0	J. Newbold, Esq.	10	0	0
W. Trego, Esq.	20	0	0	G. Keene, Esq.	10	0	0
B. Smith, Esq.	20	0	0	J. Field, Esq.	10	0	0
W. Smith, Esq.	20	0	0	J. Moul, Esq.	10	0	0
J. Davis, Esq.	20	0	0	Mrs. Procter	10	0	0
A Friend, by Rev. J. Stoughton	20	0	0	The Misses Hall	10	0	0
J. Curling, Esq.	20	0	0	J. B. Turner, Esq., and Miss Turner	10	0	0
W. Harvey, Esq.	20	0	0	J. Taylor, Esq.	10	0	0
T. A. Hankey, Esq.	20	0	0	Mrs. J. Taylor	10	0	0
Miss Brown	20	0	0	E. Gouldsmith, Esq.	10	0	0
W. Patrick, Esq.	20	0	0	A. Goymer, Esq.	10	0	0
Dr. Conquest	15	15	0	Jos. Harvey, Esq.	5	5	0
Rev. G. Clayton	10	10	0	H. Harvey, Esq.	5	5	0
A. F. Slade, Esq.	10	10	0	W. C. Wright, Esq.	5	5	0
J. Lewin, Esq.	10	10	0	D. Scott, Esq.	5	0	0
J. Burrup, Esq.	10	10	0	A. F. Taylor, Esq.	5	0	0
N. Griffiths, Esq.	10	10	0	W. Anderson, Esq.	5	0	0
W. Maidlaw, Esq.	10	10	0	W. Waugh, Esq.	5	0	0
Dr. Cooke	10	0	0	J. Saunders, Esq.	5	0	0
S. P. Arnold, Esq.	10	0	0	W. H. Warton, Esq.	5	0	0
W. Dudley, Esq.	10	0	0	Mr. T. Morgan	5	0	0
				Sums under £5.	15	12	0

From the Country.

T. Thompson, Esq., Poundsford Park	100	0	0	Rev. J. Barfitt, Grantham	10	0	0
Mr. Potto Brown, Houghton	100	0	0	S. Payne, Esq., Southampton	10	0	0
A Friend in Kent	100	0	0	W. Wilson, Esq., Torquay	10	0	0
Per Rev. J. Bristow, Exeter	100	0	0	A. Taylor, Esq., Tunbridge Wells	10	0	0
J. Butcher, Esq., Norwich	50	0	0	W. Seymour, Esq., Odiham	10	0	0
E. Baxter, Esq., Dundee	50	0	0	J. G. Seymour, Esq., Ditto	10	0	0
J. Venning, Esq., Norwich	20	0	0	A Friend, per Rev. E. Prout	10	0	0
Mr. J. Ward, Wollaston	20	0	0	W. Peckover, Esq., Wisbeach	5	0	0
A. Brewin, Esq., Tiverton	20	0	0	T. Windeatt, Jun., Esq., Tavistock	5	0	0
S. Smither, Esq., Odiham	20	0	0	Miss Windeatt, Ditto	5	0	0
Ebenezer, per Rev. E. Prout	20	0	0	Mrs. Wilson, Sen., Torquay	5	0	0
T. Windeatt, Esq., Tavistock	15	0	0	A Friend, per Rev. E. Prout	5	0	0
				C. J. Metcalfe, Esq., Roxton	5	0	0

INUNDATION AT HANKEY.

IN addition to the recent sufferings of the Cape Colony from the prevalence of drought, and the ravages of war,—towards the close of last year, a large extent of country in the Eastern Provinces was desolated by an inundation of almost unexampled violence and destructiveness. With extreme regret we learn that our station at Hankey, occupied by the Rev. T. D. Philip, has participated to a most painful extent in this disastrous occurrence. The majority of the inhabitants have been left houseless and destitute; and the personal resources, by which our brother was at first enabled to relieve the sufferers, have been totally exhausted. The flood commenced on the 30th of September; and only subsided after a great destruction of life and property. The *South African Commercial Advertiser* of October 20th contains the following statement of this calamitous event:—

“AMONG the suffering districts those on the Gamtoos River appear to have been the most severely visited, and the rising village of Hankey, one of the most promising of the Institutions for the conversion and civilization of the natives of this part of the world, has been at once reduced to heaps of ruin. The poor people of this village have long been remarkable for their enterprise, and for their misfortunes. In 1830, they formed a water-course several miles in length, over a very difficult country, for the purpose of leading out a small river on their garden grounds. This work was twice completed, and twice destroyed by floods. A few years ago, a still bolder scheme was projected and carried through with complete success by their late invaluable Missionary, the Rev. William Philip. This was the excavation of a tunnel through a hard sand-stone ridge that separated a reach of the Gamtoos River itself, from a considerable extent of excellent ground more than half surrounded by one of its bends, through which a copious stream, with a fall sufficient to work machinery, as well as to irrigate the soil, had just begun to flow, when their friend and guide was snatched from them in the prime of life and usefulness.

“Notwithstanding such discouragements, these persevering people have still devoted all the time and labour they could spare from the occupations by which they support their families, to public improvements, to buildings, and to the extension of cultivation in the shape of gardens and corn fields, when a terrible flood has again swallowed up all their labours. The descriptions of this great calamity set in a most affecting light, not only the sufferings, but the *character* of the people, many of the incidents being most honourable to human nature; while they shew the force and power of religion, which can neither be extinguished by the tortures of life, nor overcome by the terrors of death. Immersed in a raging flood that was rapidly thinning their numbers, these poor people, for the space of nearly twenty hours, exhibited the most touching proofs of filial piety, conjugal affection, and faithful friendship, with hope triumphing in the very moment of dissolution; nor does there appear to have been a single instance of courage failing or of despair undermining virtue.

“They are now destitute, and require immediate relief. They have fallen by no fault. The hand of God has touched them. It is for the friends of humanity to have pity upon them, and to raise them up. Visitations of this kind are made to try the patience of the sufferer, and the generosity of those who behold his misery. Put your souls in their souls' stead. Think of your property swept away, your habitation in ruins, and your family shivering outcasts, crowding the narrow dwellings, and consuming the stores, of others but a few degrees less unhappy than yourselves. Not many months ago these poor sufferers, at that time rising by industry and economy above their former trials, contributed 25*l.* for the relief of the destitute Scotch and Irish—considered with regard to their numbers and wealth, or rather poverty, a grateful sacrifice, equal to the most liberal efforts of the rich. The spirit of Benevolence now appeals to all in their persons, and it is confidently hoped that this charity which never fails, has been not exhausted, but strengthened, like the other graces of noble minds, by exercise and natural action.—‘*Blessed is he that remembereth the poor. The Lord will remember him also in the time of trouble.*’”

Contributions, specially in aid of the sufferers at Hankey, will be thankfully received at the Mission House.

SALEM.—BAPTISM OF SEVEN HINDOOS.

THE recent triumphs of the Gospel among the Brahminical Caste of Hindoos—hitherto distinguished among the natives of India for their selfish and virulent opposition to the doctrines of the Cross, are, in the highest degree, animating and auspicious. Our brother, Mr. Lechler, has lately baptized seven natives, one of whom belonged to that proud and self-righteous class. The ensuing statement, received from our Missionary, contains the history of his conversion from his first perception of divine truth until he was admitted to church-fellowship. His intelligence and piety have encouraged Mr. Lechler to appoint him to a Readership, formerly occupied by an excellent young man, who has been transferred to a different sphere of labour; and he has commenced his labours by taking charge of a native school, as a preparatory step, it may be hoped, to his being engaged as an Evangelist among his countrymen. Our brother thus commences his gratifying communication:—

On the 3rd instant I had the happiness to baptize *seven* individuals, including a Brahmin, his wife, and two children; a girl of the Orphan School; and two women of the Poor-house.

The Brahmin, with his family, lived in a remote village forty miles east from Salem, where he assisted his elder brother as village accountant, and for nearly two years had intercourse with a native teacher or catechist, who is stationed in a little Christian Village, called Muteloor. The attention of Rámayen (his heathen name) was first arrested by a tract entitled, “The Blind Way,” and the Tamil Bible History. The tract is an exposé of idolatry, chiefly extracted from heathen authors. The perusal of it shook his faith in their gods—he went on to read a few more tracts, which, together with the Bible History and the living voice of the Catechist, pointed him to the true and only God, and his Son Jesus Christ. His brother, perceiving the gradual alienation of his mind from the religion of their fathers, increasingly vexed and tormented him, so that at last he was obliged to leave his house. His wife and children he placed with a relation in a small town called Chinna Salem; his clothes, &c. he deposited with the Catechist; and then came into Salem to have a conversation with me, to ask me to give him a place of shelter in the Mission-compound, and to instruct him farther in the way of the Lord.

His unexpected visit rather startled us. But his appearance, and the account he gave of himself, together with the communications of the Catechist, seemed to show us the finger of God. I offered him a room in which a couple of Native Christians were then living, and for which he was very thankful. The next day he left us; and, after a few days, he alighted in the evening with his family at a choultry in the town of Salem: to avoid disturbance from the Brahmins of the place, he came into the compound after dusk, escorted by two of our people. Next morning he came to me,

and said that he wished to learn the contents of the Bible more fully, and would be glad if I would teach him to pray. From that time he has spent daily with me about two hours, besides attending the general instructions with some others. The rest of his time he spends partly in teaching in the Tamil School, and partly in private reading.

A few weeks after he joined us, he wanted to have his Brahminical Thread taken off, and new names given to himself and family. The former I advised him to remove publicly at his baptism. I do not know whether my advice was right, for the unfortunate String seemed to be a stumbling-block to him during the whole of the interval. The names he wanted *me* to give them, which I did with great pleasure, praying that they might also be acknowledged and written in heaven. The girl attends school daily, and her parents miss no opportunity of hearing and learning the word of God. The Lord’s Prayer and the Ten Commandments he learned in one day, after which he began to teach them to his wife in Telugoo, her native language—she speaks Tamil also, and is about to learn to read. A few weeks since, having heard at church during the sermon, that “those who have the adorning of the heart need not adorn their bodies;” she asked her husband whether it was wrong to wear jewels. He, being unprepared to answer the question, came and asked me. We had a long conversation on the subject, referring to the New Testament, the result of which was, that *the wearing of jewels is altogether unnecessary, being calculated to do much evil and no good*. Though some of her jewels had been taken off when she first came into the Compound, seeing that the Christian women did not wear any, she now laid by the remainder.

The Tály also from the daughter’s neck was removed: this, however, required some consideration, as she had been formally married when six years of age, according to the custom of the Brahmins. The father, how-

ever, felt that by their relinquishing Heathenism and embracing Christianity, his pledge given in ignorance and sin could no longer be valid, unless the heathen husband became a Christian also, and in that case no Tály would be required.

On Sunday, October 3rd, during the Tamil Morning-service, these, with the above-mentioned persons, were baptized in the name of our Triune God, after the usual address had been made, and the questions asked. The Brahminy String was taken off quietly, and put on the table. No Europeans or East Indians were present, excepting those connected with the mission family—about ten or fifteen heathen stood gazing at the doors.

On the morning of the 5th, the Brahmin, after reading with me, seemed to have something on his mind. When asked, he said that, as he had last Sunday dedicated himself to the true God, and renounced Caste before the congregation, the people would naturally look for a decided proof of it. Although he had given up Caste already, he wished much to invite a small number of Native Christians to dine with him, and thus show his willingness to be invited by them—in fact to be considered as one of them; but if I had no objection he would first eat something with me. Though I had never before asked anything of this kind, lest it should appear that means contrary to the Scripture are employed to eradicate Caste, I was heartily glad of such an example set by one who could not possibly be misunderstood. Past experience

has taught us that unless the monster, Caste, be crushed in the head, it soon comes to life again, and to its devastations there is no end.

He was invited for two o'clock P. M., our dinner hour, to come either alone or with his family. At the time specified all appeared, seated themselves upon a mat on one side of the table, and though somewhat abashed, joyfully partook of our simple repast. The fingers were used in preference to spoons, the latter never having been handled before. A Catechist, who passed by, was invited to join the party. I should gladly have seated myself with them on the ground or raised them on chairs, had our respective customs admitted of it, but each liked his own custom best, and was contented. We all really felt more happy, I have no doubt, than if we had been at the banquet of an Emperor.

The day following, our friend prepared a dinner for some of the Native Christians—one of the latter, a widow, helped in cooking it. Meat also was provided, though not partaken of, by the inmates of the house. I was not present, but the guests informed me that all was harmonious and happy.

The Brahmins of the place remain quiet, excepting that here and there one expresses his regret that one of their number should have thus disregarded the religion of their fathers. May their now converted brother remain humble, increase in knowledge and grace, and become a first-fruit of many brethren!

FEMALE EDUCATION IN INDIA.

THE interests of this sacred cause are largely indebted, for their maintenance and advancement, to the generous efforts of its friends in this country; and at no time has the continuance of the work been more dependent on these benevolent exertions than at the present period. The advantages resulting from the christian instruction of the younger portion of the native women of India, who have been collected in Boarding Schools and Orphan Asylums at our several stations, are becoming increasingly apparent; and the success of these Institutions has been shewn by experience to exercise a powerful influence in favour of the social and spiritual welfare of the Hindoo population at large. It is therefore hoped that the friends, who have hitherto so efficiently aided this interesting object, will not slacken in their exemplary course of christian usefulness, but continue to afford their best assistance to a cause so rich in present reward, and so abundant in its promises of future good. The following communication, from Mrs. Addis, of Coimbatour, in reference to the Native Orphan and Boarding School which enjoys the benefits of her superintendence, will be read with interest; and the appeal she presents on its behalf is earnestly commended to the kind consideration of our friends:—

I HAVE the pleasure (writes Mrs. A.) to acknowledge the receipt of £20, from the Ladies' Working Society at Whithy, in support of my School. I do not wish to intrude on christian kindness and liberality, knowing that the Friends of Female Education have many calls on

the exercise of their benevolence ; but I am compelled to add, that for the future my expectations of pecuniary assistance must be more from England. The constant change of European Society to which we are subject at this station, and the apparent apathy of English Residents towards female education in general, render me diffident in applying to them ; and, although I make my regular application for their support, I do not obtain so much as formerly.

My School has advanced, as you will see by the inclosed account, for the last fifteen years, during which period it has been the means of imparting to many girls a christian education. They are now respectably settled, and have children of their own for whom they are anxious to secure the same privilege as they enjoyed themselves. Besides these, I have many applications from heathen parents to receive their children. I am thankful to say, that prejudice against female education is now greatly decreased, but I could not venture on enlarging my School without some permanent funds. I could double or treble the number of girls now under my instruction, if I had sufficient means at my disposal. I therefore hope, that, by your kindly circulating the annexed appeal among the Friends of the cause, I may be able to secure some further assistance, to enable me to enlarge and carry on this Establishment more efficiently.

APPEAL ON BEHALF OF THE FEMALE BOARDING SCHOOL AT COIMBATOOR.

“ FEMALE EDUCATION in this Mission has long ceased to bear the character of an experiment, as its multifarious advantages have been clearly apparent during the fifteen years of its existence. The direct advantages, both spiritual and moral, are visible in the decided piety of many of the former inmates of my school, the hopeful state of many more, and the satisfactory deaths of others. The indirect advantages may be seen in the conduct and influence of those who were formerly in it, but who by marriage have been placed in a position to exemplify the benefits of moral training and industrious habits : these benefits may be seen, both in relation to themselves and their children, whom they are now bringing up in a far more orderly and cleanly manner than is customary among the Hindoos generally. The anxiety they feel for the best interests of their children is constantly evinced in a variety of ways, and especially in the wish they express that their children should participate in the advantages which they themselves enjoyed in their early years.

“ The girls in this school are taught reading, writing, arithmetic, and the grammatical construction of their own language—all instruction being carried on in the vernacular language. Their daily manual occupation consists of sewing, knitting, spinning, and some ornamental needlework, likely to be beneficial in after life, while helping the School-funds by the proceeds. Their mode of dress, eating, &c. is not altered, in order that, upon leaving school, they may experience no difficulty in resuming their proper and usual places in native society ; while their mental education will enable them to perform properly their duties as wives and mothers.

“ For the purpose of *continuing*, and, if possible, of *extending* the advantages of the School to a greater number, subscriptions and donations are solicited. A girl under ten years of age may be supported at this station for thirty shillings per annum.”

BECHUANA COUNTRY.

THE following intelligence, received within a recent period from the Bechuana Country, will be read with deep interest. Our brother, the Rev. William Ross, who has removed from Touns to Mamusa, a few miles farther North, continues abundant in labour, and God is graciously adding to the seals of his ministry. Addressing the Directors in the month of June last, he writes as follows :—

MAMUSA.

The Power of Prayer exemplified.

IN my communication forwarded in the month of April last, I mentioned the apparent change that was taking place among the Corannas, both at our out-stations and the Vaal River, and also among those who are living in our immediate neighbourhood, at a

place called Moletoa, all of whom are under my instruction for the present. As the latter were the people who unwarrantably attacked and spoiled a peaceful village of Baharutse, in the interior, in the beginning of last year, and immediately after attacked and killed

many of the Baharutse who removed from the Kolong River with Mr. Inglis, I have been at all times the more anxious to preach the Gospel of peace and salvation among them. I opened a school in their village, in order to arrest their attention, if possible, as soon as we removed from Touns; and, as a believer resided among them, I instructed him, and gave him books to carry on the teaching in the school. At the same time I have been in the habit of visiting them as often as possible; because they were always threatening to make another violent attack upon the Baharutse, and I fully expected that the present winter would have been a time of bloodshed and general destruction among the tribes of the interior.

These apprehensions naturally led me to be very importunate at a throne of grace, that all the people under my teaching might be restrained from such horrible deeds, and, especially that the Gospel, the very best preventive, might take deep root in their hearts. You will be delighted to hear that, when I visited them last week, I found about forty of them under deep and serious convictions of sin, confessing the many murders they had committed in successive commandoes, and other deeds of crime of which they were guilty. The field-cornet, who governed the last commando, confessed he had done those things in ignorance with a view of obtaining the riches of this world, but he now saw himself in the light of the Gospel, and found that his only riches were in heaven. The confessions of the others were equally humiliating, and every one different from another, according as he or she felt in her soul.

When I arrived at their village, on horseback, all who were at home immediately met in a small chapel they have lately built. As the principal men had gone to hunt, I had no interpreter into their language; but, as they know the Sichuana partially, I endeavoured to make my preaching as plain as possible. I addressed them from—"Repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost." The attention of each was rivetted in a way I never before witnessed among them; and, after the discourse, it was truly pleasing to observe the great delight they exhibited in talking it over to one another, and those who knew the Sichuana best, told the more ignorant about it with great delight. Though I had made no preparation to stay for the night in their village, I was constrained to do so in such a season of refreshing from the presence

of the Lord. The men having returned, we again met in the evening, when the house was filled to overflowing, and the native teacher, who is a voluntary christian labourer, and a very sensible and excellent man, interpreted it into their own language.

I chose for my text—"It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." It was very gratifying to witness the unmingled satisfaction with which they received the message of God's word. I then requested the anxious inquirers to remain, and I was truly astonished to find that thirteen men and twenty-five women came forward, rejoicing to give me their names. I then addressed them on the nature of saving faith; the righteousness of Christ with which they should be clothed, renouncing their own righteousness as filthy rags; and upon the great necessity of having new hearts and right spirits, which can only come through the efficacious working of the Holy Spirit. Thus we continued our speech till midnight in mutual conversation concerning the way of peace.

I rested a short time, and long before break of day they all assembled to describe the state of their minds, and to give a reason of the hope that was in them with meekness and fear. This exercise was to me very pleasing and satisfactory indeed: there was such a diversity of apparently heartfelt confessions, and such an anxious desire to know what they must do to be saved. Before cock-crow we met for public worship in the chapel, when I again addressed them from the cheering words of our exalted Saviour to all true disciples—"Rejoice that your names are written in heaven." It might have been expected that some of them would have been inclined to sleep, but, instead of sleep, the most eager attention was given, and there was not the least indication that the services were long, though they continued until break of day.

My horse was immediately brought, as I wished to be at Mamusa to preach to my people there in the afternoon. They crowded around me, and we all knelt upon the ground, and prayed that a lasting blessing might rest upon the exercises in which we had been engaged, unfeignedly thanking our Heavenly Father for what our eyes had seen, and for what our ears had heard, and that, though He had been pleased to hide those things from the wise and prudent among the Batlapi, He had revealed them unto babes among the Corannas. Even so, Father, for so it seemed good in thy sight!

MABOTSA.

The tender Mercies of Heathenism.

In the following case, related by Mr. Edwards, the Missionary at this station, our readers will find a striking instance of heathen relentlessness and inhumanity. By such facts we are reminded that "the dark places of the earth are full of the habitations of cruelty;" and that the power of the Gospel alone is adequate to the

removal of the evils by which they are oppressed. In introducing the circumstance to our notice, Mr. E. states :—

In December rains began to fall, but there was much want among the inhabitants, many of whom received occasional assistance from us, until their gardens should again yield. The famine being general, there was much stealing from the gardens, not excepting our own; but of this we took little or no notice. During this period a melancholy event transpired. A messenger arrived from the Chief requesting that I would go and see some corn which had been stolen from one of his gardens, but recovered. I could not conceive why he sent for me, and felt unwilling to go, but finally yielded lest he might take offence. I set out leisurely, but, on my way, hearing one native ask another, Whether I was going to intercede?—I was led to suspect that something serious was in progress, and, quickening my steps, soon arrived.

The Chief, whose countenance was full of rage, gave me an account of the robbery, when I at once began to plead for the culprit's life, not aware of what had been done. While endeavouring to move him to forgiveness, and as some present smiled contemptuously at my efforts, a man arrived, and crouching before the Chief, said, "They are killed,—what is to be done with the bodies?" "Bring them," replied the enraged tyrant, "lest their spirits penetrate the clouds and destroy the rains."

I was horrified, and perceiving that intercession would be useless, I intimated my strong disapprobation of the proceeding, and left abruptly. On my way home I learnt that the thief, his wife, and infant of a few days, were all put to death for this one offence, and I afterwards discovered that it was the brother of the criminal, whose unsolicited information led to his apprehension and conviction. The next day, but too late, I heard that the infant had not been killed, but left to perish near the body of its lifeless mother. It is believed that the wolves devoured the helpless babe that night, and mangled the yet unburied bodies of the parents.

I learnt also, that the Chief, after sending his messenger for me, feeling fully convinced

that I would strongly oppose the infliction of death in this case, hurried the unhappy family out of the town and over the adjoining hill, before I could arrive, aware that he had caused us much sorrow by the dreadful punishment he inflicted for a comparatively trifling offence, without giving us any opportunity of redeeming them by offering a ransom. The Chief waited on us soon after to endeavour to palliate his conduct. He was very candid, assumed the whole blame to himself, but, in extenuation, said, that he had no object to gain, except to prevent stealing: he then promised, swearing by his father, that, if we would not abandon him, and trust him for the future, he would never again be guilty of a similar enormity. We reminded him of his great responsibility, telling him that, although he believed his people to be his dogs, they had immortal souls, and he would be held accountable for the blood he had shed.

This and much more we told him, to all of which he listened patiently, and with professed approbation. Having, as he supposed, made full atonement by confessions and promises, he requested a supply of beads to enable him to purchase some ostrich feathers, with which to procure gunpowder; but this we firmly declined, especially at such a season.

We received information that there was still a child, between two or three years of age, friendless and disconsolate, and weeping for its dead parents. We proposed to take charge of it, though the law of the tribe requires that the child of a thief be left to perish. Application being made to the Chief for permission, he replied, "that if we would ransom the orphan, we might have him." We urged on his consideration, that, as he had murdered the parents, it was monstrous to make gain of the only remaining member of the family. The child was afterwards brought to us, and, probably, we may be allowed to bring him up till he can be useful, when the Chief will not fail to claim his services.

JAMAICA.

AMONG the recent encouragements experienced by our brethren in Jamaica, the following is mentioned in a letter received from the Rev. J. Milne, of First Hill, under date of July last :—

The cause of Christ has, since the beginning of the year, been advancing at this station. The Sabbath attendance has been better than last year. The Sabbath-school has kept up well, and the Day-school has had a good average attendance since the beginning of the year. I am almost afraid to speak of the spiritual state of the members of the church. So often have I been deceived,

and had my fond anticipations blasted, that I desire to speak with caution. I think, however, that they are, generally speaking, growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. There are some of whom I stand in doubt, but there is no sufficient outward evidence of the want of piety to justify us in separating them from our communion.

The conversion of an individual now proposed to the Church is a remarkable instance of the grace of God. She is a coloured woman, who has received a little education. She had been married, and has six children. Last year, about this time, she lost her husband, who was a Scotchman. Previously to that event she attended no place of worship. She had not been in the house of God for years. She was strongly attached to her husband, and consequently felt his death very deeply—the world could not supply his place. In that unhappy state of mind she came down to chapel, about ten miles, and attended regularly every alternate Sabbath. She was soon brought under agonising convictions, which continued and increased for many months. She came to me, and put her name on the list of inquirers, and regularly spent the Sabbath-afternoon

with us, talking about the salvation of her soul, and offering prayer to God.

One Sabbath, about two months ago, she came very distressed in mind; but went away trusting in the Lord, and happy in the belief of his power and willingness to save her. Since then she speaks the language of peace and hope; and shews, by the earnestness of her attention, that her concern is not feigned. I have, therefore, proposed her to the church, believing that she has "passed from death unto life." I asked her to write down in a few lines the way in which the Lord had brought her to a knowledge of himself. The following Sabbath she placed a brief paper in my hand, expressive of the simplicity and clearness of her views, and evincing her faith in Christ. I trust she will adorn the doctrine of the Saviour by a holy life.

DEATH OF MRS. HILL, LATE OF BERHAMPORE.

Our readers have already been informed of the death of Mrs. Micaiah Hill, and we are assured they will derive a mournful gratification from the perusal of the following passages of the sermon preached on the occasion by the Rev. A. F. Lacroix, of Calcutta; which bears a just and honorable testimony to the christian character and useful services of our departed friend:—

Acquainted with her as I was, I can with perfect safety aver, that she was a *converted* character, whom Christ had made spiritually alive,—one who had felt the burden of her sins and deeply mourned over them; but who had obtained forgiveness and hope in the Redeemer. She was one who had experienced the great change of heart which Scripture says is indispensable, if we are to be admitted into the presence of God: and she testified to the genuine nature of it, by a godly, useful, and truly christian life.

1. The religion of our departed friend was characterised by *spirituality of mind*.

She lived in close communion with God, exercised a strict watchfulness over her own heart, and occupied herself much with spiritual and eternal concerns. And knowing both the privilege and the duty of doing so, she was always very desirous that others should do the same.

2. A *prayerful spirit* was another character of her religion.

Deeply imbued with a sense of her own unworthiness before God, of her deficiencies, and of her want of spiritual strength; and constantly dissatisfied with herself on account of her slow progress in sanctification, she had recourse to the remedy adopted by the confiding child of an affectionate parent. She poured out her heart and all her wants into the bosom of her heavenly Father. To a throne of grace she repaired on all occasions.

3. Another feature which characterised the religion of our departed friend, was *charity* in its widest sense.

She deeply felt for the sufferings of her fellow-creatures; and many are the instances, where, in an unostentatious manner, and out of her limited means, she came to the assistance of the indigent or those who had fallen into trouble. And when it was not in her power to do so herself, she left nothing undone to induce wealthier individuals to interest themselves on behalf of those whose peculiar circumstances required assistance beyond her means.

It was, however, in regard to the *souls* of her fellow-creatures, that her charity was more particularly displayed. She was not one of those who deem the spiritual welfare of others no concern of theirs, and who say with Cain, "*Am I my brother's keeper?*"

No!—she felt deeply the value of her *own* soul, and considered its salvation as the one thing needful. And hence, did she exert herself by every means in her power for the salvation of others. Oh! how earnestly did she long for the conversion of the souls committed to the pastoral charge of her respected partner.

She took the most lively interest in all the concerns and labours of the Mission with which she was connected, and altogether identified herself with them. As it might suit, she would with the greatest readiness remain alone at home sometimes for months together, when her husband was itinerating, without a relation or friend to sympathise with her. At other times, she would accompany him on his missionary tours, living for weeks in tents, sharing his labours wherever she could, attending to his wants and his comforts, distributing tracts and administering medicines.

At the station, the Orphan Asylum and other Schools, and the Native Christians, especially the females, occupied nearly all her time; her attention was directed not only to their instruction and their spiritual improvement, but also to their temporal wants and to everything which could benefit them.

In this city, though her residence here was but short, you know, my friends, how she exerted herself for the welfare of the flock entrusted to her beloved partner's care. You know, how, even in the hottest weather, she visited your dwellings, talked to you about your best interests, and endeavoured to persuade you to give yourselves up to Jesus, that in him you might find hope and peace. You will no doubt long remember how on *these occasions* she knelt down with you; and the fervent prayers she offered up in your presence, in which she gave vent to her earnest longings for your salvation.

Several female friends, who were almost constantly with her during her illness, have kindly furnished me with many mournfully interesting particulars from which I shall select a few.

"On one occasion, she said: 'My mind seems wandering:—I cannot fix my thoughts. I want Christ always present to my mind; but this suffering body seems to engross my thoughts.'—Then suddenly, as if recollecting herself, she exclaimed:—'Lord Jesus! give me a spirit of resignation and submission.—Keep me from repining.—What are my sufferings in comparison with thine? Mine are the deserts of my sin; but thou wert pure and holy, and suffered for fallen, guilty sinners.—If ever I am saved, it will be through the sovereign grace of God.—He *first* loved me!'

"Not a single day passed without her breathing after holiness and complaining of her sinfulness. On the Sabbath prior to her death, she was in a very sweet frame of mind. Her will and affections seemed entirely swallowed up in her Lord's will. After expressing her wishes with regard to some temporal concerns, relative to her family, she said: 'Now I have nothing on my mind. I feel quite happy: God will take care of my husband and children.'

"Then looking at me, she said:—'I want more holiness: O! pray for me, that the Lord may not take me away until he has fitted me to enter heaven!'

"As the hour of her departure drew near, the pains caused by her spasms were very severe, and she cried out, 'Patience, patience.' Her husband again prayed with her; and, though the pain still seemed excruciating, she said: 'It is the Lord, it is the Lord;—but could not finish with: 'let him do what seemeth him good.'

"As the pain gradually subsided, she said: 'Lord Jesus, intercede for me.'—Her husband then said: 'My love, Jesus is praying for you, and his prayer is now being answered—*Father, I will that they whom thou hast given me be with me that they may behold my glory.* You will soon see that glory, and then you will have no sins, no fears, no doubts.' 'Doubts! doubts!' she repeated, 'I HAVE no doubts.' These were her last words to her surviving friends!! Calling upon the Saviour, she sunk into the arms of death. *Precious in the sight of the Lord is the death of his saints.'*

Thus lived, thus died, our excellent friend! Truly it may well be said of her in the words of the text—*Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.* May our life be like hers, and like hers our death! *Amen and Amen.'*

DEATH OF MRS. PHILIP.

WITH feelings of the deepest sorrow, in which we are assured that all the friends of the Society will unfeignedly participate, we have received intelligence of the death of Mrs. Philip, after a long and distressing illness. The mournful event occurred on the 23rd of October, in the house of her son at Hankey, one of our stations in the Eastern district of the Colony, where our departed friend had been for some months residing, in the hope of amendment. She was accompanied on her departure from Cape Town by Dr. Philip, who continued with her to the period of her decease. We offer to our venerable brother under his heavy bereavement, and to his afflicted family, the expression of our tenderest sympathy, commending them to the Divine Comforter for more abundant consolation and support. The zeal and activity with which Mrs. Philip assisted her honoured husband in the discharge of his important and varied duties through a long succession of years, deserve to be held in lasting remembrance, and we doubt not that her useful services have risen up as a "sacrifice, acceptable, well-pleasing to God." Her closing hours fully harmonised with the tenor of her life—she died in peace, rejoicing in Christ, and with a hope full of immortality.

The Society has not yet received *direct* intelligence of the mournful event, but the following extract is made from the *Eastern Province Herald* of Oct. 20:—

"Mrs. Philip, the wife of the Rev. Dr. Philip, entered into her eternal rest upon Saturday afternoon, October 23rd, at Hankey.

"The event had long been expected, as Mrs. Philip had been ill, with slight alterations

for eighteen months previously. For some weeks before her death, her disease shewed all the symptoms of cancer in the stomach; but the spirit that animated her amid the distressing pain and weakness of that fearful complaint can never be forgotten by those who were privileged to witness it. Amid the decay of the bodily powers, the soul retained all its wonted energy; and her cheerful conversation, remarkable memory, perfect patience, peace and joy in the Holy Ghost, indicated the triumph of faith over the most unfavourable earthly circumstances. Distinguished as she had been in health by the most unwearied activity, she learnt in sickness also to 'serve among those who only stand and wait;' and though longing to be freed from her affliction, she expressed such desires without a murmur of impatience.

"Many are aware of the active exertions she made in connection with the London Society's Missions during a period of twenty-eight years, and with what disinterestedness she devoted herself and all she possessed to the promotion of their interests: but few can know what she was as a wife and a mother. The bereaved seek comfort from the hope of speedily meeting her again in glory. Her dust is now laid beside that of her beloved son and grandson, whose sudden and melancholy end she was wont to mention as the arrow that had entered her soul and been the commencement of her disease.

"'Blessed are the dead who die in the Lord, for they rest from their labours and their works follow them.'"

ORDINATION OF MISSIONARIES FOR INDIA.

MR. STORROW.

ON Thursday, December 16th, Mr. E. Storrow, late of Bawtry, appointed to Calcutta, was ordained at Mashro' Chapel, (Rev. W. H. Stowell's). After the reading of the Scriptures and prayer, the Rev. J. J. Freeman, Home Secretary, gave the Introductory Address; Rev. S. Jackson, of Sheffield, late of Walsall, asked the usual questions; the Ordination Prayer was presented by Professor Stowell; and Rev. T. Boaz, from Calcutta, delivered the Charge and offered the concluding Prayer.

MR. HILL.

ON Thursday, January 6th, Mr. W. H. Hill, late senior Student of the Western College, was ordained as a Missionary to India, in Norley-street Chapel, Plymouth. The Introductory Address, descriptive of the condition and claims of India, was delivered by the Rev. T. Boaz; the Rev. Eliezer Jones asked the usual Questions; Rev. T. C. Hine offered the Ordination Prayer; and the Rev. Dr. Payne gave the Charge. The Revs. W. Rooker, J. Pyer, and W. Spencer, also officiated on the occasion.

DEPARTURE OF MISSIONARIES.

ON the 19th ult., the Rev. M. W. Wollaston, returning to Mirzapore; Rev. W. H. Hill, and Rev. E. Storrow, both appointed to Calcutta, embarked at Southampton.

VALEDICTORY SERVICE.

NOTICE.—On Tuesday evening, February 8th, a Valedictory Service will be held at Craven Chapel, (Dr. Leifchild's,) on occasion of the departure to China of the Rev. Dr. Legge and Mrs. Legge; Rev. W. Young and Mrs. Young; Rev. B. Kay and Mrs. Kay; Rev. Thomas Gilfillan; Rev. Joseph Edkins; Mr. James Hislop, Medical Missionary, and Mrs. Hislop; the three Chinese Converts; with Miss Evans and Miss Hanson, both proceeding to Shanghai.—Service to commence at half-past six o'clock precisely.

YOUNG MEN'S MISSIONARY ASSOCIATION.

WE have the pleasure to state that an Association has been formed in pursuance of the notice contained in our last number. Another meeting, for the further promotion of the object, will be held at the Mission-house, Blomfield-street, on Tuesday, the 15th instant, at a quarter to eight o'clock in the evening, when the Rev. Samuel Martin will again officiate, and on which occasion the attendance of Christian young men from all the Metropolitan Churches is respectfully invited.

MISSIONARY CONTRIBUTIONS.

From the 16th December, 1847, to the 20th January, 1848, inclusive.

£ s. d.			£ s. d.			£ s. d.					
<i>London and its Vicinity.</i>			Dr. Conquest	15	15	0	J. Moul, Esq.	10	0	0	
W. A. Haukey, Esq.	200	0	0	Mr. A. Goymer	10	0	0	Mr. Sanders	5	0	0
Sir E. N. Buxton, Bart.	20	0	0	J. Carter, Esq.	25	0	0	Mr. J. Capper	3	0	0
T. F. Buxton, Esq.	10	0	0	W. Patrick, Esq.	20	0	0	Mr. H. Clark	2	2	0



*Rev. John Tyles, D.D.
Fleet Street.*

THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR MARCH, 1848.

MEMOIR OF THE REV. JAMES WILLS, OF BASINGSTOKE,

One of the Secretaries of the Hants Association.

ONE of the characteristic features of the *Evangelical Magazine*, and, in the estimation of thousands, one of its greatest attractions, consists in the memorials of holy, able, and useful ministers of Jesus Christ, by which, during a long series of years, it has been so richly adorned. In this miscellany their names have been recorded; their characters correctly and graphically delineated; their benevolent and self-denying labours faithfully portrayed; their sentiments and precious observations in illness registered; and their peacefulness and devout triumph in the hour of death have been narrated, for the encouragement and benefit, especially of surviving ministers and pastors; and, in consequence of which, their memory is still green and fragrant, their explicit and noble testimony for the Saviour is still maintained, and they are yet speaking to us most loudly and impressively from their respective sepulchres.

In perusing one valuable memorial and another of an endeared and holy servant of Jesus Christ, preserved in the pages of the *Evangelical Magazine*; in fixing the attention on the character and history of Rowland Hill and Waugh, on Orme and Fletcher, on Thorpe and Lowell, on Wilks and Hyatt, on Bogue and Griffin, and numerous other devoted and honoured

men of God, ministers and Christians of every denomination are instructed, humbled, and greatly incited; their best feelings are awakened; their noblest energies are enkindled; and they rise from the perusal determined to live nearer to God, and to consecrate themselves more heartily and implicitly to the Saviour, their Divine Master, than ever.

To the number of these sainted men we must now add another—one whose character deserves to be portrayed; whose ardent piety requires to be specifically mentioned; and whose labours and usefulness in the Christian ministry we are anxious permanently to record, for the imitation and incitement of others, and especially of the rising ministry.

The late Rev. James Wills, of Basingstoke, was born January 30th, 1784, in the town of Bodmin, in Cornwall. We have no minute details of his parentage, or of his history during childhood and youth; but, from documents drawn up by himself, we learn that the first eighteen years of his life were spent in total ignorance of God. "The latter part of this period especially," he observes, "was given up to every excess of vanity, and often, since I have known the grace of God, have I reflected on that period of my life with horror. It, however, affords me most powerful and satisfactory proof,

that God is indeed able to save to the uttermost."

About the close of his eighteenth year, growing weary of the dull and uniform routine of a small country town, and having procured a situation, he left Bodmin, in 1806, to spend the summer at Mount Pleasant, in Devonshire. Here he lodged at the house of a Mrs. F——, who had several young persons about his own age. "While sitting together one evening," Mr. Wills writes, "the conversation turned on death. To get rid of the gloomy subject, I observed, 'It is quite time enough to talk of these things when we come to die. The thief on the cross said, "Lord, remember me, when thou comest into thy kingdom;" and when we can enjoy life no longer let us do likewise.' We separated, and I slept well that night. The next morning I was about to rise, and had raised my head, and was resting it on my hand with my elbow on my pillow, when suddenly it appeared as though Death came into my room, and, taking his stand a little within my door, levelled his dart at me, and asked, if I were prepared to die? My conversation on the previous night immediately occurred to my recollection. I was not able to say, 'Lord, remember me,' or to ask at all for pardon. I seemed conscious that an application for mercy, at such an extremity of life, would be treated with contempt, and that it was too late to alter my condition, whatever might be the issue. Full of suspense, I expected Death every moment to perform his office, and introduce me to the eternal world."

On rising under the influence of terror and joining the family, they perceived the deadly paleness of his countenance, and anxiously inquired the cause. He detailed the singular and awakening circumstance, which he imagined had passed before him. Mrs. F—— regarded it as very extraordinary, and demanding his serious thought. The young people, however, full of ignorance and irreligion, laughed heartily and jeered, until young Wills began to think and feel with them,

or, at least, endeavoured to do so, that it had been nothing more than an idle illusion or dream. Still, he could not shake it off entirely; and he spent the day, he observes, "with unusual thoughtfulness." Returning alone in the evening, about a mile from the house where he was residing, he became so seriously alarmed at the prospect of death, that he actually staggered, and had nearly fallen to the ground before he could recover himself. Arriving at home, he complained of indisposition, and retired to his bed-room, where he knelt down, and began to repeat the Lord's Prayer and some of the short prayers which he had committed to memory when quite a child. None of these, however, seemed appropriate to his case. At last he arose, fully persuaded that he should die that night. Under this apprehension, he wrote a letter to his mother, which he placed on his table, and then retired to rest. Nature being exhausted, he soon fell asleep. The next morning, after looking around his room for some moments, scarcely believing his senses, to his inexpressible surprise, as he states it, he found himself still in the land of the living. The fear of sudden death, however, did not leave him for some weeks; and he was full of uncertainty how it would go with him beyond the grave: still his alarm, he observes, "arose more from the uncertainty whether he should be happy or miserable after death than from the sins of his youth."

The fear of death having subsided, our friend remarks: "I still continued circumspect, and a great reformation certainly took place." He spent the following winter in Exeter, and regularly went either to church or chapel, and attended to some devotional exercises: "but, alas!" says he, "all my religious services at this time were performed in my own strength." Indeed, there was no religion at all. "The root of the matter" was not yet found in him. He returned again to folly. The whole of the winter was spent in sinning and repenting, till, from repeatedly broken vows and pro-

mises of amendment, he began to think it useless to pray or promise any more.

Early in the year 1807, he went into Wiltshire. As he journeyed, he reflected much on his past conduct, and on his plans for the future. While in Exeter, though having a decided bias for the Established Church, he perceived that what he had heard in the Dissenting chapels there had been more powerful in the restraints furnished against temptation than what he had gained elsewhere. "Still," remarked our friend, "to become one of 'that sect everywhere spoken against' was a cross I was not yet prepared to take up."

His determination then was to receive the sacrament at the Established Church at once, and to be regular in his attendance on Divine service.

This continued for some time; when one evening he was induced to attend the Independent chapel, and that visit occasioned regular attendance. He gave himself up to the perusal of the Scriptures; and "I attained," he observes, "more religious knowledge in a few months than I had before in my whole life."

The word, however, did not come with "demonstration of the Spirit and with power," until one sabbath, when Mr. Winchester, of Andover, came to supply the pulpit. In the introduction of his discourse, he observed, "*God is here!*" "This short and pungent sentence was like a nail driven home by the Master of assemblies. I knew the eye of God was especially fixed on *me*; and that all my heart—every secret of my life—was open to *his* inspection; that I must certainly appear to him the most wicked wretch on the face of the earth. To myself I was the chief of sinners. My head now fell down on the ledge of the pew, nor *could I raise* it again during the sermon. The eye of God was upon me, and with the most terrible alarm I retired to my lodgings. On entering my room I fell down upon my knees; and *now* I believe I began to pray. Indeed, my agony and alarm increased, until I feared, if I

should cease to pray, Satan would certainly that moment seize me. Full of terror, I know not how long I continued on my knees. At last, however, I ventured to look back over my shoulder, to see whether or not Satan was waiting behind me for that purpose. On discovering that my fears were groundless, I arose and thanked God." In a day or two his alarm somewhat abated, but for months he was much dejected. His past life appeared nothing to him but *one mass of rebellion* against a holy and gracious God; and he dreaded his dissolution as "the commencing moment of eternal misery."

So affecting and powerful were the circumstances connected with his conversion.

This state of mind continuing, one sabbath morning he saw enter the pulpit that excellent and useful minister, the late Mr. Weston, of Sherborne. "His long prayer," Mr. Wills observes, "much affected me; but when he described in his sermon the work of God on the soul, especially in conversion, his description so exactly coincided with my experience that had I communicated my feelings to any friend on earth it would have been impossible for him at that time to have prevailed on me to believe he had not informed the preacher; but perfectly sure that none knew the state of my mind but myself and the omniscient God, I concluded that what I had been groaning under was *the work of God*, and that, not because he was angry with me and about to destroy me, as I had been fearing, but because he loved and intended to save me. The thunders of the law now fled before the sweet whispers of the gospel. My heart leaped for joy; my soul praised the God of my salvation; scarcely could I contain my transport; and I think I actually rose more than once to go up to the pulpit to embrace the dear servant of God, and to thank him for the good news which he had brought to my soul." How simple this is! How descriptive—how touching—how beautiful! In how true and vivid

a manner does it unfold the spirit of the real convert! "Since that memorable day I have had many doubts and fears; yet, blessed be God, I have never been permitted to let go my hope."

About eight months after his conversion to God, Mr. Wills removed to Salisbury. Here he sat under the enlightened and able ministry of the Rev. Mark Wilks, then stationed in that city, whose ministrations were rendered very useful to him. Mr. Wilks, like a true Barnabas, took the young convert by the hand. He was admitted a member of the church under his care in Endless-street. Mr. Wilks, perceiving his piety and talents, encouraged his services in the neighbouring villages, and was of great advantage to him, by his counsel and pastoral superintendence. The health of Mr. Wilks failed, and he retired from Salisbury; and Mr. Wills observes, "We had no settled minister afterwards, while I remained at Salisbury."

Earnest desires for the ministerial work, on the part of our friend, were awakened; but he wished to remain *still*, and mark the arrangements of Providence. Circumstances induced Mr. Wills to leave Salisbury; and, after spending a winter in the metropolis, he returned to the house of his mother.

Mr. Hart, of Bodmin, was much attached to him, and requested aid from him at the prayer-meetings; but none were aware of the burning desire for the ministry existing within him.

A few months subsequently to this period, Mr. Hart removed, and the pulpit was variously supplied. One sabbath, the people being without a minister, Mr. Wills was requested to officiate. At first, he declined; eventually, however, he consented. He became afterwards a frequent supply, and was requested to fill the pulpit for six or twelve months. This he at once refused; not deeming his native place desirable for the regular exercise of his ministry. Before he had been in his own county a year, he had supplied the greater number of the Independent churches, and among them the

Congregational society at Lose. This church was destitute of a pastor. The people unanimously requested him to take the oversight of them in the Lord, and this call was accompanied by a kind and pressing letter from the secretary of the County Association. Mr. Wills could not conscientiously consent to undertake the pastoral office, because he had not passed through any regular training for the ministry; therefore, he wrote to the Rev. Mark Wilks, then the secretary of the Evangelical Society, and by him was introduced to the Rev. T. Loader, of Dublin, with whom he spent a year and a half, diligently pursuing his studies for the ministry. Subsequently, at the recommendation of the Rev. Mr. Rooker, of Tavistock, he was received into the seminary, as he expresses it, "of his ever-to-be-revered tutor, Dr. Bogue, at Gosport." "For the benefit I received there," he tenderly and gratefully observes, "I can never make an adequate return, and while I live the kindness I received will be remembered with the most lively gratitude." He went to Gosport at the commencement of the session in 1818; and at the close of the year 1820 he first visited Basingstoke. Dr. Bogue bore his testimony, that while at Gosport he was everywhere acceptable as a preacher; that he appeared to be eminently devoted to God; that he had been a most diligent student; that he was esteemed and beloved for his fervent piety and affectionate disposition; that he considered him likely to prove an able, faithful, and zealous minister of the gospel; and that he had the manners and habits of a gentleman.

After supplying some sabbaths at Basingstoke most acceptably, he received a cordial invitation from the church and congregation to labour among them as their pastor. After fervent prayer to God for direction, and consulting especially his revered tutor, he deemed it his duty to accept the pastorate. It was his first and only ministerial charge, and the Lord signally blessed him there. He was ordained at Basingstoke November 13,

1821. The Rev. John Hunt, now of London, delivered the introductory discourse; Mr. Winter, of Newbury, presented the ordination-prayer; Dr. Waugh gave the charge; Mr. Griffin, of Portsea, preached to the people; and Dr. Bogue addressed the congregation in the evening. Thus closed a memorable day; and as there had not been an ordination at Basingstoke for thirty years, the chapel was thronged. All the ministers except *one*, who took a prominent part in the service on the day of the ordination, have "fallen asleep in Jesus."

Mr. Wills selected for his companion in life Miss Fenton, daughter of David Fenton, Esq., the highly esteemed deacon of the church under the care of the late Rev. A. Douglas, Broad-street, Reading. Three sons and three daughters with their widowed mother survive him, to mourn the loss, almost irreparable, of one of the most pious, affectionate, and devoted of husbands and fathers. His widow, in a note now lying before the writer, remarks,—and how beautiful the eulogy!—"I found him for the twenty-four years I was privileged with his valuable society just as Dr. Bogue represented him. I think I never knew his equal."

The labours of Mr. Wills in Basingstoke were eminently blest. The church soon increased. During his pastorate about one hundred and thirty-one members were added to it, and the chapel was enlarged twice in the course of his ministry. The Sunday-school, also, in which he took a lively interest, greatly improved. A new school-room was, in consequence, erected, towards the expenses of which he bore a handsome proportion. To his flock he was an eminent example of liberality in connection with the cause of God.

His love to his people, and theirs to him, was of the most tender kind, of which they gave full proof on his lamented and unexpected decease. To them he had endeared himself by his sympathetic spirit, his effectual prayers, his holy solicitude, and his unremitting exertions to promote their best interests;

and, hence, he still lives in their affectionate remembrance, and, by many, will never be forgotten.

As a preacher, Mr. Wills was very acceptable. He was a "scribe instructed unto the kingdom of God." His sermons were not hasty productions, but the result of diligent and persevering study. Well were they filled with digested sentiment, and delivered, often, in a style the most pleasing, energetic, and impressive. Many were the instances in which his ministry was blessed on his occasional visits. In one, to his native town, a sermon preached from the words, "Christ Jesus came into the world to save sinners," was the means of *his mother's conversion*. The impression it produced was never forgotten. A few hours before her death, he said to her, "My dear mother, how do you feel in the prospect of dying? Have you any fear?" She replied, "Oh! no, my dear James; why should I fear? Christ Jesus came into the world to save sinners. He came to save me."

Mr. Wills was one of the most affectionate of fathers. On the 15th January, 1826, he lost a dear little girl, aged nine months. On the morning of that day, she was found a corpse by his side. *That*, to his sensitive mind, was a most dreadful shock: it was sustained, however, with peculiar resignation. By Mr. Ay-liffe, of Stockbridge, who performed the funeral service, it is said, that "when accompanying him, in the mourning-coach, to the chapel, he 'wept bitterly,' yet then, with clasped hands and uplifted eyes, he suddenly exclaimed: 'Oh! how good and condescending is God, in having thus taken a dear child of mine to himself. I think I shall love him more than ever on this account, and feel a stronger desire to enter heaven, and be with him where he is.'" On the 28th December, 1840, he was deprived of a son, aged seventeen months, the loss of whom he bore with a similar spirit.

He was, moreover, a man of a very benevolent mind. He did not forget "to do good, and to communicate." He was

among the founders of the British School at Basingstoke, and always felt a *special* interest in its prosperity.

In the erection of the Independent chapel at Overton, he was likewise instrumental: he travelled and begged for it, both far and wide, and all at his own expense. He served other churches also: through his kind assistance and interposition, the Independent chapel in Endless-street, Salisbury, and that at Whitchurch too, were provided with efficient ministers, a short time only previously to his decease. For several years he was an active secretary to the Hampshire Association, and, by *all* the ministers in connection with that Society, he was not merely respected, but very "highly esteemed in love for his work's sake." Yet, valued as his services were, he was not permitted to continue, by reason of death.

From a *post-mortem* examination, it was apparent that he had suffered long and greatly from an affection of the liver. On the 22nd of April, 1846, he attended the half-yearly meeting of the Hants Association, at Fareham. He then appeared in his usual health and spirits. On the following sabbath morning he preached in his own place of worship, on Matt. xxv. 13: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." There was a peculiar solemnity in his manner, and very serious attention on the part of the people. "When we were returning home," writes Mrs. Wills, "my dear husband said to me, 'I tried to fix my attention on several other texts, but to no purpose. I could not disengage my mind from the one on which I preached this morning. It is a text I should have chosen for an evening's discourse. I wished to say much more to the people on this subject, but had not time.'" After the morning service he complained of indisposition, yet he would preach in the afternoon, and then baptized a child. The text on which he discoursed was Luke xvi. 26, "And, beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to

you cannot; neither can they pass to us that would come from thence." It is said, "Most solemn, and almost prophetic, were both the sermons, such as, we think, few who heard them will ever forget."

"After my return from the chapel, in the evening," says his widow, "he was taken very ill, complained of sickness, and hastily left the room. In less than five minutes he rang the bell. I went up to him, and found he had vomited a large quantity of blood. He then said to me, 'My dear, it is all over with me.' A medical gentleman was immediately sent for, and, after being lifted upon the bed, it was hours before I was allowed to take off his clothes, so fearful was his surgical attendant of a return of the vomiting of blood. He was only moved once out of bed the week he was ill. On the following Tuesday morning he sat up in bed, examining the papers connected with the Association. He wished to arrange the minutes of the meeting at Fareham, and it was not without some difficulty that I could prevail on him to allow me to put by the papers until, we hoped, he would be able to attend to them without danger." *The time never came.* After that, he survived only four days.

"The first time I saw him during his illness," says one of his deacons, "I spoke to him as to the state of his mind in the prospect of death. With as much energy as his weak frame would allow, he replied: 'I have no more dread or fear of death, than I should to *walk out of this room into the next.*' A night or two before he died, after I had spent a few minutes in prayer, we were speaking of his past labours, and, in repeating those words, 'Heaven is my home, &c.,' he said: 'My dear brother, I have laboured hard in the work of the ministry for many years, and, I trust, not without some success; but *I am saved alone through grace*—free, unmerited grace—*grace alone.*'"

On one occasion, when his excellent co-pastor, the Rev. A. Johnson, asked

him, "Have you a sweet sense of your acceptance in Christ?" he replied: "I have the delightful conviction that I shall be with him." At another time, he said: "Ah! my dear children don't know *how much I love them*;" and, when his three sons were brought around his death-bed, he affectionately embraced them, and, with much solemn earnestness, said to them: "*Serve God! serve God! serve God!*" "His bodily sufferings at the last," says Mr. Johnson, "were very great. I uttered some Scripture passages in his hearing, such as, 'Jesus Christ, the same yesterday, to-day, and for ever,' &c., &c., on which he exclaimed: 'I know it—I know it; but *the pain—the pain!*'"

He lingered till a quarter before seven o'clock on the following sabbath morning, the 3rd of May, 1846, when he fell asleep in Jesus, in the 62nd year of his age, and the twenty-sixth of his ministry.

Mr. Wills was interred in the burial-ground adjoining his chapel. On that occasion, the Rev. Messrs. Johnson, Puller, Bone, Horn, and Holmes, preceded the body; the Rev. Messrs. Gunn, Pearsal, Neller, Moreton, Jennings, and Riddle, bore the pall; Mr. Riddle gave out the hymn, "Hear what the voice from heaven proclaims;" Mr. Thorn read and prayed; Mr. Pearsal delivered an address; Mr. Neller gave out the hymn, "Absent from flesh; O blissful thought!" Mr. Johnson delivered the funeral oration; and Mr. Bone concluded with prayer at the grave.

It was the particular wish of the deceased that his brother-in-law, the Rev. T. G. Stamper, of Uxbridge, should, if

his feelings would permit, preach the funeral sermon. That he did, in a most impressive manner, from 2 Tim. i. 12, "I know whom I have believed," &c. The chapel was densely crowded, the attention of all present powerfully arrested, and very beneficial, it is hoped, was the result.

The expenses of his well-conducted funeral were discharged by the members of his late church and congregation.

Thus lived, and thus died, a most valuable and useful minister of Christ—one, the excellence of whose character was most transparent—the soundness and uniform holiness of whose sentiments were finely exhibited, in his public labours and his private deportment—the affectionateness of whose temper was beautifully expressed to his beloved partner and children—and the results of whose pastoral exertions have so strikingly evinced, that God was with him to bless him, and to render him a blessing to many, very many, immortal souls.

Farewell! farewell, dear servant of God! Thy sufferings were intense, but of short duration. Thou art gone to thy Lord! Thy rest is attained! Thy crown is won! Thy bliss will never be interrupted—will never end!

"Soul, adieu! This gloomy sojourn
Holds thy captive feet no more;
Flesh is dropp'd, and sin forsaken,
Sorrow done, and weeping o'er.
Through the tears thy friends are shedding,
Smiles of hope serenely shine;
Not a friend remains behind thee
But would change his lot for thine!"

T. W.

THE ETERNITY OF FUTURE PUNISHMENT.

[We have been so much gratified and instructed, by the perusal of an article in the last number of the *British Quarterly*, on "The Doctrine of Future Punishment," that we feel persuaded our readers will thank us for laying before them the following admirable extract, conceived in the true spirit

of Christian philosophy. We recommend the whole article to the attention of biblical students, as eminently calculated to undo the dangerous speculations which have appeared of late on this subject.—EDITOR.]

"Our opponents appeal to metaphysical reasoning, when they assert that

any amount of misery which is interminable, must surpass any amount, however severe it may be, which will terminate in annihilation. But is such an assertion consistent with the common sense and feeling of men? Does not every man admit that he must be conscious of a very great amount of misery, before he would look to annihilation as his refuge from woe? The assertion is unsupported by evidence, and, proposed as an argument, is utterly worthless.

"The great fallacy appears in the assumption, that misery is infinite, because it is interminable, although nothing infinite can be predicated of a finite being. A spirit has not infinite perfections because, with its attributes indestructible, it will live for ever. Angels are not infinitely good and happy because they will be good and happy for ever. Infinite misery admits of no gradations; but endless sufferings may differ in the degree of their endurance. If, at the present moment, the degrees of misery are various, surely both the less and the more severe may continue comparatively the same through eternity! As soon as we allow gradations of misery, we concede the notion of its infinity, and make its proportions commensurate with a finite standard.

"But confining our attention to the duration of an attribute, we observe, that infinity of duration, ascribed to that which has a beginning, is a manifest contradiction in the terms. Finite attributes can never grow into infinite. The beginning of the endless suffering is, and ever will be, the date from which the computation can be made. We have a line on which we can reckon, recede as we continually may from its terminus—a solid ground which we can fathom, rise as we continually may above its surface. The rule of the computation is the rule, not of infinity, but of an infinite series of finite quantities, and is therefore computable in every possible number of the progression of its series.

"We are not to be told that misery will become infinite because it is endless; for, at every point of the infinite series,

it will be as far from infinity as from its termination. So much may suffice for the fallacy which confounds infinity with an interminable series of finite numbers, measurable in every point of their progression.

"That God, consistently with his justice, may create a being capable of becoming wicked, and therefore of becoming miserable through the whole of its existence, is undeniably true. Indeed, according to the scheme we controvert, God has already created many such beings. Every sinner rejecting the gospel makes himself miserable as long as he exists. Why, then, is it inconsistent with the justice or the goodness of God to create an *immortal* being, capable of becoming wicked, and so for ever miserable, by its own misconduct? No reason, which would not as well apply to the creation of a mortal, can be adduced for the creation of an immortal, the moral law and terms of their existence being precisely the same. The equity of the law under which the person exists, not the duration of his existence under it, is the only question referable to the justice of the Creator. The sinner of a hundred years old, miserable from the first hour he became responsible, has as good a defence against the equity of his sentence as the sinner of a thousand, or of any term, however indefinitely prolonged. If the law which inseparably connects sin and misery be unjust, now is the time to plead against it, and to assert our right to an exemption from the misery which our sins have brought upon us. But if it be just, it can never be revoked, however prolonged may be our sufferings. We take our stand, without hesitation, upon the self-evident principle, that if it be unjust to punish an immortal being, whose continued existence is stained by sin, with everlasting punishment, it is equally unjust to punish a mortal with misery, which extends through the whole of his limited existence. In both instances the law is the same—equally just or equally unjust. As an inevitable consequence of denying this statement, our opponents must maintain

that God cannot justly create an immortal being, subject to the great moral law, which inseparably binds together sin and misery, although a moral agent can exist under no other law.

"To all this it may be said in reply, that the injustice of everlasting misery consists in its being the punishment of sins committed in the definite period of the present life. But is this a complete view of the subject? That everlasting misery is the consequence of the sinfulness of this life, we are ready to affirm; but whether it be so directly or indirectly—as the sentence of the judge immediately carried into execution, or as the ulterior consequence of his sentence—is a question which, as we do not decide, our opponents have no right first to decide for us, and then to make their gratuitous decision the basis of an argument against us. If the sentence be, 'Depart from me into everlasting fire, prepared for the devil and his angels,' the adjudicated punishment may be in the command to depart to the fire; and the declaration that it is everlasting, may be the publication of the law under which an immortal being must continue so long as he continues in sin. Who dare affirm that the sins of a future state will be exempt from punishment, or that the sinner will be no longer accountable to God?

"Thus far our reasoning depends upon the inquiry—are the spirits of men naturally immortal? Most confidently we affirm, they are; and most anxiously we maintain the affirmation of what we regard as the fundamental principle of both natural and revealed religion.

"In maintaining the natural and proper immortality of the soul, we do not assert that it may not be destroyed by an act of Omnipotence: our meaning is, that although the soul is not indestructible by the power that created it, it has in itself no principle of destruction or decay. Our opponents are not materialists; but when they speak of the immortality of the soul, they speak in terms, which, we maintain, are inconsistent with the sound belief of its separate

existence as an immaterial substance; and, moreover, they expose themselves to the charge of inconsistencies which do not belong to any other system, either of spiritualism or materialism.

"The controversy upon the immortality of the soul has hitherto been considered to depend upon the existence of an immaterial substance, which retains its consciousness after the destruction of the body. If the thinking principle can be proved to survive the material organization, the controversy has always been considered as decided in the affirmative. If the spirit can live without the functions of flesh and blood, and act independently of material organs, what other death has it to fear? Escaping the danger of the dissolution of the body, where else, in its course through eternity, has it to fear destruction? Such fear is imaginary. At all events, we know nothing more likely to destroy the thinking principle, than the destruction of all the instruments by which it has ever acted. So far both materialists and their opponents have considered the controversy as tending to its settlement; but now we have a school rising up among us, in which the theory of materialism is repudiated, and the existence of a spiritual substance, independently of organized matter, is distinctly asserted; and yet its founders teach, that the spiritual substance itself is subject to a law of destruction like that of the body, which it may survive for centuries, or rather a law of destruction to which even matter itself is not subject—that is, to annihilation. Such is the new doctrine of the natural mortality of an immaterial substance, on which depends the theory of the limited duration of future misery.

"But what is meant by the mortality of the soul? in other words, what is it for spirit to die, or what is dead spirit? The terms convey no idea. The substance and attribute are in palpable contradiction. Life, consciousness, thought, are, in the opinion of all men, except materialists, as much the essential properties of spirit, as extension and

impenetrability are of matter. That body should exist without form is no more absurd than that spirit should exist without life. The death of the soul may be a figurative expression, but, understood literally, it conveys no idea whatever, unless annihilation be intended. But annihilation is an event of which we have no reason to suppose it ever has occurred, or ever will occur, in any part of the universe. No instance comes within the range of our observation. The analogies are all against it. The process is altogether imaginary. That anything should annihilate itself, or pass out of being by any properties of its own, is quite as inconceivable, and quite as absurd, as that it should create itself, or come into being without the exercise of Divine power. Omnipotence may create or annihilate, but while its creative energy appears in every variety of form, we can discover no trace of an act of annihilation. As God makes nothing in vain, so the resources of infinite wisdom appear, in adapting to new purposes whatever has accomplished the first design of its creation. Ancient worlds, as to their original form and use, have ceased, but every particle of their substance remains, and the discoveries of geology continually remind us that God preserves the relics of one state to be the materials of another; as if He 'who comprehended the dust of the earth in a measure, and weighed the mountains in scales,' would not suffer an atom to be wasted. The bones of ancient quadrupeds, or shells of more ancient molluscs still serve to sustain the fruitful surface of the earth: they remain, like the stones of an older building, placed, in the economy of materials, for the foundation of a new edifice. Annihilation, we repeat, is an imaginary act, and the fossils beneath our feet warn us not to ascribe it to the Creator.

"There is prevalent, as we are aware, an obscure and ill-defined notion that all things would cease to exist, were God to suspend the general laws by which he conducts, in their orderly course, the changes of nature. But why should it

be so? Decay and dissolution are as much the result of the laws of nature, as growth and maturity. On the suspension of the law, by which certain substances imbibe the oxygen of the atmosphere, the blood would cease to be vital, but at the same time iron would cease to rust. The reparation of one substance, and the waste of another, are effected by the same law. 'Not a sparrow falls to the ground without your Father.' The dissolution of the flesh in death, is as much the result of law as is its preservation in life. Were God to cease to act on earth, all things would be fixed, as in stereotype! No process would advance, but none would recede. Life would cease, because it depends on laws and changes; and so, for the same reason, would the natural process that we call decay. Matter would remain with its essential properties, and so would spirit. Extension would continue the attribute of matter,—for what should change the shape of material things, when the laws of motion were abrogated? And what should disturb, in that universal stillness, the consciousness of mind? Colour would fade, as the undulations of light, on which it depends, suddenly subside; but the most delicate blossom of the spring, with its frail petals ready to fall when touched by the slightest frost, would be fixed immutable in that state of suspended law, as if it were carved in marble. On the repeal of the laws of heat, the dew-drop would become everlasting as an imperishable pearl on the unfading blade of grass. The powers of corrosion and dissolution, with which oxygen, nitrogen, and other elements act upon matter, are as much the ordinances of God, as the powers of sustaining life, with which they or their compounds are endowed. Without the interposition of God, the one class of laws would be as inoperative as the other. But in such a state how should spirit be annihilated? It must remain with its essential properties, subject to no change, fixed in its consciousness, amidst the stereotype of all material things."—pp. 112—116.

THE SABBATH OF GOD PHYSICALLY NECESSARY TO MAN.

A Paper read before the Ashton-under-Lyne Ministerial Association,

BY R. G. MILNE, M.A.

"THE sabbath was made for man." So spake the Lord of the sabbath. And in his assignment to the human family of one day in seven as a respite from secular toil, we find a proof positive of the philanthropy as well as of the wisdom of God.

Much might be said to elucidate the aptitude of the weekly recurring sabbath to man's whole well-being. Whether we view him in his economic habits or moral relations, in his spiritual sympathies or physiological characteristics, this periodic holy day is to him a season of pre-eminent utility and of permanent necessity.

To the last aspect of the sabbath-question we must limit our present observations. And the conviction is strong on our mind, that were it more frequently insisted on that its institute is most salutary to man's *physical* welfare, that its due and sacred observance tends to invigorate health, to prolong life, to give a zest to labour,—we might silence, if not enlist to our view of the sabbath of God, some who have habitually devoted their own energies to manual labour during its holy hours, and have persisted in exacting from their subordinates and underlings the same kind and amount of toilsome endurance on *this* as on other days.

But what evidence have we that the quietude of the sabbath is apposite, yea, indispensable to the physical constitution of man?

First.—We infer this from *the very existence and import of the sabbatical law*. "Remember," spake the living God from Sinai, "remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy

daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates,"* Exod. xx. 8, 9, 10. Again: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death," Exod. xxxv. 2. In recapitulating the laws, which had been enjoined at various periods of their pilgrimage in the wilderness, Moses, prior to his decease, affectionately admonishes the tribes met in solemn convocation: "Six days thou shalt labour, and do *all* thy work," &c., Deut. v. 13, 14. And Isaiah assures the Israel of his times: "If thou turn away thy foot from the sabbath," or, as Dr. Boothroyd renders it, "If thou cease from labouring on the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine *own* ways," or, according to the Septuagint, "*And wilt not lift up thy foot to any work,*" &c., Isa. lviii. 13, 14.

From these and other passages, we ascertain it to be the dictum of Infinite Wisdom, that one day in seven shall be certified to man of every clime and class as a day of emancipation from menial employment and corporeal drudgery. Now, why an enactment so stringent in its prohibitions? Why this legacy of the sabbath to the working man, as "life's sweetest calm, poverty's best birth-right, labour's only rest?"—as an estate of time, which no human authority can abridge or alienate?

To suppose that this statute was given to the human race, but at random and

* Not "any work" is the Divine prohibition, save that which is essential to health, charity, or worship; not "any work" which is sordid, lucrative, secular.

without adaptation to some known and essential properties of their being, would be an insult to the Lord and Lawgiver of man. He governs all other creatures by laws suited to their distinctive natures, and controls neither their habits nor their operations by any law which is not thus appropriate. It may be presumed, therefore, that, in evoking the law of the sabbath, and in making its demands and its interdicts imperative upon man, universal man, God saw,—we say not, foresaw, for to his omniscience “there is no future,” but all is eternal now,—God saw a fitness in them to the physical exigencies of man’s being.

Further: We infer the propriety of this weekly sabbatism from the EXAMPLE OF GOD HIMSELF.—“On the seventh day,” relates the divine historian, “God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made,” Gen. ii. 2, 3. Again: “On the seventh day he rested and was refreshed,” Exod. xxxi. 17.

But “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?” Isa. xl. 28. Why, then, should the Almighty One hold sabbath? Why limit and perfect the energies of his creative power within the space of six calendar days, and desist on the seventh? In this pause there is a holy meaning, and a condescending adaptation of Jehovah’s ways to man’s comprehension and imitating faculty. For so constituted is man, that, to be perfectly instructed, there must be the law exemplified as well as the law engraven. In the language current in common life, he must “be shown how it is done.” Hence, the God “by whom are all things” “rested on the sabbath, and was refreshed.” Thereby he became our Exemplar. He then ceased from his works, that we might cease from ours. He authorized the sanctification of the

day, and, we “whom he hath made” “his people and the sheep of his pasture,” can do nothing else, nothing less than sanctify it.

True; in the important notices above given of the Divine conduct there is no law, in the sense of a commandment, ordering something to be done or avoided. There is in them, however, the evolving of a *grand principle*, and the embodiment of that principle in his own procedure. The revelation of it as his will clothes it with all the potency of law before the human conscience,—and to be God-like, man must sabbatize for himself, and guarantee to his fellow-man all exemption on the Lord’s-day from unnecessary, irksome toil as his indefeasible, indestructible privilege.

Again: We are instructed in the adaptation of the sabbath to man’s physical temperament, by the fact, that *its repose was enjoyed by man in the time of his innocency*. Then, before the sentence caused by his apostasy was passed, “In the sweat of thy brow thou shalt eat bread,”—then, when Eden was almost spontaneous in the production of its fruits, and the culture of its soil must have been invigorating rather than debilitating,—then, when no more exertion was put forth, as Milton expresses it,

“Than sufficed
To recommend cool zephyrs and make ease
More easy; wholesome thirst and appetite
More grateful;”—

even then the will of his Maker was that there should be a weekly suspense in his occupation, that his body might have its repose by a pause in his labours, and his mind its recreation by a diversion of thought from things partly carnal and sublunary to things wholly spiritual and heavenly.

And was the sabbath needed for *sinless* man?—man, radiant in the sunshine of Divine favour?—man, a blessed stranger to languor, lassitude, and woe? Oh, what would *sinful* man be without its blithe and blessed hours!—man, with- in whose being Death has sown the seeds

of weakness and decay! Life might linger, but with a downward tendency and a frightful deterioration.

Fourthly.—The secular rest of the sabbath is proved to be a necessary provision for man *by the researches of physiologists*.—In this respect, if there were no higher consideration, “the sabbath was made for man,” and made in true adjustment to the functions of his animal and mental natures. Anxious, unbroken thoughts sate, worry, and fritter away his intellect; tiresome, ceaseless labour overtasks, jades, disorganizes, and swiftly breaks up his body.

Now, were his life one unvaried round of task and toil,—were he compelled to pass sabbathless days, “hackneyed to business and chained to the oar,” within the narrow precincts of the workshop, the counting-house, or the study—the mechanic riveted to his machine, the clerk to his ledgers, the student to his books,—it would become a grinding bondage, “a bootless captivity;” the sinew would lose its tone and tension, and the soul its vivacity, vigour, valour.

“The constitution of our nature,” observes the Rev. Dr. King, in his recent ‘Tracts for the Times,’ “rebels against such unreasonable bondage, and however lures and threats may be plied to quicken a fagging diligence, no efforts of the employer, no, nor of the employed themselves, can so defeat the purposes of God as to extract from human flesh and bones a ceaselessness of gainful service, which they were never intended to afford. Despite of all arts and impulses, action, when so protracted, loses its spring. Perpetual luxury palls on the taste: how much more a perpetual vassalage? Our nature loathes it and languishes over it; and the hand is pithless, when the heart is sick.”

To prevent this serfdom of the body is one of the ends secured by the sabbath of God. It brings with it to the children of toil, as a patrimony, a holiday from “the sore travail which God hath given to the sons of man to be exercised there-with;” and never has sabbath yet dawned

on our world without the song and salutation of many a careworn operative,—

“O day! most calm, most bright,

* * * *

The couch of Time; Care’s balm and bay!

The week were dark, but for thy light—

Thy torch doth show the way.”

And Religion is not alone in teaching man to prize the golden hours of this sacred day. Science follows in her wake, giving her manifold testimony, that the sabbath is not only beautiful in season, but that the liberation it claims from the servitude of traffic is congenial, yea, absolutely requisite, to man’s being and well-being; that, were the relaxation it holds out to be denied him—its stillness to be agitated by the incessant whirl and din of business—man could not be long *what* he is, nor *where* he is.

But as the investigations of men who have experimented on the capabilities of the human frame are invaluable on this part of the subject, we subjoin the testimony of Dr. Farre, a man of no mean pretensions in the medical world. In the course of his examination before a Parliamentary Committee on the Sabbath, he stated: “As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labour and excitement. A physician always has respect to the preservation of the restorative power, because, if once this be lost, his healing office is at an end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the Divine commandment, you will see, from the analogy, that ‘the sabbath was made for man,’ as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But

although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect, by its repose, the animal system. You may easily determine this question as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, and give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of *continued diurnal* exertion and excitement on his animal system is not so immediately apparent as it is in the brute, but in the long-run he breaks down more suddenly; it abridges the length of his life, and that vigour of his old age, which, (as to mere animal vigour power,) ought to be the object of his preservation. . . . This I will say, that *researches in physiology, by the analogy of the working of Providence in nature, will establish the truth of revelation, and consequently show that the Divine commandment is not to be considered an arbitrary enactment, but as an appointment necessary to man.*"

To this evidence so explicit, so complete, what need we add by way of comment or illustration? Science and Scripture are thus seen hand-in-hand, jointly justifying God's ways to man, and demonstrating that the sabbath economy is to be numbered with the most beneficent of Divine appointments.

Finally.—The views already advanced are fully substantiated by *experiment*, and by *testimony*.

I. By *experiment*.—One fact will suffice, as it is the type of numberless instances. "Not many years ago," writes Dr. Humphry, of Amherst College, "a contractor went on to the west with his hired men and teams, to make a turn-

pike-road. At first he paid no regard to the sabbath; but continued his work as on other days. He soon found, however, that the ordinances of nature, no less than the moral law, were against him. His labourers became sickly, his teams grew poor and feeble, and he was fully convinced that more was lost than gained by working on the Lord's-day. So true is it that the sabbath-day labourer, like the glutton and the drunkard, undermines his health, and prematurely hastens the infirmities of age, and his exit from this world."*

II. By testimony.

1. Shall lawyers deliver their judgment?—Sir Matthew Hale records his experience. "Though my hands and mind have been so full of secular businesses, both before and since I was a judge, as, it may be, any man's in England, yet I never wanted time in my six days to ripen and fit myself for the businesses and employments that I had to do, though I borrowed not one minute from the Lord's-day to prepare for it by study or otherwise. But on the other side, if I had at any time borrowed from this day any time for my secular employments, I find it did further me less than if I had let it alone." And the same distinguished Judge penned, for the benefit of his grandchildren, the expressive stanza:

"A sabbath well spent
Brings a week of content,
And health for the toils of the morrow;
But a sabbath profaned,
Whataoe'er may be gain'd,
Is a certain forerunner of sorrow."

Justice Blackstone, in his Law Commentaries, states it as his opinion, that "the keeping one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, considered merely as a civil institution." "It enables the industrious workman to pursue his occupa-

* Quoted from Dr. Humphry's Essay on the Sabbath; reprinted by the Sunday-school Union; and, without doubt, the cheapest and most popular treatise on the subject. Price 6d.

tion in the ensuing week with health and cheerfulness."

2. Shall senators declare the results of their observation?—The philanthropic *Wilberforce* says: "It is very curious to hear the newspapers speaking of incessant application to business, forgetting that, by the weekly admission of a day of rest, which our Maker has graciously enjoined, our faculties would be preserved from the effects of this constant strain." In speaking of some contemporary politicians, whose minds had given way under the stress of intellectual labour, he remarks: "I must say that the occurrence of the same catastrophe to these men, (Lord Londonderry and Sir J. Romilly, who destroyed themselves—the one in 1822, the other in 1818,) has strongly impressed on my mind the unspeakable benefit of the institution of the Lord's-day." "The strong impression of my mind is, that it is the effect of non-observance of the Sunday." "If he (Romilly) had suffered his mind to enjoy such occasional remissions, it is highly probable the strings would never have snapped as they did from over-tension."

3. Shall physicians prescribe their advice?—*Dr. Farre*, whose sentiments have been already cited, moreover stated, in reply to inquiries: "I have found it essential to my own well-being to abridge my labour on the sabbath to what is actually necessary. I have frequently observed the premature death of medical men from continued exertion." . . . "I have advised clergymen, in lieu of the sabbath, to rest one day of the week; it forms a continual prescription of mine." . . . "All men, of whatever class, who must necessarily be occupied six days in the week, should abstain on the seventh, and, in the course of life, would assuredly gain by giving to their bodies the repose, and to their minds the change of ideas suited to the day, for which it was appointed by unerring wisdom."

4. Shall men of business—manufac-

turers, tradesmen, artisans—give voice to their experience?—The *manufacturer* tells us that "he can mark a certain decline" in the quality of the work thrown off "towards the approach of the sixth day,"—that "he finds an indication that all is not elastic and accurate as it was on a prior day; and this unvaried round still continued, there must be increasing depreciation." The *operative* assures us that "instead of augmenting his wages, he diminishes them, by continuous labour—that the loss of the sabbath rest is positively loss to his remuneration. The *master-baker* witnesses: "The trade of baking is very laborious and exhausting, so that the men absolutely require the rest for which the sabbath was designed.* The *journeyman baker* adds: "I can speak for myself; when I go to work, I am so affected in the breath, from the heats and colds, that I can hardly stand in the bakehouse, and the seventh day, being a day of rest to me, would tend materially to prevent the effect upon the constitution to which I am at present liable, and would *renovate the constitution very much.*"

Like evidence, elicited from other classes of the trading community—from both the employer and the employed—might be multiplied to an almost unlimited extent. But enough has been adduced to show the beneficent tendencies of the sabbath—that the industrial wealth of a country is lessened, rather than augmented, by robbing the operative of his sabbath; that no master can set aside the requirements of the sabbatic law, to suit either his own convenience or cupidity—and exact toil from his servants on this day, without incurring the penalties annexed to its violation; that viewed *physically*, as well as *spiritually*, God and man concur in asserting, "The sabbath was made for man."

* See Evidence before Parliamentary Committee.

PERSONAL RELIGION.

WHAT the sun is to light, the spring to the river, the heart to the animal system, that is personal religion to the cause of God: it is the centre, the source, the impulsive power and regulator of all. In proportion as it exists and flourishes will the churches of Christ prosper, and the whole system of means and apparatus for the diffusion of the gospel throughout the earth, by which the present day is happily distinguished, be sustained and successful. How important is it, at the present period, that personal religion should increase, flourish, and prevail!

It will not be sufficient, in the times in which we live, that the personal piety of the professors of the gospel be of an ordinary character, and in common with that of past ages;—it must rise to a higher level, as well as overflow a wider space, and attain to a higher standard than it has hitherto reached in the church of God. The state of the world, the claims of the nations, the aspects of Providence, and the strife approaching and impending between good and evil, as well as the glory of the Redeemer, and our own progressive meetness for “the inheritance of the saints in light,” demand this. Never was there a time in which the followers of Immanuel were called upon to examine themselves so deeply, adjust their spiritual state by Scripture so carefully, and cultivate their Christian graces so vigilantly, as now. We must not only be trees of righteousness in the vineyard, but manifestly “of the Lord’s right-hand planting,” with roots deep, the branches strong, the foliage luxuriant, and clusters of fruit abounding to the Owner’s praise.

Nothing can be a substitute for personal piety, that is, the religion of the heart and of individual life, in the times which are now passing over us, and nothing can supply the want of earnest devotedness to the Saviour, and supreme and glowing love for him. If this be wanting, all is wanting; nor can any publicity of profession, nor any attain-

ments in science, nor all the powers of eloquence, nor all the deeds of benevolence, supply its place. “Though I speak with the tongues of men and of angels,” says an inspired apostle, “and though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” So important to the Christian state and character is holy love, the love of the heart to God, to Christ, to man, and to all that is heavenly and Divine. It is the sum and substance of individual piety; the holy flame which must burn on the altar of every heart; and, like that in the ancient Jewish temple, though kindled at first from heaven, must be continually supplied, and carefully attended, by human ministrations.

Let us, then, habitually contemplate the reality, excellence, and power of true religion in its application to ourselves, and its influence over our own hearts, dispositions, and character. Let us carefully form right conceptions of what an eminent measure of it would include, and then to that more elevated standard let us aspire. If we attain to it, it will be manifested principally—

1. *By deeper repentance for sin.*—How shall we loathe and abominate that which has done so much mischief in the universe of God, and spread such desolation over this lower part of his creation! Sin is an insult to the majesty of the Eternal, an invasion of his prerogative, a violation of his laws, an abuse of his mercies, a rejection of his grace. How should we bow in deep humiliation for it before his throne! It has introduced disorder into the wondrous structure of the human soul; the understanding it has darkened; the will it has perverted; the conscience it has weakened; the affections it has carnalized; and, by its power, “the imaginations of the thoughts of the heart are only evil, and that continually.”

How can we be sufficiently humble for it? How acute should our penitential sorrow be! Surely for such an evil, "all the fountains of the great deep" of our nature should be broken up, and floods of godly sorrow overwhelm our souls. We should say, with the prophet Jeremiah, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night" for the sin of our nature, the transgressions of our lives, the rebellion of our world, and for what they have done in dishonouring God, and injuring his intelligent creation.

2. *By stronger faith.*—What can wash that stain of guilt away? What can procure its pardon from the eternal throne? What can repair the mischief it has done? Nothing but the blood of Christ. Then

"To the dear fountain of thy blood,
Incarnate God, I fly;
There let me wash my spotted soul
From crimes of deepest dye."

Where else shall I look? To whom besides can I go? Not rivers of oil, nor seas of blood, nor cattle of a thousand hills, nor works of future obedience—no, nor the merit of all the saints in heaven, could expiate my guilt, or take my crimes away. But Thou, O precious and immaculate Jesus, Thou canst, Thou hast done it, by the one offering of thyself upon the accursed tree, and for ever perfected, as to pardon and justification, all them that are sanctified. "O for a strong and lasting faith,"—a more simple, full, confidential reliance on thy atoning blood! This is all my salvation, this is all my desire. There is no other name given under heaven whereby I can be saved. No other will I seek. No other receive. Surely shall one say, "In the Lord have I righteousness and strength." "In him shall all the seed of Israel be justified, and shall glory." Here is Jehovah's method for the pardon and salvation of a sinner, and however deep the stain of sin may be, and however long it may have stood, the blood of the "Lamb of God" can take it away. Do we not want a stronger faith? Should we not exercise it? Should we not be ever coming, ever applying,

ever "looking to Jesus?" In proportion to our faith will be the enjoyment of our pardon; and in the same proportion shall we honour the Saviour, and glorify God. Not in vain did he say to each applicant in the days of this flesh, "According to thy faith so be it unto thee," for agreeably to the measure of faith is the abundance of the mercy bestowed. Weak faith dishonours Christ, and robs us of the blessing; strong faith lays hold of his strength, triumphs in his merit, receives from his fulness, and glories in his salvation.

3. *More eminent holiness.*—For what were we "elect according to the foreknowledge of God the Father," and chosen in Christ Jesus "from the beginning," but that we should be "holy and without blame before him in love?" With what were we called but "with an holy calling;" and what is the "will of God concerning us" but "our sanctification?" This is the beginning, middle, and end, the all-in-all, of the Christian state, experience, and character. We are the "saints" and the "children of God," and have the evidence of that high and near relation just in proportion as we are holy. The work of the Spirit in regeneration must be developed by this; and "every one that is born of God" will partake of the holiness of his Father in heaven. There will be in our new nature a resemblance to his, and a character formed, the moral lineaments of which will correspond to the revealed character of the Most High. O, then, what manner of persons ought we to be in all holy conversation and godliness! How spiritual in our thoughts; how heavenly in our affections; how circumspect in our behaviour! How careful to avoid sin, even the very appearance of evil; how conscientious in the discharge of duty; and how diligent in the pursuit of every good word and work! Surely, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," on these things should

we think, and these learn and do. Growth in these will be growth in holiness. Eminence in these will reflect the praises of Him "who hath called us out of darkness into his marvellous light." To this let us aspire, and, by greater spirituality of mind, greater command over our thoughts, words, and actions, greater abhorrence of sin, and more diligent cultivation of all that is holy, amiable, and divine, approve ourselves the "children of God without rebuke in the midst of a crooked and perverse world."

4. *By nearer resemblance to the Saviour.*—In this very largely, and, obviously to all, will eminent piety consist, and a higher degree of religious principle and character be displayed. "If any man," says the apostle, "have not the spirit of Christ, he is none of his." Let none assume his name without his spirit, or follow in his steps, and give manifest occasion for the rebuke, "Ye know not what manner of spirit ye are of!" The spirit of Christ was the noblest model of the heavenly and divine ever presented to our world: it was one of holiness, devotion, benevolence, zeal, compassion for a dying world, and solicitude for the honour of his Father in heaven. Is ours like it? Ought it not to be? We are Christians, and shall have the happy evidence of it, just in proportion as we have the Spirit of our Lord. It is this that

will enable us most scripturally to decide that all-important inquiry, "Am I his, or am I not?" By this will all men know that we are his, and by this shall we do most for the advancement of his cause, the spread of his gospel, and the triumphs of his kingdom. Our disordered world will never be rectified but by the prevalence of the spirit of Christ; and the church will never be united, strong, or triumphant, till she embodies, and displays the spirit of her Lord. Then will she "awake, and put on her beautiful garments." Then will she "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," and go to the conquest and regaining of a lost world. Spirit of the Lord Christ, descend, O descend upon us, and upon all thy followers! Let every one that "nameth the name of Christ" put on Christ, and cultivate and display his spirit before the world. Let us not be contented with so faint a resemblance as we have hitherto borne to our blessed Master; let us remember whose we are and whom we serve, and display the spirit of our Leader and Example. Let the same mind be in us which was also in Him, and thus let us have, and give evidence, that we are the Lord's. The spirit of Christ will sanctify each individual, elevate the church, exemplify the gospel, and bless the world! M. C.

INFLUENCE OF FAMILY WORSHIP ON CHILDREN.

THE simple fact that parents and offspring meet together every morning and evening for reading the word of God and prayer, is a great fact in household annals. It is the inscribing of God's name over the lintel of the door. It is the setting up of God's altar. The dwelling is marked as a house of prayer. Religion is thus made a substantive and prominent part of the domestic plan. The day is opened and closed in the name of the Lord. From the very dawn of reason, each little one grows up with a feeling that God must be honoured in

everything; that no business of life can proceed without him; and that the day's work or study would be unsheltered, disorderly, and in a manner profane, but for this consecration. When such a child comes, in later years, to mingle with families where there is no worship, there is an unavoidable shudder, as if among heathen or infidel companions. In Greenland, when a stranger knocks at the door, he asks, "Is God in this house?" and if they answer "Yes," he enters.

As prayer is the main part of all family worship, so the chief benefit to children

is, that they are the subjects of such prayer. As the great topic of the parent's heart is his offspring, so they will be his great burden at the throne of grace. And what is there which the father and mother can ever do for their beloved ones, that may be compared with their bearing them to God in daily supplication? And when are they so likely to do this with melting affection, as when kneeling amidst a group of

sons and daughters? And what prayers are more likely to be answered, than those which are offered thus? The direct influence of family prayer is then to bring down the benediction of Almighty God upon the children of the house. Divine authority, the example of all the godly in every age, and the practical benefits which are ever accruing from it, commend it to the adoption of every Christian household.

MISCELLANEA, GATHERED FROM THE LIVING AND THE DEAD.

MR. EDITOR,—I send you a few valuable gleanings, which, I trust, will be acceptable to the pious readers of your excellent Magazine. LEDNURA.

THE BELIEVER'S SANCTIFICATION IMPERFECT.

SANCTIFICATION is never perfect while the believer is in the body. The conflict between the flesh and the spirit continues to the end with various success; but upon the whole, the actings of corruption get weaker, and the habit of grace strengthens in the soul. Still the spark of evil is *not extinguished*. Satan lives; and, if permitted, can easily enkindle it into a flame. This he is ever seeking to do—fanning it by the temptations of the world and the flesh, or by spiritual wickedness. Knowledge is imperfect, and therefore holiness must needs be so too. A state of sinless perfection is thus wholly unattainable by the Christian in this world. “In many things we offend all.” “If we (even the apostles,) say that we have no sin, we deceive ourselves, and the truth is not in us.” Thus the Scriptures plainly declare such profession to be a delusion. It is a dream that can only consist with low notions of the spirituality and perfect holiness of the Divine law. It is contradicted by the experience and recorded confessions of the most eminent saints of God in all ages, and is further in opposition to all the characters under which Christian experience is described in Scripture, as a *race*, a *warfare*, a

wrestling against spiritual enemies, who certainly are not slain but at the last,—a *crucifixion*, which, though it surely terminates in death, is lingering. In some sense, indeed, the Christian is a perfect character—he is perfectly justified in Christ; in him he has a complete righteousness to trust in before God—Christ is his law-fulfiller, the ark of his refuge, the depository of the law for him. He is also perfect as regards the purpose of God to complete his own holy image, the graving of the law upon the soul. Of this the believer has an earnest, in that nothing less than the perfect sway of that principle of holiness which God has already implanted there will ever satisfy him. He is struggling to maturity—“not as though he had already attained, either were already perfect; but this one thing he does, forgetting the things which are behind, and reaching forth unto those things which are before, he presses toward the mark, for the prize of the high calling of God in Christ Jesus.” This is Christian perfection, as attainable below.—*F. Goode.*

THE BELIEVER'S SECURITY.

THE notion of the believer's falling from grace—received into final perdition, may consist with the belief of some native power in him, at first to procure it; to do more towards its acquisition than simply to receive it of God's free mercy looking

upon him in his ruin; then, indeed, if it be native power by which he acquires this grace, he may finally lose it by his natural folly and waywardness. But if it be all of God's goodness, *predestinating* him to be conformed to the image of his Son,—that is to holiness, and therefore making the soul willing in the day of his power,—then it is, surely, as contrary to reason as to the express testimony of Scripture to believe that he whose “gifts and callings” are without repentance, who seeth the end from the beginning, should ever forsake what is so entirely the work of his own hands. No; beloved, he who is the author, is also the finisher of faith; though earth shall combine against the believer—though his inward foes be ever ready to betray his soul—that word shall surely have its accomplishment, “They shall be my people, and I will be their God.” The confidence of this truth is, however, perfectly consistent with holy fear. We are of ourselves ever prone to depart from the ways of God, and hence the caution is needful—“Let him that thinketh he standeth take heed lest he fall.” David, an eminent saint of God, fell in a moment into the slough of sin, after a long and near fellowship with God, and he felt the sad and shameful consequences of his fall to the end of his days. Hence arises the use of those warnings which are pressed so repeatedly in the word of God upon the consciences of all the professed people of God. They answer a double purpose; they admonish the unsound professor of his danger of final perdition, and forfeiture of Christian privileges; and, at the same time, they serve to keep from these the true people of God, by inspiring them with a holy, salutary fear, lest, peradventure, they, through the deceitfulness of sin, should be led away with the errors of the wicked, and fall from their own steadfastness; so that promise of God has its fulfilment: “I will not depart from them to do them good, and I will put my fear in their hearts, that they shall not depart from me.”—*F. Goode.*

THE SCRIPTURAL DOCTRINE OF FINAL PERSEVERANCE A CORDIAL TO THE FAINTING BELIEVER.

NOT as a vain presumption that I am one of the saints because of some dream, or feeling, or past experience, whatever may be the tenor of my life. No; the privilege and the character to which it belongs cannot be separated. The perseverance of God's people is a perseverance in holiness, and they, therefore, are sure of eternal life; because He who has called them to holiness, and pledges himself to keep them in holiness, as the way to life, he ordains them to the means, as well as to the end. The assurance that I am a child of God, and therefore I shall never fail of salvation, cannot exist for a moment, but as the Spirit of God witnesses with my spirit—not that he once began—but that he is carrying on a work of grace, a sanctifying work in my heart. Any habitually-indulged sin at once demonstrates that my confidence of interest in God, because of some former convictions and religious feelings, has been a delusion, and the sinful propensities of God's people, in the same proportion that they grieve and banish the Comforter from their souls, take away *all enjoyment* of this truth of final perseverance; not because the truth itself is doubted, but their agreement with the character of those in whom alone it is verified. God will never permit his children to comfort themselves under circumstances like these, by any such abuse of his grace; they know and feel that the doctrine of perseverance is one with which they have nothing to do, but as they are *turning* from their evil ways; whereas this doctrine is a precious cordial for the fainting soldier in the day of battle: it strengthens his weak hands, confirms his feeble knees, animates him under all the terribleness of conflict. He remembers that God is faithful, who has promised, “They shall *never* perish, neither shall any one pluck them out of my hand.” Tell him this sweet truth, then, if he be wavering, ready to give up in despair, as, but for this hope of salvation, he well may. Tell

him of it, if he be *even fallen*, so as he be but struggling and grappling with the enemy, though it be in the dust. But if he be parleying with Satan, tampering with sin, ceasing the warfare, this precious truth of God becomes as poison to the soul.—*F. Goode.*

THE IMPORTANCE OF KNOWING WHAT IS
IN THE HEART.

GOD left Hezekiah to himself, that by this trial, and his weakness in it, what was in his heart might be known—that he was not so perfect in grace as he thought he was. It is good for us to know ourselves and our own weakness and sinfulness, that we may not be conceited or self-confident, but may always live in dependence on Divine grace. We know not the corruption of our own hearts, nor what we shall do if God leave us to ourselves. His sin was, that he was lifted up. What need have great men, and good men, and useful men, to study their own infirmities and follies, and their obligations to free grace!—that they may never think highly of themselves, but beg earnestly of God that he will always keep them humble. Hezekiah made a bad return to God for his favours, by making even those favours food and fuel of his pride. Let us then shun the occasions of sin. Let us avoid

the company, the amusements, the books, yea, the very lights that may administer to sin. Let us commit ourselves constantly to God's care and protection, and beg of him never to leave us nor forsake us. Blessed be God, death will soon end the believer's conflict; then pride and every sin will be abolished, and he will no more be tempted to withhold the praise which belongs to the God of his salvation.—*M. Henry.*

ENCOURAGEMENT IN THE WORK OF GOD.

WHATEVER is done towards rendering the word of God generally known and attended to, is like bringing a stone or an ingot of gold towards erecting the Temple. This should encourage us, when we grieve that we do not see more fruit of our labours. Much good may appear after our death, which we never thought of. Let us not, then, be weary in well-doing. The work is in the hands of this Prince of Peace. As he, the author and finisher of the work, is pleased to employ us as his instruments, let us arise and be doing, encouraging and helping one another,—working by *his* rule, after *his* example, in dependence on *his* grace,—assured that he will be with us, and that our labour shall not be in vain in the Lord.—*Ib.*

Poetry.

ISAIAH XL.

BY MRS. MOODIE.

REJOICE, O my people! Jehovah hath spoken;
The dark chain of sin and oppression is broken:
Thy warfare is over,—thy bondage is past,—
The Lord hath look'd down on his chosen at last.
A voice from the wilderness breaks on my ear,
O Israel rejoice! thy redemption draws near:
A path for our God the wild desert shall yield;
He comes in the light of salvation reveal'd!

His word hath declared it, who speaks not in vain;
He bends the high mountain, exalts the low plain;
All flesh shall behold him; far nations shall bring
Their glad songs of triumph to welcome their King.
As the grass of the field in the morning is green,
So man in his beauty and vigour is seen,—

A perishing glory, the beam of a day,
 A flower that will fade with the evening away.
 The breath of the Lord o'er its verdure shall pass;
 Its beauty shall wither and fade like the grass;
 The flower from its stem the rude whirlwind may sever;
 But the word of our God is establish'd for ever.

O Zion! that bringest glad tidings of peace,
 Raise thy voice in the song—thy afflictions shall cease:
 Arise in thy strength; banish every base fear;
 Tell the cities of Judah redemption draws near.
 He comes! and his works shall his glory confess:
 He comes! his lost children to succour and bless:
 In mercy and truth to establish his throne,
 That his name to the ends of the earth may be known.
 (From the *Jewish Herald*.)

HYMN.

WHEN clothed in righteousness divine,
 We know, O Lord, that we are thine;
 Time's darkest scenes grow bright;
 'Tis then we see our second birth,
 And feel the bliss of heaven on earth,
 All suffering then is light;

We see in our Redeemer's face
 The Father's glory and his grace,
 The triumphs of his love—
 That love, our hearts' supremest joy,
 Our noblest praise shall here employ,
 And tune our harps above.

Thou interceding Paraclete,
 Still grant to us thy witness sweet,
 The fellowship sublime,
 Which bears our spirits to the sky,
 The pledge of immortality—
 Eternity in time!

Foleshill.

J. S.

TRUST IN THE LORD WITH ALL THY
HEART.

WHY dost thou to the future look,
 With such a gloomy heart;
 For cannot He who still'd the waves,
 Bid all thy fears depart?
 E'en should affliction, trial, loss,
 Be in reserve for thee,
 Does not the word of comfort speak,
 "Cast all thy care on me?"
 And thou hast found, in by-gone days,
 That help from God was near,
 Which kept thee firm in duty's path,
 Dispelling every fear.
 Then why art thou cast down and sad?
 Is he not still the same?
 Is not his word of promise sure?—
 Yea, "Faithful" is his name.
 Take not such deep and anxious care,
 For days yet unreveal'd;
 But let thy heart in God rejoice—
 He is thy strength and shield.

S. G.

Review of Books.

SCRIPTURAL VIEWS of the SABBATH of
 GOD. *By the Rev. JOHN JORDAN, B.A.,*
 Vicar of Enstone, Oxon. pp. xxiv. 236.

Partridge and Oakey.

IN the production of this little volume, a clear head and warm heart have been united. The writer has pondered his subject with the spirit of a Christian theologian; and if even his name were not yet familiar to the public, the reader would gather, during perusal, the conviction that he wrote for *their* profit rather than his own. We find no literary artifice, nor any affectation of recondite scholarship, but great plainness of speech, setting forth material sufficiently copious to have been dilated into a much larger volume. But the satisfaction which

we have had in a careful reading of the work, must not divert us from the duty of review to the more pleasant yet less useful award of eulogy.

A treatise on the sabbatic institution must necessarily contain much that is already familiar to the biblical student, and, indeed, to every intelligent reader; but which must frequently be brought anew to his remembrance, and presented for the instruction of the less informed. A considerable store of this kind is contained in Mr. Jordan's chapters, and will be passed over in silence, or with slight notice, while we give our chief attention to the *characteristic* portions of his work, to those distinguishing passages which the purchasers of the new book may be pleased to make their own.

The high-churchman, or, to use a less English but more expressive phrase, the *high ecclesiologist*, is always a low sabbatarian. He is devoted to a human system—a system constituted by almost numberless details; requiring long, yet absorbing, and, at last, fascinating study. But the result of this study is most injurious. Your ecclesiologist has added so much to his Bible, has lengthened out so far his list of worthies, that the observances of merely scriptural worship, the commemoration of events and sanctification of days hallowed by inspired writers, are utterly insufficient to satisfy his devotion, which is ever craving after more. The radiant glory of Divine presence and power has withdrawn from his sanctuary; a curtain of reserve now hides it, even from his own eye; and in an outer court, where the laity may lay down their offerings and say their prayers, he has lit up the many tapers of traditional glory, ill supplying the absence of that one clear light—*Jesus Christ crucified*. He also crowds his calendar, modern-antique as it is, with so many saints' days, that if they were generally observed, in addition to fifty-two Lord's-days every year, half our time would be spent in holiday. This would be manifestly inconvenient; and, therefore, as he deems the church to be worthy of chief honour, the spouse of Christ to be not less adorable than Christ himself, and her traditions to be authoritatively exponent of his will, an expedient must be found to give prominence to the days in which her legends are recounted, her feasts kept, and her ritual recited. If he be a pure Romanist he has his Lord's-day lowered into first-day ecclesiastical and counts *Dominica*, *Feria secunda*, and so on to the end, and, instead of the commandment, as written in the Decalogue, he inculcates his compendium on the people, "*Observe the festivals.*"* Sunday is the first festival in his week, and therein the opera, the play, the bull-fight, the promenade, conveniently serve to keep the multitude in a state of thoughtlessness, providing also incentives to grossest sins, preparatory to the business of the confessional on the next stricter holiday. Or, if he be a ceremonious Protestant, more or less punctilious, with some shreds of ecclesiastical religion to cover him in destitution of evangelical piety, he follows in the wake of many elder brethren who have written in learned leisure to show that the old Jewish precept, as they call it, to keep holy the sabbath-day, is abolished. The inference is obvious, that, by favour of our freer dispensation, good Christian people may be safely allowed licence, under a decent measure of authority, to moderate the gloomy rigour of a puritanical sabbath

by indulgence in cheerful "sports" and social recreation.

Our author is alive to the actual tendency of a doctrine which lowers the standard of sabbath-keeping; and, therefore, applies himself to demonstrate that the obligation proceeds from God himself—not from the church. That such ground should be taken and successfully defended by a devoted minister of the Anglican church, is very opportune. For this, and this alone, is the authority under which due observance of the Lord's-day can be maintained, in opposition to the swelling torrent of worldliness, which, with multitudes of our fellow-countrymen, sweeps away the venerable sanctities which ought ever to mark and guard this blessed institution—the *sabbath of God*.

About half the volume is occupied with a deduction of sacred history illustrative of the origin of the sabbath, its law, and the observance thereof, down to the apostolic age. The term *sabbath* is used in preference to Lord's-day or Sunday,—a preference in which many do not concur; but our business is not with nomenclature, and we do not apprehend that between sabbath and Sunday the houses of Lords and Commons will ever again be divided, or that the words will be made significative of opposite theological parties.

Yet, antecedent even to the facts of primeval history, Mr. Jordan truly discerns *principles* of immutable propriety, according to which society was constituted, and God was to be acknowledged. The development of the *first* principle appeared in the union of the first human pair, and institution of marriage, on which all social order depends; and the maintenance of the *second* was provided for by that sabbatic sanctification, without which pure Divine worship cannot anywhere subsist. Both these institutions were desecrated or impaired: the one by polygamy and concubinage, the other by irreligion; but neither of them could be abolished, notwithstanding the unfaithfulness and impiety of men. It can be proved that the integrity of the sabbatic principle did not depend on the consecration of any day in preference to the others, as the first, the fourth, or the seventh, but it remained that the particular day should be pointed out by positive precept, and it might then be continued or changed by any distinct expression of Divine authority. We deem the author's view on this point to be incontrovertibly sound, and well-reasoned out; and as the principle of the day is simply *one in seven*, so "the principle of the observance" is not barely abstinence from labour, which alone would be nothing better than idleness, but *sanctification of the day to God*:

"Thus the seventh day is sanctified of

* So it stands in most of the catechisms, books of Christian doctrine, &c., used on the continent.

God, to be holy to himself for man's use and blessing. He may disregard, neglect, and despise it; but he cannot change or alter its destiny. 'Loving darkness rather than light, because his deeds are evil,' he may turn day into night, and scorn the value, and the glory, and the blessing of that luminary, which shines with his meridian splendour in the firmament; but the sun still holds on his course unremittingly in the heavens as God has ordained; he rises and sets, yea, though all men refuse his genial rays. None can blot him out, or draw a cloud athwart his light, though many shun his radiant glory. He can neither move, nor change, nor diminish, but at the bidding of Him who created him. The same is the imperishable sanctity of the sabbath. 'God hath blessed, and who shall reverse it?' So long as time shall endure, and until that eternal sabbath which remaineth for the people of God, shall have begun, the earthly sabbath must maintain the nature given to it of God; and the seventh day, that is, the one-seventh portion of time, must be sanctified, as it has been by the fiat of the Most High, to his own special service and honour. It is separated from all the rest of time, and hallowed of God: this is its own peculiar characteristic, which God has impressed it with, that it is 'holiness unto the Lord.'

The trifling objection made by some persons, who choose to call the sabbath a Hebrew* institution, that the sacred writers are silent respecting it until the giving of the Law at Sinai, has been again and again refuted; but here we have the refutation strengthened by the adduction of some excellent conjectures. It is well for the argument that conjectures abound,—that favouring coincidences are numerous. They are as the dawn, which in this early stage of the inquiry indicates the approach of daylight evidence; and although each be insufficient by itself, they possess much cumulative weight. Some of them deserve, indeed, especial consideration; as, for example, does the temporal analysis of the history of the deluge, which is admirably wrought out, and shows it to be highly probable that Noah kept the sabbath. It cannot be abridged, and is too long to be extracted, but merits careful examination, and conducts nearly to the persuasion that sabbath-breaking was one of the chief sins of the antediluvians. But, on the other hand, the conjectural interpretation of the phrase, *בִּקְצוֹ יָמָיו*, *in process of time*, or, at the end of days, at Gen. iv. 3, although often repeated by other writers, is not at all supported by the usage of the Hebrew lan-

guage, is superfluous, and had better be rejected. We have abundance of more substantial data from which to derive an historical conclusion, and Mr. Jordan's patient collation of the similar days which appear to recur in the history of the deluge is a thousand times more valuable than any far-fetched guess of this kind. It exhibits a *fact*, not a mere philological conjecture, made but by westerns in syllable criticism on an ancient eastern language, but obscurely understood by many who bring from it citations. And with respect to collections of examples gleaned from the sacred writers, and others of inferior antiquity, of the frequent use of the number seven, it may be observed, once for all, that although they look remarkably well when arrayed on the same page, they are inconclusive, and scarcely less so for being multiplied; for, unhappily for the presumption of evidence, there are also other numbers frequently employed for the sake of literal emphasis and mystical significance. The scriptural doctrine of the ever-blessed Trinity owes little to the immense collection of threes from all quarters; and the taste for these arithmetical trifles has been most prevalent in times when the absence of sound critical acumen and solid biblical knowledge has been most injuriously experienced. The impregnable fortress of revealed religion needs not the crazy outposts of Jewish *gematry*. Perhaps these coincidences of number are not always to be despised; but, at best, they are only subordinate, and only deserve notice when placed beside real evidence, and viewed under the same light therewith.

After all this, it must be said, in justice to Mr. Jordan, that he generally refrains from laying too great stress on these coincidences, and the result of his investigations is fairly and concisely given in the closing paragraph of the second chapter:

"But now, upon the supposition, we may say the belief, that it (the sabbath) had been instituted at the time of the creation, as Moses's history evidently implies; and, further, upon a review of the condition of mankind all through the early periods of the world's history, showing the depravity of mankind and the neglect of the sabbath, first, as a cause, and then as a consequence of that depravity,—what, upon these considerations, should we expect to find in the history? Why, just such references to circumstances and occurrences, as we may properly suppose would grow out of an institution like this, and which the history does, in fact, contain. Such, for example, are the allusions to certain particular days of every seven all through the period of the deluge, the division of time into weeks, as known and used in Laban's family, the mourning for seven days by Joseph, and

* We cannot adopt their inaccuracy by writing *Jewish*—a designation introduced after the Babylonian captivity.

other mystical, or, it may be, in some cases, superstitious uses of the number seven, which are not unfrequently met with. Now all this we say is so natural, as arising out of the institution that Moses relates the origin of, as materially to confirm and establish the belief of that account of it as true, and to convince us that, from the very first, and even in the time of man's innocency in Paradise, 'the sabbath was made for man.'

"The law of the Decalogue respecting the sabbath" is discussed in a truly lawyer-like manner, and confirms an impression some time ago received, that the author is a better lawyer than some who differ from him. As for those who would exclude the fourth commandment from the table, under the erroneous notion that it is but a ritual and ceremonial enactment, he plainly taxes them with being, by nature, averse from holiness, and therefore disliking this commandment, which is uncongenial with their corrupt propensities. "It is because he is a sinner, and, therefore, incapable of understanding, appreciating, and enjoying the holiness of the day, that he resists the ordinance, and rejects the blessedness." He then points out that, as this law is undeniably part of a *moral code*, it cannot be shifted to another, any more than could an ecclesiastical canon be transferred, with validity, to a code of civil or criminal law. He observes, that while the first commandment reveals to the house of Israel that the Lord is especially their God, who delivered their fathers from captivity, this fourth commandment reveals him to the whole world, as also their God, who created the universe, and is the father of all mankind. He expounds the "*pre-ambles and provisions*" of this Divine statute with much force of apt illustration; points out the intention of the Legislator; vindicates each clause from objections laid against it; and skillfully sums up the meaning of the whole. In doing this, he demonstrates that there is no legal flaw, no defect in the foresight of Him who framed the statutes, nor any literal inferiority therein to those which have been most carefully constructed with human skill. He further produces the *declaratory statutes* afterwards published by Moses, and recorded in the Pentateuch, that all misapprehension might be obviated. This done, he proves that the law was not regarded as impracticable, and that it never became obsolete; but that it continued to be observed; that transgressors were subjected to the penalties provided; that, from age to age, inspired men denounced those who did not keep it, as obnoxious to God's displeasure, until, at last, the whole nation was signally punished by a long captivity, not for disowning the law, but from flagrant and stubborn transgression of it,

by the allowed prevalence of sabbath-breaking.

This interesting disquisition being finished, we are conducted into the presence of Jesus, "the Son of man, and Lord of the sabbath." As Lord of the sabbath, which he can only be by virtue of his proper and full divinity, "equal to the Father as touching his godhead," he is to be honoured by all men, even as they honour the Father. God the Father was honoured in the earliest ages of the world, when mankind commemorated every week his work of creation; and God the Son is henceforth to be equally honoured, while the sabbath "is adapted to the new state of things that has begun on the earth, and shall be employed to commemorate the great first act of the new creation,—the rising again from the dead of Him who, having power to lay down his life, yielded up the ghost on the cross for man's redemption; and, having power to take it up again, rose from the dead for man's justification. We follow our blessed Master, as he gradually discloses and exercises his Divine authority over the sabbath, not destroying either the law or the prophets, but fulfilling them. The Jews have disfigured this institution, as all others, through utter ignorance of its holy principle and beneficent intention, making it a mere idle day of sluggish quietude. But the Saviour impresses his own character of active benevolence on the sabbath of God. On this day he goes into a synagogue, and there casts out an unclean spirit, while the congregation, overawed by the godlike deed, presume not to utter a murmur of dissatisfaction. He raises, by his powerful word, the impotent man, and bids him take up his bed and walk; and then the dastardly Pharisees carp—not at the miracle, for that they dare not, but at the permission given to the poor man to carry home the only bed he had; and while at last they seek to slay their gracious Benefactor, he puts them to silence by making this authoritative declaration, "My Father worketh hitherto, and I work." Those puerile casuists would condemn a hungry man for rubbing an ear of corn in his hand, that he might eat the grains, because of the fancied resemblance of such an action to the servile work of grinding, using their fingers as a mill; but as the Lord of the sabbath walks through the corn-fields on the sabbath day, he allows his hunger-pressed disciples to disregard the superstition, just that he may take occasion to explain his authority over that institution. And to explain, by lively example, the spirit and manner in which it should be observed by all his followers, he chose on days of rest to heal the withered limbs, or to restore the exhausted strength of those forlorn supplicants who

felt confidence for the first time when they could pour out their prayers at his feet.

(*To be continued.*)

HORÆ VINDICIÆ SABBATICÆ; or, Familiar Disquisitions on the Revealed Sabbath. By RICHARD WINTER HAMILTON, LL.D., D.D. Leeds. Small 8vo. pp. 224.

Jackson and Walford.

IN his advertisement to these "Disquisitions," "the author bespeaks indulgence;" and for that severe stroke which fell upon him in the midst of his preparations to appear before the public, in the lamented death of the beloved Ely, he is entitled to more than ordinary sympathy; for he felt, beneath this unexpected calamity, so as few are wont to feel in our world. But we greatly lean to the conviction, that never did our beloved brother issue any work from the press, for which less of indulgence was necessary than the "*Horæ Vindiciæ Sabbaticæ*." Indeed, we cannot but think that "the indescribable constraint" of which he complains as having seized on him after the death of his friend, contributed, in no small degree, to soften and subdue the tone of his mind, and to fit him for writing with increased pathos upon the rest of the blessed sabbath. Of all the labours of his pen—and we never overlooked or undervalued any of them—we should be disposed to turn to this with special if not with decided preference. It is, as an argument, very perfect; and, notwithstanding that, in a certain quarter, logical power has been denied to the author, we believe that the "Disquisitions" before us will abundantly prove that Dr. Hamilton can, when he pleases, sustain a train of connected reasoning with more than peripatetic skill and success.

But the hallowed and ethereal bearing of this volume, as we reflect on the nature of the theme, is to us its most precious characteristic. It is not only a book on the sabbath, but, in the best sense, a *sabbath-book*,—a work for the closet and the heart, which those who love the sabbath will peruse with equal satisfaction and advantage. We have said that it is a work very perfect of its kind, and we can unhesitatingly submit the truthfulness of this verdict to the decision of any competent tribunal. Dr. Hamilton has overlooked no topic of moment involved in the examination of the great question to which he has addressed the powers of his vigorous mind. The plan adopted by him is peculiarly favourable to a full discussion of all that pertains to the authority, sanctification, and physical aspects of the sabbatic rest. We have the "*ORIGINAL SABBATH*,—the *HEBREW SABBATH*,—the *CHRISTIAN SAB-*

BATH,—the *HEAVENLY SABBATH*,—and the *PRACTICAL SABBATH*;" and under each of these heads, our author has put forth great acuteness of discrimination, and great force of argument,—showing, at every stage of his induction, the identity of the sabbatic institution, in harmony with the change of dispensational events and circumstances.

The last disquisition, entitled "*The PRACTICAL SABBATH*," is, perhaps, in some views of it, the most valuable of the whole. For after having rescued the sabbath from the grasp of those who would reduce it to the condition of a mere church festival, depending for its authority and sanction upon the tradition of early times, he has, as we think, well defined the Christian liberty which pertains to it under the Christian economy;—on the one hand, guarding against the over-licence of some, and on the other the under-licence of others; protesting equally against all sabbath profanation, and all Jewish and ceremonial restriction. We recommend this chapter to the attentive perusal of those who would dare to trifle with the sabbath, and to those whose Christian liberty has been menaced with unnecessary scruples.

We cannot close our critique without conveying to our reverend friend the delight and profit we have derived from the perusal of this new labour of his pen,—the most useful, we should unhesitatingly say, of all his literary productions.

SPIRITUAL HEROES; or, Sketches of the Puritans, their Character and Times. By JOHN STOUGHTON. 8vo. pp. 448.

Jackson and Walford.

"*THE Puritans*," observes Mr. Stoughton, "taking the word in its old-fashioned and comprehensive signification, saved England, in the seventeenth century, from a relapse into Popery. On this account they deserve to be honoured and loved by the Protestants of the present day. In all probability, the salvation of England from such a relapse in the nineteenth century, will depend, under God, upon the men who imbibe their sentiments, and emulate their piety and heroism. From the beginning, Puritanism has been the soul of English Protestantism, and therefore its history deserves to be diligently studied, and its spirit gratefully revered, by all who really value the cause of the Reformation."

No one entitled to form or express an opinion, in reference to the Puritans, can call in question the fact that, next to the Reformers themselves, they were, in Queen Elizabeth's time and downwards, the true heroes of Protestantism. But for the stand

they made, at the risk of substance, liberty, and life, against Popish innovation, happy England might at this moment have been cowering at the feet of Rome, and her civil liberties might have been immolated at the shrine of monarchical despotism. Their true character is now at last beginning to be correctly estimated; and passing events, in the revival of Anglo-Catholicism, tend to give an impulse to those impartial investigations which will more and more develop their true history.

We are grateful, therefore, for every contribution from writers of power, tending to bring forth to the light the honest record of their opinions, their conflicts, their endurance, and their exiles. In his "Spiritual Heroes," Mr. Stoughton does not profess "to write a history of the Puritans;" but, from various authentic sources, he has gleaned and grouped a vast number of facts, which will have the effect, we trust, of reviving and invigorating the Puritan spirit. If the youth in our Nonconforming circles would but make themselves acquainted with the heroes of their spiritual ancestry, they would be taught to foster great principles, and would find but little temptation to roam in quest of other ecclesiastical pedigrees.

The interest of Mr. Stoughton's work may in some measure be judged of, by the list of subjects:—"The Islington Congregation,—The Three Martyrs,—Pilgrim Fathers,—The Church in Southwark,—The Brave Lord Brooke,—The Westminster Assembly,—Oxford under Owen,—East Anglican Churches,—Black Bartholomew,—The Plague Year,—Toleration and Persecution,—The Three Death-beds,—The Three Graves."

We can assure our readers that these Puritan sketches are no ephemerals, but pains-taking and vivid portraits of men "of whom the world was not worthy," beautifully placed in the historical niches to which they severally belonged, and associated with all the touching incidents, which entitle them to be "had in everlasting remembrance." At some early period we hope to introduce into our pages some extracts, which will abundantly justify the literary judgment we have thus pronounced.

The RELATION of ISLAM to the GOSPEL.
Calcutta, 1847. pp. 57. 8vo.

THIS pamphlet, containing a translation of Dr. Moehler's German Essay on the subject announced on the title, will be perused with the deepest interest by all who wish well to the progress of Christianity in the East. The object aimed at is to contribute to the formation of a just estimate

of the character of Mohammed, his views and motives in promulgating his new religion, and the nature and foundations of the system which he has established. The author was led to the study of the subject by the important events which had occurred in Turkey shortly before 1830, and which seemed to him to open up a prospect of the revival of Christianity, not only in that empire, but, eventually, throughout Asia.

The first point discussed in the Essay is the external relation in which, according to the Koran, the Islam and the gospel, and their respective authors, stand to each other. The author next proceeds to treat of the internal relation between the two systems. He is of opinion that Mohammed's views are at first limited to the establishment of a monotheistic national faith, and only gradually extended to the erection of a religious system, which should be universal; and that it was not until after his views had expanded, that he thought of disparaging Christianity out of Arabia. Having discussed these points, Dr. M. comes to the future prospects of Christianity in reference to its antagonist. He maintains that Islam ascribes an authority to Christianity which must undermine its own, so soon as a thinking spirit is aroused among Mussulmans. He thinks that Islam is preparing the way for Christianity, for which, like Judaism, it is a substitute, and an introduction among nations in a low state of culture. The gospel, which the Arabian prophet acknowledges, so evidently makes Christ the centre and end of everything, that it is a contradiction to make it point to any subsequent revelation of greater authority.

The decay of the Mohammedan governments, the author is of opinion, will lead to the decay of the religion so closely connected with them; and the progress of civilization, affecting civil institutions, supposed to possess a Divine sanction, will undermine the faith on which they rest.

"In India all these causes are at work. The political power of the Mohammedans is overthrown; improved institutions have been introduced, and are progressive. The effect of all these agencies, however, in weakening the hold of their religion on their understandings and affections, is as yet scarcely, if at all perceptible."

The translator is of opinion that, in attempting the conversion of the Mohammedans, the best plan is to try if we cannot, in the first instance, do away with their prejudices against Christianity, by an exhibition of its real character. This he prefers to open and avowed argumentation. And he thinks that when at length we are driven to argument, our aim should be rather to assert truth, than to expose error. All refutations should be done as gently as

possible, with an entire abstinence from all the most irritating topics.

We hope all our missionary brethren who come in contact with the followers of Mohammed, will possess themselves of this able pamphlet, and again commend it to the perusal of such of our readers as may have access to it. It highly deserves to be republished in this country.

The BASS ROCK; its Civil and Ecclesiastical History, Geology, Martyrology, Zoology, and Botany. 12mo. pp. 586.

W. P. Kennedy, Edinburgh; and Hamilton, Adams, and Co., London.

THIS volume, though historical and scientific, has all the interests of a romance. It is the joint production of five different authors, all men of celebrity in the literary world. The first part, containing the "Civil and Ecclesiastical History of the Bass," has been contributed by the Rev. Thomas McCree; the second, supplying the "Geology of the Bass," is from the able and well-known pen of Hugh Miller; the third, the "Martyrs of the Bass," is by the Rev. James Anderson; the fourth, the "Zoology of the Bass," is by Dr. Fleming, Professor of Natural Science in the New College, Edinburgh; and the fifth, the "Botany of the Bass," by Dr. Professor Balfour, of the University of Edinburgh.

The work is highly interesting and instructive, and will be read by those who feel a generous sympathy in the Scottish struggles, during the cruel reign of episcopacy, with more than ordinary delight. It is an admirably-executed volume.

AN EXPOSITION on the OLD and NEW TESTAMENTS; wherein each Chapter is summed up in its Contents; the sacred Text inserted at large in distinct paragraphs; each paragraph reduced to its proper heads; the sense given, largely illustrated with Practical Remarks and Observations. By MATTHEW HENRY, late Minister of the Gospel. A new Edition, in Three Vols., containing Supplementary Notes to each Book in the Old Testament; to the Four Gospels, and the Acts of the Apostles. Large additions to the Exposition of the Epistles and Apocalypse, and numerous Wood Engravings, illustrative of Biblical Scenes, Customs, and Objects; together with a Life of the Author. Vol. I. 4to. pp. 1012.

Partridge and Oakey.

It would be altogether superfluous, if not presumptuous, to commend Matthew

Henry's Exposition of the Bible. It has stood the test of a hundred and thirty years; and, of all ancients or moderns, Matthew Henry is yet the prince of commentators.

The present edition, the cheapest that has ever seen the light, is, in all respects, the most complete. The additions to the several books of Scripture are highly judicious; supplying generally those very materials in which Henry's Commentary is most defective; and adapting it to the present state of biblical science. The engravings and maps, two hundred in number, furnish an illustrative apparatus of immense value to the present edition. They are executed in the best style of modern art; and well explain the orientalisms of the sacred volume. Such a volume as this was never before produced to subscribers at the small sum of *thirteen shillings and sixpence*. We express our grateful thanks to the Rev. A. L. Gordon, for the noble sacrifice he has made, in order to confer this great boon upon the humbler classes of society. We believe, in the long-run, he will be no loser. Such a standard edition of Matthew Henry's Commentary cannot fail, at such a price. It ought to find a place in every Christian family; in all our Sunday-school and Congregational libraries; and among all our Sunday-school teachers. If it should be necessary slightly to raise its price, it must not, cannot retard the sale.

WHO WILL LIVE FOR EVER? *An Examination of Luke xx. 36. With Notes.* By JOHN HOWARD HINTON, M.A. 8vo. pp. 32.

Houlston and Stoneman.

It does one's very heart good to read a pamphlet of the acute and logical character of the one before us; and more especially when all the criticism and logic it contains is enlisted powerfully on the side of truth, and against errors of a widely ramifying and most destructive tendency. It would be difficult, and almost impossible, in a brief notice, to convey any just idea to our readers of the hermeneutical value of Mr. Hinton's treatment of our Lord's words, in his answer to the Sadducees, Luke xx. 36, "NEITHER CAN THEY DIE ANY MORE;" suffice it to say, that, out of this short but pregnant sentence, he has constructed an argument of crushing weight against the new-fangled theology of the literal death of the soul, as the punishment of the wicked. Whatever variety of opinion may be entertained on minute parts of his critique on the passage and its context, we think it will be generally accorded to the author, that he has fully demonstrated his point, "that

the words of our Lord, 'NEITHER CAN THEY DIE ANY MORE,' constitute a direct and positive declaration of the immortality of the human race." "If yet," observes Isaac Taylor, as quoted by Mr. Hinton, "there were room for a form of affirmation which might seem to comprise all others, to grasp the very idea of endless existence, and to exclude ambiguity, we find it in our Lord's declaration concerning those who should be 'deemed worthy to obtain part in the future life, (Οὐτε γὰρ ἀποθανεῖν ἐτι δύνανται.)" "THEY CANNOT DIE ANY MORE," being on a par with the angels.' The terms carry the idea of an abstract, or of a physical impossibility of undergoing dissolution or extinction: such are to be made heirs of *indestructible* existence."

We hope this pamphlet, which is very cheap, will be circulated most extensively through the whole kingdom: it is calculated to do much good.

BRIEF NOTICES OF BOOKS.

1. *The Ecclesiastical Polity of the New Testament unfolded, and its Points of Coincidence or Disagreement with Prevailing Systems indicated.* By SAMUEL DAVIDSON, LL.D. Thirteenth Series of the Congregational Lecture. 8vo. pp. 478. Jackson and Walford.—As we hope soon to furnish a joint notice of this and Dr. Wardlaw's Treatise on the same subject, we can only now express the satisfaction we feel in announcing to our readers the publication of Dr. Davidson's invaluable Lectures, and in assuring them that they must ever rank as a standard work.

2. *A Synopsis of Criticisms upon those Passages of the Old Testament, in which Modern Commentators have differed from the Authorized Version; together with an Explanation of various Difficulties in the Hebrew and English Texts.* By the Rev. RICHARD A. F. BARRETT, M.A., Fellow of King's College, Cambridge. Vol. III. Part I. 8vo. pp. 530. Longman and Co.—Mr. Barrett proceeds vigorously in his laborious undertaking, having, in this first part of his third volume, reached the close of the historical books of Scripture. We are sure that all biblical students will prize his work. Among Non-conformists, who are not behind Oxford or Cambridge, in hermeneutical attainments, it takes good standing. We heartily wish him God's blessing in prosecuting his important task to a successful issue.

3. *Posthumous Works of the Rev. Thomas Chalmers, D.D., LL.D.* *Horæ Biblicæ Quotidianæ.* Daily Scripture Readings. Vol. II. Thomas Constable.—Having already, in our notice of Vol. I. of this Posthumous Series, expressed our strong but sincere conviction of the peculiar merits attaching to Dr. Chalmers's Sabbatic Communings with God, and Daily Readings of the Sacred Volume, we need not again give expression to our convictions. We can only say, that the second volume is in no respect inferior to the first. The author's remarks on some of the historical books are of great value.

4. *The Bible not of Man.* By GARDINER SPRING, D.D., New York. And, *The Religion of the Bible.* By the Rev. THOMAS H. SKINNER, New York. 12mo. pp. 332. Collins, Glasgow.—These are two admirable essays, from very able pens, included in one volume of Collins's Cheap

Series. The works are well known and highly prized; and, at the small sum of *eighteen-pence*, must have an extensive circulation.

5. *The National Cyclopædia of Useful Knowledge.* Part XIII. *Cæsar to Castanea.* 8vo. pp. 235. 1s. Charles Knight, 90, Fleet-street.—This is the first part of a new volume of this very admirable and conveniently-sized Dictionary of Useful Knowledge, published at the cheapest possible rate.

6. *The Pictorial Bible.* Standard Edition. Part XI. Second Half. 2s. Charles Knight.—This half-part carries the work down to the nineteenth chapter of Matthew. The execution of the work continues to be equally good as in the former parts.

7. *A Glance at the Globe, and at the Worlds around us.* By JEFFERYS TAYLOR, Author of "Æsop in Rhyme," "The Young Islanders," "Incidents of the Apostolic Age," &c. &c. Foolscape 8vo. pp. 248. Houlston and Stoneman.—This is a volume which the instructors of young people will soon know how to prize, when they have made themselves acquainted with the author's ingenious plan. A better contribution to the school-room has not been made for a long time. It makes the culture of the memory and the understanding go hand in hand.

8. *Divine and Moral Songs for the Use of Children.* By ISAAC WATTS, D.D. With thirty Illustrations drawn on the Wood, by C. W. Cope, A.R.A., and engraved by John Thompson. 8vo. John Voorst, Paternoster-row.—Never were Watts's incomparable Songs for Children so beautifully illustrated before. It is no extravagant praise to say, that the embellishments to this splendid edition are worthy of the original work. Both the painter and the engraver have done themselves great credit by the manner in which they have executed their task.

9. *The Congregational Year-Book, for 1847.* Containing the Proceedings of the Congregational Union of England and Wales, and its confederated Societies, for the Year. Together with Supplementary Information, respecting the Associations, Ministers, New Chapels, Schools, and Publications of the Congregational Body throughout the Kingdom. 8vo. pp. 188. Jackson and Walford. 1s.—We are thankful to Mr. Blackburn for this second volume of the Congregational Year-Book. Valuable as was the first volume, this is a great improvement upon it; and cannot fail to commend itself to every Nonconforming circle in England and Wales. It contains a mass of well-digested and interesting denominational information, which has been collected at considerable expense, both of time and money. The worthy editor, who has devoted so large a portion of his best days to the service of Independence, is deserving of all encouragement from his brethren in his endeavours to serve our common cause.

10. *Scripture Symbolism; or, Tabernacle Architecture.* By the Rev. SAMUEL GARRETT, Minister of Trinity Chapel, Waltham Cross, Author of "The Dawn of Life; or, Scripture Conversions." Small 8vo. pp. 196. Seeley.—A very instructive and well-written volume on—the Jewish Sanctuaries; the Brazen Altar; the Laver; the Candlestick; the Table of Shewbread; the Golden Altar; and the Mercy-Seat. By those who wish to enter into the spirit of Scripture Symbolism, this volume will be greatly prized.

11. *The Sabbath-School Teacher's Note-Book; or, Notes and Illustrations of Scripture Lessons, designed to aid the Teacher in the Instruction of his Class.* By the Rev. C. H. BATEMAN. Second Series. For one Year. Small 8vo. Hamilton, Adams, and Co.—Such is our high estimate of this Note-Book, that we could wish to see it used in every Sunday-school throughout the empire.

Memorials of the Departed.

MR. SAMUEL THURMAN, OF NOTTINGHAM.

THE subject of this notice was for fifty-two years a member of the church assembling in Castle-gate Meeting-house, Nottingham. During the greater part of this long period his name has held a conspicuous and honourable place amongst the friends of religion in that town. At the same time the course he pursued was too unostentatious and uniform to furnish many incidents of a striking and remarkable kind. His main characteristic was contentment rather than enterprise. His only ambition being the desire to do good, his wishes met with constant gratification. The sphere of exertion most coveted by him, presented itself wherever the young needed a guide, the poor a helper, or the sorrowful a friend. Of this excellent individual it is presumed that many will be pleased to find some account in a magazine, the spirit and aims of which are so congenial with those by which he was himself characterized.

Mr. Thurman was born in the village of Tollerton, Notts, in the year 1772. Being of a delicate constitution, an employment was sought for him less laborious than that of his father, which was that of farming. He was, therefore, apprenticed to Mr. Wilson, of Nottingham, father of the late much-respected Alderman Wilson. Thus was he brought to that town in which Providence had determined that he should spend his life. To his introduction into Mr. Wilson's family must be attributed, in a great measure, the complexion of his future course. It was this which led to his lengthened and honourable connection with Castle-gate Meeting-house,—as a hearer,—a sabbath-school teacher,—a member of the church, and, at length, a most useful deacon.

While an inmate in the house of Mr. Wilson, Mr. Thurman formed an intimate acquaintance with several persons, who were afterwards distinguished in the religious world, and with some who now occupy eminent stations in the Christian ministry. No one who knew the deceased will wonder that, in regard to worldly business, great confidence was reposed in him; so that his course from the beginning was one of advancement and honour. He became in time a partner, and at length succeeded to the business.

Mr. Thurman joined the church at Castle-gate, in 1795, the year in which the late much-respected Mr. Alliot commenced his ministry in Nottingham. He was

elected to the office of deacon in the year 1822. To say that during the long period of his membership he “gave no occasion to the adversary to speak reproachfully,” would be to understate the truth; he “adorned the doctrine of God his Saviour;” and even those who were wont to deride religion, confessed that Mr. Thurman was “an Israelite indeed.” In him might be seen the Christian character, as it is portrayed by the great Apostle—“that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”

He discharged the office to which his brethren had called him, in such a manner as to “purchase to himself a good degree.” As a deacon, Mr. Thurman was, beyond common example, “a father to the poor,” and a friend to the distressed. Few have kept themselves more unspotted from the world; few have shown greater assiduity in “visiting the fatherless and the widows in their affliction.” The poor, the feeble, the aged, could always feel assured of his sympathy. His prayers cheered the chamber of sickness, and those who “looked for a comforter, seemed almost instinctively to direct their steps to him. Mild, accessible, and unassuming, no one ever felt discouraged in his presence. To use a common expression, people of every rank could open their minds to him. It may be mentioned, as a proof of this, that candidates for church-fellowship very commonly requested that he might be appointed as one of their “visitors.”

He cordially welcomed strangers to the house of God, and was unwearied in his efforts for the accommodation of all who stately attended. Free alike from selfishness and pride, he was willing to be the least and the last, if others were only brought under the sound of the gospel, and enabled to hear with comfort. As might be expected, it fell to his lot to take a leading part in the devotional meetings of the church. His prayers were appropriate and fervent. They were varied, because truly natural, and could never be charged with the fault of injudicious length.

In reference to the regard he paid to the public ordinances of religion, it may not be amiss to give the following extract from his funeral sermon:—“The most exemplary feature of our friend's conduct, in reference to the house of prayer, was the constancy of his attendance. Well is it for ministers of the gospel, that there are some of their hearers whom every novelty

does not draw aside. Well is it for churches, that there are some of their members who do not think a service not worth attending if the minister is to be absent. Well is it for the cause of spiritual piety, that some persons as regularly attend prayer-meetings and week-day services, as others, systematically and for years together, neglect and slight them. Well is it for the world at large, that all do not 'forsake the assembling of themselves together' as often as the least imaginable hindrance can be alleged, or the smallest attraction draws another way—worshipping God only when the weather is not gloomy enough to require a grain of self-denial, nor fine enough to invite them to walks of pleasure. Not darkness, nor cold, nor rain,—not the absence of the pastor, nor the anticipated smallness of the attendance,—not frequency of service, nor times of public excitement, nor such business as could at all be laid aside, ever prevented our friend from filling up his place in the house of God:

"There did he find a settled rest,
While others go and come;
Not as a stranger or a guest,
But like a child at home."

In the simplicity of scripture language, it may be said that Mr. Thurman was "a lover of good men." He held in high esteem the faithful ministers of the gospel, and hailed with delight any apparent tokens that a day was coming when Christ's followers shall be visibly, as they are truly, one. This feeling led him to welcome Christians of every name to the Lord's table, and to rejoice in the prosperity of those institutions which call forth the sym-

pathies and the efforts of all who "hold the head, even Christ Jesus."

The career of this excellent man was drawn to a close by an affliction, in which patience had "her perfect work." His weakness forbade the pleasure of much Christian intercourse, and lessened the frequency of those communications in which he told of the comforts of Divine love, and of the aspirations of faith and hope. His sincerity having been sealed by a holy life, needed no additional confirmation. Abundant labours were his appropriate preparation for heavenly rest. Other voices were silenced, that the Master himself might say, "Well done!" His decease took place on the 11th of September last, and was followed by a funeral sermon, by the Rev. S. McAll, from 1 John i. 7,—a passage from which Mr. Thurman had derived signal benefit at the outset of his religious career. The sermon was preached, in conformity with a wish which had been expressed by the deceased, not on the sabbath, but on a week-day evening. The congregation, however, exceeded that which usually assembles on the sabbath-day.

His gentle and pleasing form no longer adorns the well-known seat in Castle-gate Meeting; his light and welcome step no longer approaches the abode of want and sickness; his cheerful voice is no longer heard, as he moved through his house, and filled it with the praises of his God; but to be where he now is, is "far better." He would not, even as he cannot, return to us. He has joined that "great cloud of witnesses," whose salvation shows forth the sure and blessed truth that "the blood of Jesus Christ cleanseth us from all sins."

S. M.

Home Chronicle.

DR. JAMES LEGGE'S DEPARTURE FOR CHINA.

ON the evening of the 16th of February a meeting of Dr. Morison's congregation was held at Trevor Chapel, Brompton, for the purpose of expressing their prayerful sympathy on behalf of Dr. Legge and his family, on occasion of their return to Hong-Kong. The interest excited was so great that the place of worship was crowded half an hour before the time of service. Hundreds, it is supposed, retired who could not find standing-room in the aisles. The opening prayer was presented with much solemnity by the Rev. Robert Philip, a townsman of Dr. Legge. The Rev. Joseph

John Freeman then delivered a very appropriate and feeling address, in which he did ample justice to the missionary qualifications of Dr. Legge, and to the high and pressing claims of the Chinese mission. His allusion to the Chinese converts, who were present, was peculiarly happy, as he compared them to the wave-sheaf, or first-fruits, of the Jewish harvest. The view taken by him of the Chinese mission was large and enlightened, and eminently calculated to enlist on its behalf the strongest sympathies of the Christian public.

When Mr. Freeman had closed his admirable appeal, Dr. Harris proceeded to deliver his farewell counsels and encour-

ragements to his old and attached friends, in a strain of sanctified wisdom and eloquence never surpassed on any similar occasion,—not even by the resident tutor of Cheshunt College himself. Having known Mrs. Legge from her early childhood, and made himself well acquainted with the labours of Dr. Legge, there was a congruity in the whole of his observations, which told upon the large circle of Dr. and Mrs. Legge's friends with most hallowed effect. We do hope that the Dr. will be persuaded to give up his MS. for publication.

After Dr. Harris had closed his valedictions, the Rev. E. A. Dunn, who had baptised Mrs. Legge, commended the missionary circle, with much affection, "to God, and to the word of his grace."

At this stage of the interesting proceedings of the evening, it had been arranged that Dr. Morison, the pastor of the church, should present to his son-in-law, Dr. Legge, and to Mrs. Legge, a testimonial of the affectionate respect of the people of his charge towards his beloved children. He accordingly proceeded to do so, commending his flock for the liberality displayed by them, and for the delicacy which they had observed in the mode of furnishing the testimonial; no one having been solicited to contribute, but all the seat-holders having been made acquainted with the fact, that such a testimonial was about to be presented. In addition to other private gifts, and innumerable kindly offices to Dr. and Mrs. Legge, Dr. Morison was empowered to put into his son-in-law's hand a splendid gold watch and chain, worth more than 30*l.*, and a purse containing 55*l.* 10*s.* The watch had the following inscription engraved on the inner case:—"TO THE REV. JAMES LEGGE, D.D.; A TOKEN OF AFFECTIONATE ESTEEM, PRESENTED ON HIS RETURN TO CHINA, BY HIS FRIENDS AT TREVOR CHAPEL, BROMPTON, Feb. 16th, 1848. REV. JOHN MORISON, D.D., LL.D., PASTOR."

After the presentation, Dr. Legge acknowledged the kindness of his friends, in an address of great power and pathos, which drew tears from many eyes, and which was well calculated to endear to all Christian hearts the cause of missions and the claims of China.

The Rev. S. Martin, of Westminster Chapel, then closed, in devout supplication and thanksgiving, a service which can never be forgotten by those who took part in it. Appropriate hymns were given out by Messrs. Martin, Gilfillan, (missionary to Hong-Kong,) Chancellor, and Spence; and as Dr. Morison read the closing hymn—

"Bless'd be the dear uniting love,
That will not let us part," &c.,

the majority of the assembly were dissolved

in tears. May the angel of the covenant go with his servants, and with all their missionary brethren and sisters proceeding to the land of Sinim!

DR. LEGGE AND THE CHINESE CONVERTS PRESENTED TO THE QUEEN.

ON Wednesday, the 9th February, on his return to Hong-Kong, Dr. Legge and the three Chinese converts were presented to her Majesty the Queen, and to his Royal Highness Prince Albert, at Buckingham Palace, by the Right Hon. Viscount Morpeth. Both the Queen and the Prince evinced great interest in the Chinese youths, and asked many questions, which it was highly gratifying to Dr. Legge to answer. On retiring, Dr. Legge put into the hands of the Prince a memorial explanatory of the objects of his mission, and descriptive of the Theological Seminary at Hong-Kong for the training of native evangelists.

THE NEW ARCHBISHOP OF CANTERBURY.

WE announce the elevation of the Bishop of Chester, to the highest office in the Established Church, as a token for good. A more suitable or a more popular appointment could not have been made by the Premier. The Puseyites are all enraged with it, and this looks well.

DISTRIBUTION OF PROFITS TO WIDOWS.

SINCE the half-yearly distribution of profits, on the 5th January, three additional grants have been made to widows whose applications had not arrived in due time, amounting to 26*l.*, which, with the sum of 830*l.*, reported in the February Magazine, makes the amount distributed for the half-year 856*l.* Our brethren in the ministry, and the deacons of the churches, must keep the claims of the *Evangelical Magazine* more steadily and uniformly before the congregations, or the Trustees cannot hope to continue the amounts now granted to the *hundred and fifty widows* receiving assistance from the Magazine fund. We do know, from experience and observation, that wherever ministers, deacons, and members of churches take a lively interest in the circulation of the work, it maintains its standing amidst all the existing competitions of the periodical press. Do let our brethren think what a boon to the widows of ministers the Magazine fund has been for more than half a century!

Our Welsh and Scottish friends ought to do more to promote the sale of the work,

as their widows, Presbyterian and Independent, receive a far larger proportion of the fund arising from the sale of the Magazine than its circulation in Scotland and Wales would strictly warrant. The plan, too often resorted to, of twelve or fifteen people agreeing to take in the Magazine, and to share the expense among them, must obtain very widely indeed, in order to secure any profit from the sale of the work. The Editor, as a Scotchman, always pleads for the ministers' widows of his native soil; but he takes leave to ask his countrymen to deal fairly and generously by the Magazine in return.

THE BRITISH QUARTERLY REVIEW.

WITH such articles as appear in the last number of this Review, it cannot fail to retain its hold of a wide and intelligent circle in this country. We have perused its pages with more than ordinary delight and satisfaction. It is, indeed, a healthy and vigorous specimen both of literature and theology. The first article, which is an extended critique on the Rev. T. R. Birk's "Christian State; or, The First Principles of National Religion," is a calm and conclusive refutation of the best class of arguments resorted to in defence of National Establishments. The fifth, on the "Doctrine of Future Punishment," is decidedly one of the ablest Essays in Theology that has issued from the modern press. The eighth, entitled, "The Christian Ministry,—How to amend it," is so suggestive of wise and practical thoughts that we recommend it to the careful perusal of all our brethren in the ministry, and particularly our younger brethren. The other articles—some on history, some on science—are all valuable contributions in the several departments to which they belong.

THE NORTH BRITISH REVIEW.

AMONG the ten articles which compose the sixteenth number of the *North British*, that on the Hampden Controversy is the one which will create the greatest sensation. "We cannot conceal our impression," say the writers, "that whatever body in the English Church, whether more or less numerous, powerful, and influential, first grasps the scriptural ideal of the church's spiritual independence and freedom, will have an element of strength for wielding the sympathies of the English mind, such as statesmen and mere establishment-men little dream of." We believe it; but then we equally believe that the church's spiritual independence is incompatible with any form of state-connection

that has ever existed, or ever can exist. The following remarks are well worthy of the serious consideration of evangelical Churchmen:—"It is evidently as a mere establishment-man that Lord John Russell feels and acts on these occasions; he is bent on working the church as a part of the machinery of the state—an appendage of the crown and the aristocracy. Sir Robert Peel would doubtless play the same game, though perhaps more cautiously. We are persuaded it is a game which, if our evangelical friends will not see through, the Tractarians do. They are consolidating a church-power, superstitious and tyrannical it may be, but yet spiritual; and we cannot but think it high time that something decisive were done on the other side towards preparing, at least, for the assertion of a church-independence, spiritual also, but, at the same time, evangelical, catholic, and free."

BIBLICAL REVIEW.

THERE are several powerful and ingenious articles in this number of the *Biblical*. Among these may be ranked "Sketches of the Doctrine of Angels," from the pen of Dr. Harris. We have seldom read a more interesting essay. The theory advocated by the author is, the inferiority of angels to man. The article is very original in its cast of thought, and well worthy of the most careful perusal. We would direct attention, also, to the third, seventh, and eighth articles, on the "Sovereignty of God," "Nonconformist Poetry," and "The Pulpit and the People."

REMARKABLE PHYSICAL FACTS.

SIR ASTLEY COOPER relates the case of a sailor who was received into St. Thomas's Hospital, in a state of stupor, from an injury in the head, which had continued some months. After an operation he suddenly recovered so far as to speak, but no one in the hospital understood his language; but a Welsh milk-woman happening to come into the ward, answered him, for he spoke Welsh, which was his native language. He had, however, been absent from Wales more than thirty years, and previous to the accident had entirely forgotten Welsh, although he now spoke it fluently, and recollected not a single word of any other tongue. On his perfect recovery he again completely forgot his Welsh, and recovered his English.—An Italian gentleman, mentioned by Dr. Rush, in the beginning of an illness spoke English; in the middle of it French; but, on the day of his death, spoke only Italian.—A Lutheran clergyman of Phila-

delphia informed Dr. Rush that Germans and Swedes, of whom he had a large number in his congregation, when near death, always prayed in their native languages, though some of them, he was confident, had not spoken them for fifty or sixty years.—An ignorant servant girl, mentioned by Coleridge, during the delirium of fever, repeated, with perfect correctness, passages from a number of theological works in Latin, Greek, and Rabbinical Hebrew. It was at length discovered that she had been servant to a learned clergyman, who was in the habit of walking backward and forward along a passage by the kitchen, and there reading aloud his favourite authors.—Dr. Abercrombie relates the case of a child, a few years ago, who underwent the operation of trepanning while in a state of profound stupor from a fracture of the skull. After his recovery, he retained no recollection either of the operation or the accident; yet, at the age of fifteen, during the delirium of a fever, he gave his mother an exact description of the operation, of the persons present, their dress, and many other minute particulars.—Dr. Pritchard mentions a man who had been employed with a beetle and wedges, splitting wood. At night he put these implements in the hollow of an old tree, and directed his sons to accompany him the next morning in making a fence. In the night, however, he became mad. After several years his reason returned, and the first question he asked was, whether his sons had brought home the beetle and wedges? They, being afraid to enter into an explanation, said they could not find them; on which he arose, went to the field where he had been accustomed to work so many years before, and found, in the place where he had left them, the wedges and the iron rings of the beetle, the wooden part having mouldered away.

CAUSES OF APOSTASIES IN ENGLAND.

THE literature of the last ten years has done far more than the preaching or the ritualism. A whole regiment of writers—Whig, Tory, and Radical—have combined to malign everything Protestant, and to extol everything Popish. Miss Strickland has made angels of all our Popish queens, and almost demons of our Protestant ones. Mr. Tytler has done his best to whitewash Mary of Scotland, and to blacken the fame of the Scottish reformers. Mr. Maitland has done the like service for the English ones; and Mr. Burns, with his series of pretty little novels, has taught our young people that the Reformation was a judgment from God, the death of Edward VI. a providential deliverance, and the glorious revolution a mere rebellion.

SPIRITUAL DYSPEPSIA.

THIS is in some places a prevailing disease. Allow me, in a word, to point out its cause, signs, and remedy. It is caused by a want of active spiritual exercise adequate to digest the amount of instruction received. Those afflicted by it listen to a great deal of preaching, but they do not obey. They are hearers of the word, but not doers. It is indicated by great fastidiousness of appetite. They can eat nothing, unless it is that which is prepared solely to gratify the palate. Every sermon must be as spruce, as neat, as beautiful as the choicest words or the flowers of rhetoric can possibly make it, or it disgusts them. The remedy, as well as the preservative, is to *eat plain food and go to work*. Be content with plain preaching, and practise what you hear, “being doers of the word and not hearers only.”

LORD SIDMOUTH ON WAR.

“I USED,” he said, when speaking of the wars in which England had been engaged during his time, “I used to think all the sufferings of war lost in its glory; now I consider all its glory lost in its sufferings. So one’s feelings change.”

PROVINCIAL.

NEWPORT-PAGNEL COLLEGE.

A VERY interesting meeting of the friends of this Institution took place at Newport-Pagnel, on Wednesday, January 26th, for the purpose of publicly introducing the Rev. W. Froggatt to the office of Tutor, recently accepted by him.

The congregation assembled at the Independent chapel, at eleven o’clock, A.M., when the service was opened by the Rev. R. Elliott, of Devizes. A discourse was then delivered by the Rev. W. Froggatt, expressive of his views of the nature and objects of the important office, on the duties of which he was about to enter. It may suffice to say that its statements were such, both in substance and spirit, as fully to meet the expectation of those who had, under the direction of a gracious Providence, invited Mr. Froggatt to the charge of the College at Newport, and worthy the author of “A Revived Ministry our only hope of a Revived Church.” Special prayer on behalf of the new Tutor and the Institution, was offered by the Rev. T. P. Bull; after which, the Rev. Algernon Wells delivered a highly interesting and appropriate discourse, from 2 Tim. ii. 2. It is needless

further to characterise these addresses, or to speak more particularly of the subjects treated on in them, since it is hoped they will shortly appear in print.

It is believed that the service was felt to be one of deep and solemn interest by all present.

Notwithstanding the inclemency of the season, a large number of friends were present, and between forty and fifty persons met at a public dinner. After dinner the company was addressed by the Revs. Messrs. Wells, Froggatt, Elliott, Barker, of Spring Hill College, Watson, of Hackney College, Gilbert, Poulter, T. P. Bull, J. Bull, and Henry Bateman, Esq. At the request of one of the ministers present, that some statement should be made respecting the late resignation of the four students who declined acceding to the wishes of the Committee, the minutes relating to that affair were read. A strong feeling of the kindness and forbearance, both of Mr. Watson

and the Committee, towards these young men, as well as of the propriety of the course pursued in reference to them, was expressed by all who spoke on the occasion, some of whom were before unacquainted with the particulars.

It may be satisfactory to the friends of the College to know that five new students have been admitted, and that the vacancies created by those who thought proper to resign their connection with the Institution are filled up.

Newport-Paguel, January, 1848.

REMOVAL.

THE Rev. John Parry, late of East Cowes, Isle of Wight, has been invited to take the pastorate of the Independent church, meeting at the Old Chapel, Cliffe, Lewes, which he has accepted; and is expected to enter upon his labours on the first sabbath in the present month (March.)

General Chronicle.

WALTHAMSTOW INSTITUTION FOR THE DAUGHTERS OF MISSIONARIES.

MY DEAR FRIEND,—The liberal and prompt kindness of yourself and congregation, on behalf of the Mission School, calls for the cordial thanks of the committee, and which, in their name, I beg to offer you. Will you kindly announce your Communion Offering in the next number of the *Evangelical Magazine*, and the few other sums which I have received since January in the present year?

Yours affectionately,

D. FOULGER.

Rev. Dr. Morison.

Communion Offering, over and above the average Contributions for the Poor at Trevor Chapel	£	s.	d.
Rev. Mr. Pollard, Saffron Walden, collected at Missionary Prayer-meeting, February	10	0	0
W. Starling, E-q., Saffron Walden, towards the enlargement	2	8	0
James Hinckliff, Esq.	2	0	0
Mr. C. W. Redditch	5	0	0
James Hamilton, Esq., per Rev. J. J. Freeman	0	10	0
Rev. W. Lothian, St. Andrews, per Rev. R. Machray	10	0	0
Rev. Mr. Buzzacott	1	0	0
Mrs. Burness, Weston Manse	1	0	0
Miss A. Bourne, per Mrs. Holdsworth	0	5	0
Mrs. Vazey, Denmark Hill, per Miss Studmore	0	5	0
A Friend, per Mrs. Foulger	10	0	0
Miss Parker	2	0	0
Miss Banby	0	5	0
Miss A. Banby	1	0	0
Miss B. Banby	1	0	0
Miss F. Banby	0	10	0
Mr. Nicholson, per Dr. Morison	0	10	0
	1	1	0

ROMANISM IN CEYLON.

AN English Baptist missionary writes as follows:—"Popery is increasing in Ceylon. The greatest efforts are being made to proselyte English burghers and natives. A company of nuns are daily expected to commence a convent in Colombo. One of the bishops is now at Rome, making preparations for still more extensive operations. We have here English, French, Italian, and Goa priests; some of the school of Dr. Wiseman, and others more allied to the dark ages."

POPERY PROVIDES NO BIBLE.

ALTHOUGH Roman Catholics have had missions in Siam more than 200 years, not a Bible, nor even an entire Testament, in the language of the people, has been provided for them. The American missionaries in Siam believe this to be substantially true in regard to their labours throughout the East.

REFORMED PRIESTS.

It is stated that Dr. Achilli, who has recently seceded from the Romish Church, and who is now Professor of Divinity in St. Julian's College, Malta, has under his tuition fifty students who were recently Romish priests.

REMINISCENCES OF MISSIONARY LABOUR IN
INDIA.—TELOGOO COUNTRY.

In my former communications I gave you some account of the progress of Christianity at Chicacole, the most northerly station of the Society's mission in the Telogoo country. I now proceed to give you a brief statement of the mission at Vizagapatam, to which station I was appointed by the Directors of the L. M. S., in the year 1835; but, previous to my entering upon the particulars of our labours and trials there, it may be interesting to the friends of missions to have a few particulars of our journey thither, in order that they may have some idea of the peculiar trials through which we are called to pass, and the peculiar mercies which our gracious God scatters in our path when engaged in his service in a heathen land.

In the month of May, 1835, we set sail from the shores of old England, in the ship *Royal William*, and, after the usual storms and calms, trade winds and gales, attendant upon a voyage from England to India, on Tuesday, the 2nd of September, we hailed with joy the tropical shores of the land of our adoption, and the waving cocoa-nut trees which were visible from the deck of our goodly vessel. Early on the following morning we dropped anchor in Madras roads, after a voyage of nearly four months, during which we had experienced, in no small degree, the upholding hand and gracious providence of Him, whose way is in the sea, and whose path is in the mighty waters. On our landing at Madras, after passing over three successive walls of rolling surf, we were conveyed to the house of a brother missionary, where we were kindly welcomed as fellow-labourers in the heathen wilderness of India's wide empire. Our attention was soon attracted by the black faces, eastern costumes, vociferous tongues, and strange sounds which issued from our Hindoo fellow-subjects on every side. Our eyes and hearts were pained by beholding on every hand idol temples, a priest-ridden and degraded population, inflaming themselves with idols under every green tree, and thus virtually denying the Lord that made them.

We experienced much kindness from Christian friends at Madras, and, after obtaining what was useful in the way of furniture, &c., we proceeded to our station, which is about five hundred miles north-east of Madras.

We went on board a small coasting-vessel bound for the northern ports. Never shall I forget the first night we spent on board this coaster. The confused heaps of baggage above deck, and the horrible smells below, together with the pitching motion of a small vessel lying at anchor, were enough

to produce in persons unaccustomed to a seafaring life the most disagreeable nausea and sickness that could well be conceived. Add to this combination of disagreeables, we had a plentiful cargo of cockroaches, which walked over us, and fled around us, creating a most disagreeable buzz, which effectually prevented us from obtaining any repose during the night. Mrs. P. suffered particularly from sea-sickness, and notwithstanding her great desire to get on deck to breathe the fresh air, she was obliged, through sheer debility, to remain in her cabin the greater part of the time we were on board. The discomfort, filth, and annoyances attendant upon a short coasting voyage in India are, in my experience, far greater than any endured on the whole voyage out from England to Madras.

After being in sight of Madras for four days, we at length got a slight breeze, which conveyed us to Masula in about six days more. This is a large native town, once famous for its manufacture of cloth, and is now, to some extent; though the trade between it and England has been greatly superseded by British manufactures, and much also has been removed from hence to the increasing ports of Madras and Calcutta.

Here our little vessel had to land some passengers and goods, which afforded us an opportunity of landing for a few days. We had letters of introduction to Judge P—and his lady, who received us with the greatest kindness, and entertained us with true English hospitality for upwards of ten days.

Under the kind and generous treatment which we received from our new acquaintances our wearied frames soon revived, and we felt as if we had escaped from the wearisome confinement of a prison. Our tongues were filled with praise, and our hearts with gratitude, to Him who had raised up for us such kind friends in the midst of this strange land.

Here I preached, for the first time, in an episcopal chapel connected with the Church of England. The congregation consisted chiefly of the civil and military servants of the Company. Since then, the chapel has been consecrated by the bishop of the diocese, so that none but episcopally-ordained clergymen can now preach in it. The wall of partition has thus been built up, instead of being pulled down. During our stay here we enjoyed delightful fellowship with a few other Christian friends at this station, and found it both refreshing and profitable to mingle our prayers and praises with our fellow-countrymen and fellow-pilgrims, on the way to the heavenly Zion. We have often found in India that true Christianity is too free and glorious a thing to be confined within the walls of episcopal con-

formity and sectarian bigotry: it is free as the air we breathe, and cannot be confined by the ties of a stiff and soulless uniformity. No; blessed be God, we know, from our Bible Christianity, no such sectarian bigotry. We can say, with the apostle of the Gentiles, "We have one Lord, one faith, and one baptism." Missionaries in a heathen land rejoice to have fellowship with all those who love our Lord Jesus Christ in sincerity and truth."

After staying a few days with our hospitable friends, Judge P— and his lady, we set off to our small vessel again, in order to pursue our voyage to Vizagapatam. By this time the N. E. monsoon had set in, and there was every probability of our having a rough passage to our destined port. The vessel had anchored about six miles from the shore, as the bay was very shallow, so that we were obliged to sail out to her in a small boat, which was far from pleasant just then, as the wind and tide were right against us. The poor sailors, after rowing hard and tacking about for six hours, at length succeeded in reaching the vessel. We were soon upon deck, and I had an interview with the captain relative to the advisableness of our proceeding to Vizag. As there was every probability of very threatening weather in the bay of Bengal, he strongly urged our going on shore again, and proceeding by land to Vizagapatam. I deemed it prudent to act agreeably to this advice, so that we got into the boat again, and as the wind and tide were all in our favour, we were on shore in the course of half an hour. Our dear friends again welcomed us under their hospitable roof, and were very glad that we had listened to the captain's advice, and had determined to go by land. I cannot but stop here to adore the protecting providence of God, (in whose hand our lives are, and whose are all our ways,) in leading us to adopt this plan; for after we had landed, and the vessel had gone out into the bay, a dreadful gale arose, so that she was driven south of Madras, and the sea arose so high, that every port below deck was obliged to be shut for some days. The consequences of this close confinement to my dear partner would, in all probability, have been fatal. Surely we may say in this, and in many other instances of our history, Thou hast brought up our lives from destruction, O Lord our God!

The next thing was to prepare for our land journey. For this purpose, I purchased one palanquin and borrowed another, and ordered, from the collector of the district, relays of bearers on the road. Our friends kindly provided us with a few provisions for the journey, and also gave us letters of introduction to civil and military gentlemen at the stations through which we

were to pass on our journey to Vizag. We commenced our journey on Thursday, 29th of October, at four o'clock, P.M., and travelled the night. The next morning we found ourselves at a large town, called Ellore, where we were kindly entertained for the day by Major C— and his wife. This first part of our journey we stood very well, and were quite surprised at the ease with which our bearers carried us.

The next two stages, from Ellore to Rajahmundry, were far more fatiguing. We had to wait several hours for a new set of bearers at the small village of Yeerua-gooden—a place more than half way to Rajahmundry.

Here, indeed, we felt that we were strangers in a strange land. The unclouded eastern sky, the brilliant plumage of the birds, the apparent stillness of the atmosphere, the low mud huts of the natives, together with their idol temples, the strange black-and-brown faces of the Hindoos and Mussulmen, and the still stranger sounds which issued from their lips, made an indescribable impression upon our minds. Then, indeed, we felt it a pleasure that we could mingle our sympathies and prayers together at the throne of grace; and that, though we could not make our message intelligible to man, yet we could open our hearts to God, and plead with *him* for the conversion of this heathen land. Now we could join with an emphasis and heart unknown before, in the lines of our pious Doddridge—

"Look down, O God, with pitying eye,
And view the desolations round;
See what wide realms in darkness lie,
And hurl their idols to the ground."

We put up during the heat of the day at the travellers' bungalow, and, after we had partaken of some refreshment, and had collected our bearers together, we set forward, about three, P.M., on our journey to Rajahmundry, a large town situated on the north side of the sacred Godavery. The sun was still very powerful, the road very dusty, and, as there was but little wind stirring, we found the journey very fatiguing, especially as our bearers were not like fleet horses or powerful locomotives, but carried us on at the rate of two miles and a half an hour.

At length, after many stoppages and hindrances, arising from the badness of the roads and the inferior strength of our bearers, we arrived, about nine o'clock at night, on the banks of the sacred Godavery. The queen of night had arisen in mild glory, and cast her pleasing light and cool beams on its gently-rippling waters. It was, indeed, a glorious sight to our wearied eyes, and refreshing to our spirits, to behold this splendid river, (at this season of

the year two miles wide,) gliding down towards the sea, and carrying joy and fertility along its banks. It seemed to repay us for all our previous toil, and to call forth a song of praise to Him, who, even in this weary land of the far East, has provided so many refreshments for his wearied creatures, and filled the land with so many fragrant shrubs, wide-spreading trees and fertile streams, to counteract the effects of the extreme heat. It is interesting to the friends of improvement to know, that the waters of this immense river have lately been made available for the cultivation of a large tract of waste-land, through the scientific efforts of a pious engineer officer of the Company's service.

After arriving at the edge of the river, we found the large passenger-boat was on the other side of the river; so that we had to wait patiently for upwards of two hours before we could induce any of our friends on the other side to come and help us. In the meantime all my fellow-travellers soon resigned themselves into the arms of tired nature's sweet restorer—balmy sleep.

I could not so resign myself, but kept on, at intervals, calling out for the (*pudōū, pudōū,*) boat, boat! At length, after repeated cries, the natives towed over the boat for us. It was one of the best I had seen in the country, large and commodious, and well suited to withstand the immense current which at times rushes down from the hills through the midst of this river on to the sea. The bearers had now to be waked up, which is no easy matter after they have once lain down to repose, and exhorted, by repeated cries, to lift up our palanquins, and place them on the boat. This being done, they put us on the boat, and, in about twenty minutes' time, we found ourselves at the town of Rajahmundry, on the other side of the river. At length we were conveyed to the Judge's house, situated on the walls of the old fort overlooking the river. We were set down in the verandah of this great house, about two, A.M., and all, by mutual consent, took a gentle nap until the morning dawned, when our kind host, Judge W—, kindly welcomed us to his roomy mansion, and showed us a large upper room, where we could remain during the day.

It was the sabbath; but there was no church-going bell nor any company that kept holyday, and our position reminded us of the words of the pious Psalmist, when driven, by his bitter adversary, into the caves of Judea, he exclaimed, "I had gone with the multitude with the voice of joy and praise." But though destitute of those religious privileges which our brethren enjoy in highly-favoured England, yet we could read our Bibles, and converse on the things touching the kingdom and glory of

the Messiah. We could also mingle our prayers and plead before God together, for the fulfilment of those promises which are the missionary's solace amidst the darkness of a heathen land. I tried to get up a service in our friend's house, but his heart did not respond to my suggestion, and we were obliged reluctantly to relinquish it.

On the following morning, before day-break, we set out afresh on our journey, and travelled twenty-four miles, to the village of Juggumpett, a station on the high road to Vizagapatam. This place is pleasantly situated in a fertile plain, and surrounded by hills of different heights and shapes. Here we found a small bungalow, built by the Company for the accommodation of European travellers. We staid here during the heat of the day, and quite enjoyed our humble fare, a rasher of bacon and some bread. We were much delighted with the beauty of the scenery, and passed our time pleasantly in endeavouring to utter some broken sentences in Telooogo to the numerous visitors who came to look at the white-faced foreigners. We gave away a few tracts and portions of the Scriptures in Telooogo to those who were able to read, and made preparations for our journey.

I will, dear sir, with your permission, finish this narrative next month. Meanwhile, I remain,

Yours affectionately,

A TEOLOGOO MISSIONARY.

Islington, Dec. 14, 1847.

CONVERSION AND BAPTISM OF ABRAHAM BEN OLIEL, A SPANISH JEW.

[The following Narrative, extracted from the *Jewish Herald* for February, was delivered by Abraham Ben Obel, on occasion of his baptism, at the Wesleyan Chapel, Brentford, on the morning of Christmas-day. He is the son of Spanish Jews, and is an agent of the "British Society" for the Conversion of the Children of Abraham.—EDITOR.]

I was born in April, 1826, at Tangiers, and educated there in the Jewish schools until the age of fifteen. On leaving school I removed to Gibraltar, and there learned to read and write the Spanish language. How it was, I cannot remember, but I there obtained a Spanish New Testament. Some time after, when I returned to my native country, I carried with me my Testament, and read in it occasionally. My father often asked me what kind of a book it was that I was reading, but I never told him, lest he should take it from me. It was my meditation day and night; and my desire was to know, if it were possible, that the Messiah, whom we had been so long ex-

pecting, was already come. Having consulted some of my Jewish friends about it, they told me that the book was made by the Christians for the sake of converting the Jews. This answer made me read it with increased attention. But I was yet blinded, and could not believe that Christ had already come.

One Saturday, while I was reading, my uncle, who is a learned man, came to make us a visit, when my father asked him to see what book it was I held in my hand. He told him that it was a Testament. At that, my father took the book from me, and to this day I have not seen it again. He also chid me severely for having read it, and forbade me ever to look into any Christian book.

Shortly after, a converted Jew visited my country, and distributed a great number of Hebrew Testaments, but by the command of the priest, they were taken to the synagogue and burned by those who had received them. However, I secured a copy, which was a consolation to me, in the room of the Spanish one which my father had taken away.

When I was eighteen years' old, I removed again to Gibraltar. Here I heard of an evening school for young men, where the English and Spanish languages were taught, instituted by the Wesleyan Missionary Society. So I went to speak about it to the master of the school, and he said he should be glad to receive me. I told him that I could not attend on Friday evenings, as that was our sabbath time. He asked me to attend the service on Sunday evenings, to which I consented. The first Sunday evening that I was in the school, a Spanish youth, who is a member of the Wesleyan Society, gave me a hymn-book, and showed me the hymns which we were to sing. From that time we became acquainted with each other, and indeed he is a faithful servant of the Most High, and his prayer for Israel is that they may be saved.

It was not long before the Jews discovered that I attended at a Christian school; and my father's friends told me that it was a dishonour to my family: in fact, they induced me to leave the school. But my friendship with the young Spaniard still continued, and he prevailed upon me to accompany him to a Friday evening Bible-class. This was the Jewish sabbath, but the explanations given of the New Testament at the class interested me so much, that I could not relinquish my attendance on it. From this time I began to see the light. My Spanish friend, at my request, lent me books concerning the Christian religion; and the book which convinced me that Jesus Christ is the true Messiah, the Saviour of the world, was

"Keith on Prophecy." My friend also asked me to go with him to his class; and I was much struck one evening, when, coming into the room, I found the leader of the class engaged in fervent prayer on my behalf. From that moment I began to feel the burden of my sins, and to see the necessity of a Redeemer to reconcile me to God.

One sabbath my friend was speaking to me of Jacob's prophecy, Gen. xlix. 10. Afterwards, on accompanying him to chapel, the preacher took for his text the very same prophecy. I should have thought that he must have heard our conversation, but I knew this could not be. No, it was ordered by the providence of the Shepherd of Israel, that I might be led into the path of truth.

Shortly after my father arrived at Gibraltar, and was angry to find me associating with the Methodists. He and my cousins did all they could to deter me from embracing Christianity, and offered me many temporal advantages, if I would promise to have nothing more to do with it; but I answered that if they were unable to prove to me that Jesus, who was crucified by our forefathers, was not the Son of God and the true Messiah, they troubled themselves in vain. When they could not by any means persuade me, they joined in persecuting me. At last my father forsook me. He departed to Tangiers, being ashamed to live in Gibraltar to see me become a Christian, and he took with him all that I had in the world, thinking that I should soon follow him. "But for the excellency of the knowledge of Christ Jesus, my Lord, I suffered the loss of all things; and I do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is by the law, but the righteousness which is of God by faith." The last words I heard from my dearest father were, that he should have been more happy to leave me on a dying bed, than seeking Christianity; and that it would have been better for me that I had never been born.

Some days before my father left Gibraltar, I made known to my Christian friends my desire, if it were possible, to find a place where I might study for the purpose of becoming, by the grace of God, a missionary among my brethren after the flesh. For my desire is to offer myself a living sacrifice to my Saviour, and to labour for his glory, seeking the salvation of the lost sheep of the house of Israel, particularly those of my country, for whom "I have great heaviness and continual sorrow of heart." My Christian friends at Gibraltar counselled me to come to London, that I might escape the persecution of the Jews, and obtain my desire to study. I came, recommended to the Rev. Elijah

Hoole, who introduced me to the "British Society," and on the 10th of August I came hither to receive religious instruction from the Rev. W. C. Yonge.

Since my conversion, I have enjoyed peace with God; and though I have had to endure many trials, yet am I happy, knowing that "all things shall work together for my good." And may God the Father, the Son, and the Holy Ghost, enable us to live according to his will, and finally grant that we may be found with the Lamb on Mount Sion, having the name of our Father upon our foreheads, and singing a new song to Him who was slain and has redeemed us to God by his blood, saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever." Amen and Amen.

A. BEN OLIEL.

THE MADAGASCAR CONVERTS.

(Extract of a Letter from David Ratsarahomba, to a Friend at Walthamstow.)

Port Louis, Sept 29th, 1847.

I AM thankful to say, through the blessing of our heavenly Father, I am in good health, and stronger than ever, in spite of the constant walk to give instruction—I mean the lesson which the Redeemer left to the human race, that they may know the way of salvation.

The most part of the people who are eager to learn and listen to the word of God, are in the upper part of the mountainous road, and the worst of it is the rough stones; on account of which, my shoes wear out very fast. A shoemaker, on seeing me very often at his neighbour's house, asked me, "What can I do for you, Radanidia?" "I do not know what you can do for me this moment," said I. "Allow me to mend your shoes for nothing, in return for the favour you do to us," said he. "It is not through me alone that you have me to teach you; it is by the people of God in England, for your sake." "Well, for that very reason I do that," said he; "had I the means to be useful to that devoted Society, I would do it with great pleasure; we must wait, however; some day or other the Malagasy will be their assistants in this holy purpose; and now you must accept my poor offer as an auxiliary, that you may be able to come to me, and everywhere." In seeing his wish to show a good example to others, it may be, as he said, one day or other, the Malagasy may be useful members of the Society in time to come. So I said, "Well, do that as long as you can, and may God bless you through Jesus Christ!"

However, it does not appear a bad road to me, on account of the joy I have from

the people, that they like to learn and listen to the word of God, as in times of old, when the gospel was preached to the poor—when the Redeemer was here on earth. And shall the children of God in England be weary toward the support of the gospel's cause? And shall I be discouraged in every difficulty? I mean not the road which I have just spoken of, but the church of Rome, which wishes to suppress the Bible readers; but thanks be to God for his efficacious word, that those who have tried and tasted the gospel, Christ is good and precious to them, and no other! In a word, the instruction I have given to them is going on very well indeed, and attendance on every occasion, and on Sunday especially, is equally gratifying.

Now, dear Miss H—, as I have a prospect in view, to make a voyage to Madagascar, perhaps to go round it, in a few days more, if I should be permitted, it is very trying to leave the people; many of them would have prevented me from going, on account of the state of Madagascar at the present—others burst into tears, and expressed their feelings in submission to the will of God, saying, "The will of the Lord be done; may you be successful in your endeavours!"—while others express their warmest love to the cause of Christ, and that they will give instruction to their companions during my absence. I have told them that Ramiandrasina will take my place during my absence, to preach on Sundays. I have given him some instruction about it. I can assure you that there are pious people around me, whom you have not seen, versed in Scripture, and who walk worthy of the gospel.

I desired very much to ask M. Le Brun to let Rafaravavy give instruction during my absence, but her duty at Moka demands her presence.

You, I have no doubt, will think me very glad to see Madagascar again. Madagascar! with all thy faults, I love thee still.

Pray for me, that whenever I shall be in the providence of the Most High, I may be precious in his sight, in life and death, and may good be done for mankind!

May God bless you, and the church of God in England! My respects to you.

Your affectionate and obedient

Servant,

DAVID RATSAHOMBA.

(Written in English.)

SANDWICH ISLANDS.

LETTERS and papers have been received by the American Board of Missions to May 24. They indicate about the usual progress in education, good morals, Christianity, and civilization.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



EBENEZER CHAPEL, TRAVANCORE.—*Vide* p. 154.

NEYOOR MISSION.—EBENEZER CHAPEL.

THE humble sanctuary that bears the name of EBENEZER CHAPEL, an engraving of which appears in our present number, (p. 153), was erected, under direction of the Rev. John Abbs, through means of a special contribution from friends at Southport, Lancashire. The locality in which it stands is Autoor, an outpost connected with the Western Division of the Neyoor Mission. In this interesting spot, God has greatly blessed the labours of our brethren and their native coadjutors, and they have derived no little advantage in carrying on their work from the use of a suitable building for holding divine worship. Additional information respecting the Chapel and the progress of the Gospel among the inhabitants of Autoor will be found in the succeeding statement from Mr. Abbs:—

“This place of worship stands near a road, which is much frequented on account of its being the direct way to a famous temple. The vicinity is inhabited chiefly by heathens, and has been in times past the theatre of great opposition to the Gospel. When Christianity was introduced into the village, the Soodras around united to prevent its entrance; afflicted those who embraced it; and at length destroyed, by fire, a small place which had been temporarily set apart for the service of God.

“When these outrages were suppressed, the present building was erected—much to the comfort of the persecuted disciples. It is a house dedicated to Jehovah, standing in the midst of a number of temples consecrated to the honour of Satan. In an adjoining field to the north-west is to be seen one of these abominations; another, of larger dimensions, meets the eye a few paces from the gate of our compound; and at the distance of a mile is a still more ancient and extensive place of Demon-worship. The standard of the Cross being thus fixed in the camp of its enemies, we naturally looked for obstacles; but the triumphs of grace in this sphere of labour have been sufficient to encourage the hope of final victory.

“The Chapel is comparatively large, with comfortable verandahs; but it is not so well filled as we desire, owing to the efforts which are still made in this part of the district to deter the lower classes from attending a Christian Sanctuary. Yet, for more than seven years, have persons been found in this and neighbouring villages willing to brave the malice of their opposers, in order to listen to the words of life.

“There are other buildings on the premises, occupied by a family, the members of which, at various times, have been subjected to great temporal loss on account of their connexion with our cause. The head of this family died about four years since, in the peace and hope of the Gospel. When I first knew him, he was a quiet, inoffensive man, but very worldly in his habits and motives. He was fond of referring to what he had endured for the sake of Christianity, yet was evidently so ignorant of its spiritual nature, as to make me fear it would be found, at last, that he had “suffered many things in vain.” A seasonable reproof led him to abandon a sin to which he had been addicted, and to pay fervent attention to the word and worship of God. His subsequent conduct and expression of hope in the Redeemer induce me to believe that, for some time previous to his death, he had become renewed in spirit, as well as reformed in external character. In answering inquiries as to his preparation for eternity, he would generally make some remark which convinced me that he was trusting in the Lord Jesus alone for salvation; so that when the tidings of his death reached me, I felt satisfaction in the remembrance of our intercourse, and have a confident persuasion that he has been removed to a more pure and perfect state of existence.”

* * It should have been mentioned in our last number, in the account of UNION CHAPEL, Hong-Kong, that the plans of the building were gratuitously furnished and its erection superintended by an esteemed Wesleyan friend, Mr. ROWLAND REES, now of Dover.

Anniversary Services in May.

THE Directors are gratified in announcing to the Friends and Members of the Society, that they have made the following arrangements :—

MONDAY, MAY 8.

EVENING.—SERMON by Rev. JOHN JORDAN, B. A., Vicar of Enston, Oxfordshire.

WEDNESDAY, MAY 10.

MORNING.—SURREY CHAPEL, Rev. ROBERT CANDLISH, D. D., of Edinburgh.

EVENING.—TABERNACLE, Rev. WILLIAM BROCK, of Norwich.

THURSDAY, MAY 11.

MORNING.—ANNUAL MEETING, EXETER HALL. The Chair to be taken by JAMES KERSHAW, Esq., M. P.

EVENING.—ADJOURNED MEETING to be held at FINSBURY CHAPEL.

FRIDAY EVENING, MAY 12.

The Rev. T. RAFFLES, D.D., LL.D., of Liverpool, SERMON TO THE YOUNG, at POULTRY CHAPEL.

LORD'S DAY, MAY 14.

SERMONS will be preached, and COLLECTIONS made, at various Places of Worship, in London and its vicinity.

MONDAY, MAY 15.

EVENING.—The SACRAMENT of the Lord's Supper will be administered at various Places of Worship.

* * Further particulars in a future number.

TO THE AUXILIARY SOCIETIES IN LONDON.

The Ladies who have usually been invited to attend a Meeting at the Mission-House in the month of March, for the payment of Contributions from Female Auxiliaries in and about London, are respectfully informed that such Meeting will *not* be held this year.

The Directors of the Society fear that attendance on a fixed day and hour for the above purpose has been attended with much inconvenience to their friends; and they now request that the Contributions may be paid in, at any such periods as may be most convenient to the parties, on or before the 28th of March. The Directors continue deeply sensible of the value of the services of their Christian Friends, and earnestly trust that they will endeavour to render their Auxiliaries and Associations as effective as possible.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its vicinity are respectfully requested to pay in their amounts at the Mission-House, on or before Friday, the 31st instant, the day appointed for closing the accounts. The lists of Contributions should be forwarded to the Mission-House, on or before that day, in order that they may be inserted in the Society's Annual Report for 1848.

TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their Contributions so as to be received at the Mission-House on or before Friday, the 31st instant; together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London,

CHINA.

REINFORCEMENT OF THE MISSIONS.

THE Public Service, held at Craven Chapel on Tuesday evening, February 8th, to take leave of a large party of Missionary Brethren and Friends—SIXTEEN IN NUMBER—proceeding to various stations in China, was deeply interesting, and the attendance overflowing. A larger assemblage of the friends and supporters of the Society never congregated within the walls of this spacious place of worship. Not only was every seat occupied, but the aisles were crowded; and the most intense interest was manifested in all the proceedings of the evening. The occasion was no less novel in the history of Missions, than it was solemn and delightful in the reflections which it could not fail to awaken; and the impressions produced in favour of the Chinese Mission will, we are assured, be equally powerful and permanent.

The Missionary Friends who bade farewell to the Christian Public, previous to their embarkation for China, were the Rev. Dr. Legge and Mrs. Legge, Rev. W. Young and Mrs. Young, Rev. B. Kay and Mrs. Kay, Revs. T. Gilfillan and J. Edkins; Mr. Hyslop, Medical Missionary, and Mrs. Hyslop; three Chinese Converts; with Misses Hanson, Evans, and James.

The Missionaries, and those accompanying them, having taken their seats near the centre of the chapel, the Service was commenced by singing.

The Rev. Dr. MORISON having read the 10th chapter of Matthew, and offered prayer,

THE REV. ARTHUR TIDMAN, Foreign Secretary of the Society, ascended the pulpit and spoke as follows:—It has often been our privilege to assemble in the sanctuary of God to unite our prayers and humble efforts for the extension of his Gospel among the heathen; and it is not the first time we have met together to offer our valedictory prayers for, and express our affectionate sympathy to, beloved brethren going far hence to the Gentiles. We are assembled on such a solemn and delightful occasion to-night; but this meeting has a striking feature of novelty,—of novelty not only in our own history, but in the history of the Protestant Missions of Britain, nay, of the whole Protestant world. At no period before—and we speak it with exultation, yet with deep sorrow—were there in the history of the Protestant Evangelical Church of Europe, sixteen Christian men and women met together, about to depart with the Gospel of Christ to the shores of China. If, ten years ago, we had spoken of China in a meeting like the present, it would have been the burden of our prayers, but scarcely would it have been in the anticipations of faith. We were then accustomed to pray that China might be opened, but still, to our apprehension, China was as likely to be shut for another century as it had been for centuries past. But now, thanks be to God, China *is* open, and we have brethren before us who have already stood upon her shores, and proclaimed the Gospel with the Holy Ghost sent down from heaven,—brethren who are now about to return,

accompanied by others who long to share in these honourable labours, and there to live and to die for the salvation of perishing myriads.

Our brethren and sisters, then, who are going forth, are partly veterans and partly new recruits anxious to be engaged in the work. Our beloved friend, Dr. Legge, was forced for awhile to return, through the failure of health, but God has overruled that painful dispensation for great good; and, while we have to sympathize with our afflicted brethren, and to mourn that they are compelled so often to revisit our shores, yet in this, as in every other case, we have found that God overrules such dispensations for the diffusion, not only of Missionary intelligence, but of true Missionary principles. Let no man suppose, that our Missionaries, exhausted as they may be from disease and toil, when they return home, come here to eat the bread of idleness, or to seek mere relaxation and self-indulgence, and, therefore, that they are to be regarded as a burden to the Churches hard to be borne. They are men who bring with them that information which they have gathered from things they have seen, and felt, and done, and who breathe a spirit which, being diffused among the Churches at home, tends to strengthen our faith, and make us ashamed of our vain professions of self-denial and liberality. Brethren, when I see men like Dr. Legge, whom it is my happiness to know well, and to love him as intimately as I know him, giving themselves to this cause, oh! if there

were men amongst us that contributed of their abundance—their hundreds, and even their thousands—it would be a poor offering compared with such a life!

Another old soldier in the cause of the Chinese Mission is also present, and about to return,—our brother, Mr. Young; accompanied by his excellent, industrious, and useful Missionary wife—a Christian woman who has made very vigorous and very successful attempts to instruct Chinese females in the great truths of the Gospel of Christ Jesus. These esteemed brethren and their excellent wives, go with the entire confidence, respect, and love of the Directors, and all the Missionary brethren to whom they are known. With these brethren, there are about to depart other Christian friends who are just entering upon the field,—Mr. and Mrs. Kay, Mr. and Mrs. Hyslop, Mr. Edkins, and Mr. Gilfillan, with three female labourers in the Missionary cause.

These thirteen individuals are all going forth to different departments of Missionary work in connexion with our several Chinese Stations. They are accompanied by three Christian Youths, the first-fruits to Christ of the Chinese Mission in modern times—three young men to whom our brother, Dr. Legge, has been a friend and a father—who have had the advantages of his kind instruction, of his excellent and judicious guidance, and, above all, of his Christian example. Since they have been in this country, where they have enjoyed a course of useful education, both Literary and Christian, we have reason to believe that their hearts have been savingly brought under the power of the Gospel; and they, having made, as most of you are aware, a public profession of their faith in Christ, have been received into the Christian Church. These young men go forth with the design of receiving a suitable course of preparatory theological instruction for the Christian Ministry, in order that they may be employed hereafter as God shall give them ability and opportunity, as the teachers of the Gospel to their countrymen. You all probably know that European Missionaries may labour in five cities that are open to British Commerce; but that, with respect to the interior, natives only of China would be allowed to go through the length and breadth of the land, preaching Christ and redemption by his blood. We hope, therefore, that these youths, in connexion with others, who may hereafter be raised up for that purpose, will be found amongst those who shall penetrate the recesses of that country, and preach the Gospel where Christ has not yet been named.

These brethren and sisters, amounting altogether to sixteen in number, are about to sail in one vessel—a little sanctuary—where they will form a Church upon the mighty waters—all borne on by the same motive of love to Christ and love to man. And when

they arrive at their destination, which, we trust, through the good providence of God, they will about the close of June next, then we shall have, in connexion with our Chinese Mission, eighteen male European labourers, besides thirteen females, equally necessary and useful in their respective departments; and six native evangelists and teachers already in the service.

You have thus the facts of the case before you, and I am sure that you will feel a deep interest in these devoted labourers; not only for the passing hour, but, when you hear of their names and labours on future occasions, it will tend to quicken your prayers and to heighten your joys, that you were permitted to meet on this occasion to commit them to God and the Word of his grace in solemn and united supplications. These brethren are going to four different stations—one, with two of our female friends, is proceeding to Shanghai, the most Northerly Port open to British Commerce; four of our friends will be located at Amoy, one of the Southern Ports; three or four, we expect, will ultimately settle at Hong-Kong; and the rest, with those now in China, will take their station at Canton.

While the Directors of the London Missionary Society are thus sending out our brethren in augmented numbers, they are acting in the spirit of simple trust in the Churches of God, or rather in God himself. They have, at the present moment, no small share of difficulty to sustain the labourers already in the field; but they believe that the loud calls of Providence, so plain and so impressive, cannot be disregarded without great criminality. Our brethren, therefore, commit themselves to this great enterprise, and we doubt not that the Churches of Christ will sustain them, not only by their supplications, but by their generous and adequate support.

The Rev. JAMES SHERMAN next addressed the Missionaries and Friends departing for China:—Dear brethren and sisters in Christ,—dear to our hearts by a thousand ties, but dearer than all for that love to Christ and love to souls which takes you far hence among the heathen, and makes you willing to sacrifice English comforts, health, and even life, if it be the will of God, to save them from destruction—this great assembly are not idle and uninterested spectators of your departure. They behold you as a part of the great army of the Captain of Salvation going to fight bloodless battles, and achieve victories over ignorance and vice,—to emancipate captives from the tyranny of the Prince of Darkness, and to scatter love, peace, salvation, friendship, and joy, wherever you are located, among the millions of China. Oh, think you, can we be uninterested spectators of such a group? In better meaning we apply the words which fell from the Psalmist's lips

with reference to the hosts of Israel, "Egypt was glad at their departure." We are glad at *your* departure; the whole Church of Jesus Christ in heaven and on earth is glad at your departure; angels are glad at your departure; the Son of God himself, your Redeemer, is glad at your departure. Beloved brethren and sisters, there is joy in heaven and on earth to-night about your departure. Oh, did my eyes ever expect to see this day! Ten years ago we dreamed not that China would be accessible to Christian effort; but now its gates are thrown open. This, I confess, is such a day, that my faith, however large it might have been about China, never expected to see on earth.

Some of you have been in the field already, and worn your armour well; others are girding it on,—veterans and recruits. You, my dear brother Legge, brought three native youths to this land, who, at that time, knew but little of Christ and of the way of salvation; but, in this country, their hearts have been regenerated by the Spirit of God, and they are now going forth to proclaim the salvation of the Lord Christ. How rich a reward for your care and instruction! We gladly unite with you to-night, and say, What shall we render, on your behalf, to the Lord for all his mercies? We will take the cup of salvation, and call upon the name of the Lord. It has been the hard lot of some of your dear brethren who have come from the same field of labour, to be obliged, from ill health, to abstain from prosecuting their enterprise. They cannot return again; but we rejoice to see our brother from Amoy and his wife, with renewed health, rejoining the Mission, and we bless God on their behalf.

Amidst hopes and fears, many of you (even, I believe), are putting on the armour for the first time,—leaving your native shore and friends, and going to untried scenes and labours. Well, you go not on a warfare at your own charges. Jesus Christ has grace enough for you all—peculiar grace, just the graces which you need. He never deserted a soul that aimed to serve him, and he knows how to sustain spirits that are ready to devote themselves to him, however weak and incompetent they may be. You may trust him with all your heart to carry on your cause, and to assist you in the enterprise which you now undertake.

If I might specially single you out, my dear young friend Gilfillan, who has been my peculiar charge, I would remind you that you have had many spiritual privileges. Providence remarkably directed your steps in leading you to Surrey Chapel. Your education has been prosecuted with great care, and the Church has high expectations of your future labours, while it takes a peculiar interest in your present welfare. Follow the footsteps of Morrison and Milne, and let us have glad tidings of your faith and labour for Christ

your King. When you are far from us, let us have this testimony, that you desire to please God. I had the pleasure of knowing the father of a fellow-labourer who accompanies you,—Mr. Edkins; and I think, if that spirit takes an interest in what is passing to-night, as doubtless it does, it is with no small joy that he sees his son ready to go forth to the heathen to testify the Gospel which he had long preached.

Ye dear youths of China, with what interest do we all look upon you; what an infinite mercy to you, that, by the providence of God, you should be placed under the special care of such a tutor and such a friend as you have in Dr. Legge! I rejoice that you are sufficiently acquainted with the English language to understand me. Yours will be a mission unrestricted by any peculiar limits. All China is open to your devoted zeal to testify the Gospel of the grace of God to your heathen countrymen. Pray much for the power of the Spirit of God to come down upon you to qualify you for the task, and to give you Divine success in any work you undertake. Be very humble and tractable, and desire to be useful and happy servants of Christ.

In conclusion, let me offer a few remarks to you collectively. We and you have but one desire that you may be personally holy, and successful in all your labours to engage multitudes of souls to become the willing servants of your Divine Master. Would you do this—then love the Lord Jesus. Whom should you love but him? He united himself to your nature. He loved you, and gave himself for you; he wrought out your redemption; he has clothed you with the robes of his righteousness and the garments of salvation; he is sanctifying your spirits; he has called you out of the world, and now out of his Church, specially for this service. He designs to give you a palm, white robes, and everlasting rest with himself; and need I ask you to-night to love him? Can you do anything else? If the love of Christ burns with a pure flame in your hearts, it will be one of the best incentives to labour, and make it both sweet and effectual, though it cost you much personal suffering. In a little while the Master is coming to put a crown on your brow, and to call you to his everlasting kingdom. If your toil in the field of labour be short, if you have but a brief time to work for him on earth, it will only be a nearer way to the glory which is to be revealed, and to that sinless service to which you aspire. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The Rev. Dr. LEIFCHILD addressed the congregation to the following effect:—It must be gratifying to the friends of Missions to see so large an assemblage on the present occasion, and we feel this place honoured by hav-

ing the service conducted here. To-night we have had a living proof of the character and strength of the religious principle. You see the spirit of Christianity actuating individuals now, in the same manner as it did 1800 years ago. Then men, impelled by a desire to spread this religion over the whole world, left country and kindred far behind, and went to remote parts of the earth, to dwell among people who wanted them not nor their religion, but were well content with their own; and to become one of themselves, that they might bring them to be one with them in the faith of Christ. This very spirit you see to be actuating our brethren and sisters in Christ now before you. It is not my province to address those friends who have already been so affectionately addressed by our dear brother who has just spoken, except to congratulate them on the principle with which God has been pleased to endow them, and to assure them of a remembrance in our prayers. There are two out of the number present who are members of the Church of which I am the Pastor, and it will be expected, therefore, that I should say a very few words to them.

One of them is the Rev. Joseph Edkins, a student of Coward College, under the care of our friend Dr. Jenkins;—his father, whom I well knew, scarcely lived to see his son enter on his preparatory studies for the ministry, much less to witness the consecration of himself to Jesus Christ among the heathen, in a very different sphere from that more narrow and quiet one to which he was originally inclined. Perhaps the angels that rejoiced over his conversion may have informed the spirit of his sainted father of this consecration. However that may be, the Saviour knows of his separation to this work, and he is, no doubt, pleased with it. But what a call upon you does this present, my dear Sir, for circumspection, devotion, and diligence in your Christian calling; that you may, by the grace of God, manifest among the heathen a purity, a chastity, a holiness, a zeal, that shall illustrate and enforce the doctrines you teach, without which it would be better for you never to have entered on the work at all. But, my dear youth, God is able to make all grace to abound towards you, and for this be assured your friends and fellow-communicants in this place will especially pray. May we, whenever we hear from you or about you, be refreshed by the conviction, that you have imbibed no error in doctrine, and have fallen into no sin in practice!

And now, my dear Mary Hanson,—the other member of this Church in the group before me,—what shall I say to you? I have known you from your earliest years; and how delighted have I been at the Missionary zeal kindled in your bosom at an early period of your Christian course, prompting you to avail yourself of the assistance of a Society formed for sending out single Christian females to

teach the children of the heathen. You braved the deep, visited the Cape, and taught the Hottentot children the way of salvation; you then visited Caffreland; there you seated yourself among the tawny little ones in that wild country, shewing them the way to happiness and heaven, yourself content to live and die among them, unnoticed and unknown by the Church of this country. Nor would you have left that spot, had you not been driven from it by the unhappy Caffre war. Now, my dear young friend, Providence has opened your way to a vast and large sphere of Missionary labour, and you are about once more to leave these shores and commit yourself to the dangers of the deep. If you should be permitted to reach the place of your destination, you will meet with kind friends, who will welcome you to those shores, and will be your kind protectors; but, above all, your gracious Saviour and Lord is there. If God should allow us to hear from you, tell us,—what we most want to know,—how the fields are whitening to the harvest. This Congregation will, at least, support one Missionary for China: they wish to have a hand in that great and mighty work which God is presenting before us. We must be strangely deficient in Christian principle and in Christian zeal if we were to hold back. God bless you all!

Dr. LEIFCHILD having commended the Missionaries to God in prayer,

The Rev. Dr. LEGGE ascended the pulpit, and said:—Dear friends, we have received, with feelings of deep emotion, the expression of your “farewell,” and I now respond the term—“farewell!” Let my brethren, who are departing from their country for the first time, cherish the remembrance of this evening. Let them look around upon this vast congregation, and let them treasure up the expressions that fell from the lips of our beloved and honoured friend, Mr. Sherman; the warm and earnest words of prayer from him who introduced the services of the evening, and from the venerable pastor of this Church. This will cheer their spirits if ever they should be placed in trying circumstances, similar to what my own have been. We shall have an interest, not in one Church only, but all the Churches to which we belong. The voice of supplication rises up on our behalf from all who love our common Lord and Saviour, and who are anxiously looking for the time when “all men shall be blessed in him, and all nations shall call him blessed.” Our chief inspiration to faithfulness and activity must ever come from our obligations to Christ. This highest motive, however, should not prevent our associating others with it of a less exalted nature; and we cannot but feel that our connexion with yourselves and the general Christian community, is an ever-active impulse animating us to walk worthy of that high calling.

After the 21st of this month our feet may

never stand on English ground again, and our dust may be mingled with the dust of China. When we come before the judgment-seat of Christ may we be able to meet you at that day and give a good account of the stewardship with which you have invested us, as messengers of the Gospel to the Chinese!

We are duly sensible of our encouragements, as we are about to embark in this great enterprise, from the present circumstances of the Chinese Mission. How different is our position from that of Dr. Morrison when he went forth forty-one years ago, single-handed, bearing the standard of the Cross to China. There he continued to labour and toil for years, at Malacca and Macao, but was never able to display himself before the Chinese people in the simple character of a Christian Missionary. How different would our position have been had we received our appointment in 1834, (the year in which Dr. Morrison died, the honoured author of the English and Chinese Dictionary—the still more honoured author of a version of the Scriptures in the Chinese tongue), when China still continued shut against the Gospel of Christ. Look at the position in which the Missionary to the Chinese is now placed. He finds himself in the condition of a herald commissioned by his Master to speak comfortably to the people: to proclaim to China that her warfare is accomplished, that her idolatries and miseries are about to be removed, and that the Lord is prepared to gather his children under the shelter of his wing. We now go to China to be welcomed—welcomed by its people, and five great and effectual doors of utterance are open. We go now to China, no longer to be in the position of solitary labourers; but we go, as Mr. Tidman has told you, a band of Missionary labourers, sixteen in number, in connexion with the London Missionary Society, sent there for the propagation of the Gospel. You send out a goodly company of us this evening, but you will soon send more to succour us, and you will not relax your efforts, until every open port, where the Gospel can be preached to millions of Chinese, shall be efficiently and continuously represented by the agents of your Society.

I do feel constrained to re-echo the sentiments of Mr. Tidman. I have admired the faith of the Directors of our Society in this matter. I have often been filled with astonishment that they should persevere in this good work, and occupy the large field of China, when they feel pressed and straitened on every hand. But, doubtless, they do well to repose their faith on God; doubtless, they will not be disappointed in reposing confidence on the Congregational Churches of this country, and you will this evening give a demonstration and a pledge, that I am not now speaking more than the truth.

But I will not occupy much more of your

time; it will suffice if I state one more encouragement in connexion with the departure of myself and the present company to the Empire of China. We go not alone, as European English Agents of the London Missionary Society, but there go along with us these three young men, whom doubtless you are delighted to have in the midst of this assembly to-night. Encouraged by these circumstances we proceed with alacrity and joy to the field of service which has been opened up to us. A great work is to be done, and we hasten forward, as it were, in spirit to take our part humbly, yet diligently and earnestly, in its achievement. There is to be built up in China a Christian temple, the largest which the limits of that land will admit of; and the day will yet come when its top-stone shall be brought forth with shoutings of "Grace, grace unto it!" when heaven will exult over the millions of living stones of which it shall be composed; and our names—oh! let us cherish this in the spirit of humility, let us cherish the conviction, that our names, all unworthy of the place, will yet appear in all time and in all eternity engraven upon those stones which shall constitute the materials of that mighty temple.

I trust that there are now present not one or two, but many young men who will come forward and dedicate themselves to be baptised for the dead in China. Hark! there speaks to us a voice hushing, in its solemnity and melancholy as it rolls across the ocean, every elementary sound—a voice that pierces the very centre of our land, rising from a countless multitude of people who are bone of our bone, and flesh of our flesh. They cry, "Come over and help us!" Hark! there comes to us a voice from heaven: we turn our eyes there—we behold the Lamb in his glory. He is seated on His throne, and He is expecting till all His enemies be made His footstool. He points to the land of Sinim, and proclaims, "Lo, I have made all my mountains a highway, and exalted the valleys; whom shall I send, and who will go for me?" There must be those from whose spirit there will arise the reply, "Lord, here am I, send me." There may, there must be some who thus respond; but such cannot be the case with the great multitude forming this assembly. What, then, shall I say to you? "Farewell," and may God command a thousand blessings to rest upon you, and all the Churches of this country! Surely, if he were to pour out upon you a double portion of the Missionary spirit, there would be a time of refreshing from the presence of the Lord. "God be merciful to you, and bless you," and all that co-operate with you in this work of faith and labour of love, and "cause His face to shine upon you, that His way may be known upon earth, and His saving health among all people."

The Eldest of the CHINESE CONVERTS

then addressed the assembly, in admirable English, to the following effect:—I am glad to have an opportunity of meeting so many of the friends of Christ and of the Chinese Mission. I must thank you for sending the Gospel to China, for seeking to turn us from darkness to light, and from Satan to God. I was once a heathen,—now I hope I am a Christian. To you and others in this country my thanks are due. It was in Malacca I first met with Dr. Legge, and from thence I followed him, with one of my friends here, to Hong-Kong, for I was determined to follow up my education. My father wrote to me soon after, approving of what I had done, and advising me to be diligent in my studies. When Dr. Legge made up his mind to go to England, he intimated that, if we would accompany him, we should return with him to China. After some time, we said that we would do so, and accordingly we left Hong-Kong towards the end of 1845, and have been in this country about twenty-two months. We have all been very happy in Britain. My father has written to me several letters, and he is glad that we came with Dr. Legge to England.

We have made tolerably good progress in the English language, and various branches of knowledge. We have become acquainted with the doctrines of Christianity, and have professed our faith in them by being baptised.

I believe that there is one God, and one Mediator between God and man, namely, Christ Jesus; and that he came into the world to save sinners. I was as a sheep going astray, but God has brought me to Christ as the shepherd and bishop of souls. I hope I am a Christian, and desire to carry the doctrines of Christianity to my countrymen. I expect we shall embark in a few days. We shall labour to diffuse the knowledge of the true God and Jesus Christ whom he has sent; and we hope that, before long, God will bring many more of the Chinese young men to believe in Christianity, and to join us in proclaiming the unsearchable riches of Christ.

We shall soon embark on board the ship, and I have to say to you, "Farewell!" Pray for us,—pray that my companions and myself may be kept steadfast, and that God would make us the instruments in turning our relations, and many of our countrymen, to the knowledge of Jesus Christ. Again I say, "Farewell!" I shall remember the congregation I have met to-night as long as I live. (A spontaneous and irresistible burst of feeling from the assembly followed the conclusion of this address.)

After a few observations from each of the other two Chinese Converts, the Rev. J. C. HARRISON offered the concluding prayer, and the meeting separated.

PROSPECTS OF THE MISSION AT HONG-KONG.

THE progress of our Mission at Hong-Kong continues to afford great encouragement, and to give assurance of still better things. Our readers have, in former numbers, been made acquainted with several gratifying instances of the success of the Gospel in this island; and the following statement from Mr. Gillespie, forwarded from Victoria in November last, gives promise that a considerable addition will ere long be made to the number of its converts who have found grace and strength to "put on Christ."

In the beginning of this month, (writes Mr. G.), we had the pleasure of examining several candidates for baptism. There are seven men in all—Chinese—desirous of admission into the Christian Church. They appear perfectly sincere, and several of them seem deeply impressed with a sense of sin, while they all possess a general idea of the mercy of God as extended to sinful men through Jesus Christ. But it has been thought proper to defer their admission into the church for a season, in order that their steadfastness may be tested, and their acquaintance with divine truth, by attendance on the morning-class, extended. We look for the blessing of God on them. Shall He bring to the birth, and not cause to bring forth?

The following letter is from one of these inquirers, who is not by any means the most promising, but he appears sincerely anxious to obtain an acquaintance with the Christian

Doctrines. It was about the beginning of this year, while in Canton, that he first heard of the Gospel through his uncle, one of the Chinese baptised last year; and his sole errand to Hong-Kong, a few months ago, was to attend the Bible-class, and receive instruction in the way of salvation. He writes thus:—

"I reverentially present this, that the teachers may know I came expressly to Hong-Kong to read the holy classic of God, and the manners of the truth. You, teachers, on examining me found that I was shallow in the principles of the books, and could not answer you well. I take a believing heart to be of the first importance. Although a man be perfect in the books, and intelligent in principles, yet if he does not cultivate a believing heart, he cannot do good. Now I have heard that in a few days you will go home. I also in a short time will go on

board a ship; because, in the fifth month, I engaged with the Fung-Sing Hong in Canton, my former employers, to go to Singapore, as a keeper of the accounts of the cargo in the hold. So this month I shall embark.

"But, as I cannot be baptised, my heart is not at peace, and going home to pray by myself to Jesus, I do not know whether He will redeem me from my sins or not. I do not know when I will have leisure to return, and I present this paper, requesting that you teachers would give me some books which I

may take with me and read on board the ship. Now I have nothing to rely upon but that God will give His Holy Spirit to open my heart, that I may be able to understand the truth; and I also rely on the merit of Jesus Christ to redeem me from my sins, and save my soul, and in his kindness to protect me in peace."

The other converts, (adds Mr. G.), remain steadfast in the faith, and to day we have had the pleasure of hearing from Leang-a-Fa of the baptism of another convert in Canton.

AMOY.

In the following communication, our brother, the Rev. Alexander Stronach, bears gratifying testimony to the *salubrity of the climate of Amoy*, and adds to the statement some very encouraging facts relative to the progress of the Mission:—

We regret, (writes Mr. S.), that incorrect impressions regarding the climate of Amoy have, in some way or other, been received by our friends in England. Now the American Brethren labouring in this quarter fully concur with me that the climate of Amoy is equally favourable to health with that of any of the now open Ports in China. This opinion they have repeatedly expressed in communicating with their respective Boards in America; and, acting upon their representations, the American Board of Commissioners for Foreign Missions have transmitted to Mr. Pohlman the sum of three thousand dollars for the immediate erection of a substantial and commodious place of worship. Our brethren have already obtained a site for their chapel in a central part of the town.

As I observed in my former letter, it was undoubtedly owing to the Mission Families at first residing on Ko-long-su, while a great part of that island was covered with stagnant water from the paddy-fields lying uncultivated, that so much sickness prevailed. Since removing to suitable houses in Amoy, good health has been generally enjoyed by the American Brethren as well as by ourselves.

Every day our chapel is well filled by the Chinese, who come thronging to hear the word, and to receive religious tracts. Daily they sit before me with an expression of thoughtful attention, and many of them appear as if a new interest was awakened in their minds, while I unfold to them, in various aspects, the greatness of the Divine Majesty, his ineffable holiness, his inflexible justice, and also his infinite condescension and mercy in Christ Jesus our Lord. At these meetings I observe the faces of a good many individuals who come in day after day. Undoubtedly, the light of Divine Truth is shedding its rays on the minds of not a few, and its excellence generally is acknowledged by all who ask questions or make observations at these meetings, while many admit that idolatry was unknown in China in very ancient times. I do fervently trust that the

truth, continually communicated and earnestly and affectionately urged on the regards of this people, is even now working; and, like a little leaven placed in a large quantity of meal, will continue to work more and more extensively, even though not yet manifest to our observations, until the whole lump is leavened.

For some months past a Chinaman named Go-to has been most regular and constant in his attendance on all our religious services, both in our chapel and at the hospital. He appears to be honest and sincere in his professed preference for the truth of the Gospel, and in his endeavours to keep the Lord's Day holy. Though he is now about 55 years of age, he is very desirous to learn to read the Scriptures in his own language. In order to meet his wishes, I have sent my Teacher to his house with simple elementary religious books in Chinese, to enable him to commence the study of the written language. His house is within the walls of the citadel, and at a considerable distance from our chapel. The Teacher thinks that his two sons will also apply themselves with him in the endeavour to acquire the art of reading. He is an artificial flower maker, and his whole household appear to be well-meaning and respectable people. I trust he is not far from the kingdom of God.

I am happy to hear that the return of our beloved friends, Mr. and Mrs. Young, to Amoy may be soon expected: we fondly hope that other Brethren will accompany them to this station. The arrival of many more fellow-labourers would be hailed with joy by all the Missionaries engaged in this field of labour, for we deeply feel in regard to it, that "the harvest truly is plenteous, but the labourers are few."

We learn that this City, including its suburbs, contains a population of one hundred and fifty thousand, exclusive of the inhabitants of the villages scattered over the island. Besides all these, we have free access to the very numerous towns and villages on the nearer mainland, and the various islands around us.

MAY MEETINGS AT HUAHINE.

DURING the absence of the Rev. Charles Barff from Huahine, his lack of service in the Mission was supplied, alternately, by his brethren, Platt and Charter, of Raiatea. In a communication, addressed by Mr. Platt to Mr. Barff under date of June last, we have the following very gratifying account of the Native Anniversary Meetings held at Huahine in the month of May:—

Mr. CHARTER supplied for a few weeks after your departure, and I went to Huahine in the beginning of May. After a voyage of two days and two nights, we arrived at day-break on the Wednesday, a week before the May Meeting. On my arrival I was informed that the following day was appointed as a fast, for the people to humble themselves before God, on account of the great sickness and mortality then prevailing.

I will now proceed to give you an account of the conclusion of our May Meetings; premising that the Juvenile Meeting, followed by the usual Feast, was of a very gratifying character. Though several of the children were sick, and some had died, and many could not come from their lands on account of the heavy rain, yet we had nearly 200 present.

The whole collection amounted to 94 dollars, including 19 dollars from the children.

The meeting was animated; and our old blind chairman acted better than many who have eyes. The resolutions and speakers were as follows:—

Titi and Tetoofa proposed the chairman; who, when he had taken the chair, called on Tamore to engage in prayer.

Taimainu proposed, and Maihoru seconded,—That we unite in praising God, because the great commotions which distracted us a short time ago have passed away, and we are now living in peace.

It was proposed by Vaipatu and seconded by Matauui,—That because we have now peace, it will not be right to sit still without any object in view; that we be energetic in causing the word of God to spread among the heathen.

It was proposed by Tue and seconded by Uturoa,—That we arise and do the work of the Lord in our own land, that there may not remain one ignorant man or woman in this land.

It was proposed by Pamu, and seconded by Tiahia,—That we of this land praise God because he has caused his Word to grow among the heathen, and continues to prosper it.

It was proposed by Pohuetea, and seconded by Arue,—That we must not say the work is done, and so sit down in idleness; but look for other lands, and send the messengers of peace to take to them also the Gospel.

It was proposed by Aumai, and seconded by Paiti,—That the church and the people generally pray to God to send down his Holy Spirit on all lands, that they may be more energetic and earnest in making known the Word of God, and that the heathen may receive it.

Tamatoa proposed, and Roi seconded,—That the Secretary give in his account. The subscription then commenced, and after the collection was made the people dispersed.

SAMOA.—TROPHIES OF GRACE.

THE following impressive and delightful instances of the divine blessing on Missionary labour are mentioned in a recent communication from the Rev. George Pratt, of Matautu, in the Island of Savaii. Under date of June last, our brother thus writes:—

I think I have, on former occasions, referred to an old Irishman, called Stephen Hendrick, who deserted his ship while at anchor off this place. I never could induce this man to attend our English service; and yet he thought himself by no means a bad man. In September, 1845, in boarding a vessel, his canoe was upset; and, from remaining for several hours in his wet clothes, he caught a severe cold, which terminated in consumption. He placed himself under my care, and I had many opportunities of conversing with him. I found him exceedingly ignorant, and, at the same time, full of a pharisaical spirit, thanking God that he was not so bad as other men.

After some time the light dawned upon him;

and, from reading a copy of the Scriptures which I gave him, and conversation and prayer, he began to see his need of the great Physician. For fifteen months I supplied him daily with medicines, &c., and visited him as often as I went to Safune, till the last few weeks, when he was brought to me. His views of the Gospel scheme seemed to be clear: he uniformly described himself as a sinner, depending entirely on the grace of God through Christ for salvation. He was naturally of an irritable temper, and this would often shew itself towards those who waited on him—when counselled on the subject, he appeared to regret what he had done. On January 14th, after having been insensible for

some time, he died; and I cannot but indulge the hope, that he has been admitted amongst the number of those saved in the eleventh hour, and is now with the Lord in Paradise.

The next case was that of Taufu, an old man of Saleala, who had only been in the church a few months—his conduct was unblemished—his end was peace.

The last case is that of Muleaga, a Chief of Lealatele, whose occupation was that of tattooing. Finding his illness increase upon him, he applied to the Popish priest and doctor; but, obtaining no relief either in body or soul, he again turned back to us. He sent me his tattooing instruments; but this I regarded at the time as a mere superstitious act—a kind of peace-offering that might be the means of restoring his health.

I was, however, much pleased to find, that, as his end drew near, he had forbidden his relations to practise the usual heathen rites at his burial. To those who know nothing of the hitherto heathenish state of Lealatele, this little token of the power of the Gospel may seem trifling; but, to the Missionary who has watched and prayed and preached to them for years without apparently any effect, it is a token for good, and a ground of hope that the bread cast upon the waters is not lost.

This naturally leads me to speak of Sala, the principal Chief of the place, possessing far more influence than Tuala, the Popish Chief. This man, from station as well as inclination,

was the ringleader in all the night-dances and other heathen customs and abominations, which, though almost extinct in other places, found a nursery here. At last, he began to think how heavy would be his reckoning, not only for his own sins, but for those of all his people, who, without exception, refused to attend to the claims of the Gospel till their Chief should lead the way. At his request I went and conversed with him. I found him, like most of the Chiefs with whom I have had any intercourse, far more intelligent than the common people. He acknowledged that he had led the people into all wickedness; but that from henceforth he was resolved that they should no longer have his example and influence as an excuse—that he had made up his mind to lay hold on the word of God, and to seek for eternal life.

His habitual conduct for the past five months, contrary to the predictions of the enemies of the Gospel, has proved his sincerity. He has taken back one of his wives to her father—is diligently learning to read—has resisted all the attempts of the Papists—is growing in knowledge, and I hope in grace. His wife was before him in her desires; but, on account of her situation in the Chief's family, communicated them to no one, till the Chief himself manifested a disposition to alter his course of life. Another couple in the family of Tuala, and an old man, are hopeful candidates in this hitherto dark land.

SOUTH AFRICA.

EXTENSION OF THE CHURCH AT GRIQUA TOWN.

From our brethren at Griqua Town, under date of November last, we have received the following delightful statement, in reference to the extent of the divine blessing on their labours during the past year:—

We have had during this year several very pleasing tokens of the divine presence and blessing. A gracious awakening has taken place among the Bechuana of the Batlaru Tribe, accounts of which we have already forwarded, and the work has been gradually proceeding and extending; a large harvest has been already reaped, and we are still expecting more fruit. Among our Bechuana Out-posts our labours have been blessed in an extraordinary manner during the year, and upwards of One Hundred people of that nation have been received into church-fellowship.

Another gratifying feature in the Griqua Town Mission, this year, is the increased liberality of our church—the sum contributed is 78*l.* 5*s.*, shewing an advance of 28*l.* 5*s.* on the contributions of last year.

Another cause of encouragement is, that

we have at length been enabled to commence the works at the Vaal River, so long in contemplation; and we trust, with the blessing of God, to bring to a successful termination a project on which, humanly speaking, the prosperity of our Mission so greatly depends.

Some slight improvement has also taken place in the political administration of the country, which has now been placed upon a more regular and liberal footing.

It has pleased the Lord to remove from our midst an aged female member, the oldest in our church. She was upwards of eighty years of age, and had been bedridden above fourteen years, during which time she manifested the most exemplary patience and resignation to the will of God, and gave most pleasing evidence of a heart renewed by divine grace.

MISSIONARY ORDINATION FOR CHINA.

ON the 18th of January, the Rev. Battinson Kay was publicly designated as a Missionary to Hong-Kong, in Grosvenor-street Chapel, MANCHESTER. The Rev. James Gwyther read the Scriptures, and prayed; the Rev. Dr. Legge, who is about to return to that station, described the field of labour; the Rev. Dr. Massie proposed the usual questions to Mr. Kay, as to his piety and faith, the motives which led him to engage in the Missionary work, and the manner in which he designed to prosecute it; the Rev. Richard Fletcher offered the Ordination Prayer, which was accompanied with the imposition of hands by the Ministers; the Rev. Dr. Halley delivered a solemn and faithful Charge to the Missionary; and the Rev. James Griffin concluded the interesting service with prayer.

CHINESE MEETING IN MANCHESTER.

ON the 19th of January, a Public Meeting was held in Mosley-street Chapel, on behalf of the Chinese Missions of the London Missionary Society; when Samuel Fletcher, Esq., presided. The Rev. Robert Newstead, formerly a Wesleyan Missionary in Ceylon, engaged in prayer. The Meeting was then addressed by the Chairman; the Rev. William Fairbrother, late of China; the Rev. Dr. Legge, and two young Chinese whom he had brought with him, and who deeply interested the Meeting by their pious and affecting appeals, as well as by their remarkable command of the English tongue; the Rev. Dr. Halley, the Rev. R. Fletcher, and the Rev. D. E. Ford, followed; commending the Missionaries and their young friends, who were soon to embark together for China, to the affectionate and prayerful remembrance of all present. Dr. Legge, in a few words, expressed his grateful acknowledgments; and, after prayer, the Meeting separated.

The collection, which was made for the Theological Institution at Hong-Kong, amounted to £62. But it is hoped that the powerful impression produced by these services will yet yield more abundant fruit, as all departed highly delighted with what they had seen and heard, and many refused to retire till they had enjoyed the pleasure of shaking hands with the Converts as some of "the first-fruits" of our Missionary exertions in China. May they increase a thousand-fold!

ACKNOWLEDGMENTS.

The best Thanks of THE DIRECTORS are presented to the following, viz. :—

For the Theological Seminary, Hong-Kong. To Mr. Thorp, Manchester, by Rev. Dr. Halley, for a parcel of books on Music; to Friends at Commercial Street Chapel, Northampton, per Mrs. Prust, for a box of useful articles; to Rev. Dr. and Mrs. Jenkyn, Coward College, for a valuable parcel of philosophical, mathematical, and classical books, with a model of the steam engine.

For Rev. Dr. Legge. To Mr. and Mrs. Gosling, Manningtree, for a box of useful articles.

For Mrs. Young's School, Amoy. To Mrs. Davies, and a few Friends, at Petworth, for a box of useful and ornamental articles.

For Mrs. W. Porter, Madras. To Miss Hawkes, Coventry, for a box of apparel, &c.

For Mrs. Sugden, Bangalore. To Miss Peek, Finsbury Square, for a box of useful articles.

For Rev. James Kennedy, Benares. To Rev. J. Kennedy, and Friends, Stepney, for a box of books, &c.

For Mrs. Kennedy. To the Gt. George Street and Crescent Chapels Missionary Working Society, Liverpool, for a case of useful articles.

For Rev. J. L. Wardlaw, Bellary. To Messrs. A. & J. McKeand, Glasgow, for a case of apparel, &c.

For Rev. Dr. Ross, Sydney. To Miss Holland, Knutsford, for a parcel of books.

For the South Seas. To Mrs. Dove, Falfield, for a parcel of clothing, &c.

For Mrs. Howe, Tahiti. To T. Barnes, Esq., Farnworth, for a box of calico, &c.

For Rev. T. Bullen. To the Young Ladies at Mrs. W. Pool's establishment, Andover, for a box of apparel.

For Mrs. Macdonald's School. To Ladies at Swanland, near Hull, per Mrs. Conder, for a package of useful articles, &c.

For Rev. W. Harbutt, Samoa. To Mr. T. Harbutt, and Friends, North Shields, for various packages of useful articles.

For Rev. J. Read, Kat River. To Mrs. C. Glyn, and Friends, Witchampton, for a parcel of patchwork.

For Hankey. To Young Friends, at Portobello, for a box of clothing; to Miss Howell, and Young Friends, Westminster, for two parcels of clothing.

For Rev. T. H. Clark, Jamaica. To Mrs. Alderson, and Friends, at Bishopsgate Chapel, for a box of useful articles.

To Mr. J. Jermy, Beccles: to Mr. Cope, Worcester; and to Rev. J. Smith, Redburn: to Mrs. Bell, and Mrs. Edmonds, Newhouse, Salop; and to Mrs. Crewdson, Ardwick, for volumes and number of the Evangelical Magazine, and other Periodicals.

MISSIONARY CONTRIBUTIONS.

From the 21st January to the 17th February, 1848, inclusive.

£	s.	d.	£	s.	d.	£	s.	d.	
London and its Vicinity.			E. Baxter, Esq., ditto	5	0	Agnes Aitkin	0	5	0
Sir C. E. Eardley, Bart.	100	0	J. G. Baxter, Esq., ditto	5	0	Mr. Stainsby	0	2	6
T. M. Coombs, Esq.	100	0	W. G. Baxter, Esq., ditto	5	0	Susan Boon	0	2	6
Seth Smith, Esq.	50	0	J. Crane, Esq.	1	0	Mrs. Whittaker	0	2	6
W. Sharp, Esq.	50	0	J. Patrick, Esq., and Friends	5	0	Miss Iddiols	0	5	0
W. Leavers, Esq.	50	0	A Lady at Stepney	35	0	Small sums	0	19	6
Mrs. A. C. Blagrove, for the						Mr. Channon	0	2	6
Mission at Hong-Kong	50	0	For Female Education at Benares.						
C. Martin, Esq.	25	0	Lady Ross, of Balmagown	3	3				
R. Simpson, Esq.	21	0	A Lady at Stepney	10	0				
J. G. Piffard, Esq.	20	0	For the College at Calcutta.			Union Chapel, Islington			
B. Smith, Esq.	20	0	A Lady at Stepney	50	0	Juvenile Association, for			
Two Friends, by Rev. J.			For the Chinese Mission.			a Boy at Cuddapah, to be			
Stoughton	20	0	A Lady at Stepney	20	0	called John Hill	3	3	0
James Smith, Esq.	20	0				Auxiliary Society	112	18	6
J. Davies, Esq.	20	0	For the Sufferers at Hankey.						
S. Prentice, Esq.	10	10	A Lady at Stepney	10	0	Walworth, per Rev. G.			
A. F. Slade, Esq.	10	10	164l. 3s.			Clayton:—			
Rev. Dr. Townley	10	0	Tabernacle, per Rev. Dr.			Rev. G. Clayton	10	10	0
E. Mason, Esq.	10	0	Campbell:—			E. Edwards, Esq.	50	0	0
A Friend, by Rev. J. Stoughton	10	0	Rev. Dr. Campbell	5	0	R. Bousfield, Esq.	20	0	0
P. Johnstone, Esq.	10	0	Mr. G. Clark	5	0	J. Curling, Esq.	20	0	0
J. Johnston, Esq.	10	0	Mr. Child	1	1	G. Keene, Esq.	20	0	0
Miss Collins	10	0	Mr. Frith	2	2	N. Griffiths, Esq.	10	10	0
Miss Leete	10	0	Mr. T. Greenwood	5	0	W. Maidlow, Esq.	10	10	0
A Friend, for the support			Mr. G. Greenwood	5	0	J. Burrup, Esq.	10	10	0
of Rararavavy	10	0	Mr. Jones	2	10	J. Newbald, Esq.	10	0	0
W. Emerson, Esq.	5	0	Mr. Lefever	5	0	J. Brewer, Esq.	5	5	0
Mrs. Elliott	5	0	Mrs. Lyndall	1	1	W. Knott, Esq.	5	5	0
Dr. Stroud	5	0	Mr. Stitt	1	1	R. Lindsay, Esq.	5	0	0
A. F. Taylor, Esq.	5	0				J. Rolls, Esq.	5	0	0
J. E.	2	0				R. Maynard, Esq.	5	0	0
A Friend at Islington	1	2	32l. 15s.			Mrs. Arnold	1	1	0
A Friend	1	0	Tonbridge Chapel, New			Legacy under the will of			
A Brother and Sister	1	0	Year's Gift Cards	3	11	Mr. C. Over, per Mr. J.			
S. G.	1	0				Carpenter, less Duty	225	0	0
Some little Children	0	5				413l. 11s.			
Bethnal Green Juvenile			Trevor Chapel, New Year's			Weigh House Juvenile As-			
Association, New Year's			Offering from the Young,			sociation, for Native			
Gift	0	6	per Rev. Dr. Morison:—			Children, Emma, Isa-			
Bishopgate Chapel, per			Collected by—			bella, and John Howe, at			
Mrs. Townley, for Mr.			Mr. and Mrs. Bartlett's			Madras	9	0	0
Sugden's School at Ban-			Children	0	18	For Poona, at Kuruman	3	0	0
galore	5	0	Mr. and Mrs. Bergne's			For Joseph Procter, at Cud-			
Bow, Harley-street Sunday-			Ditto	0	10	dapah	3	10	0
school Children	1	0	Mr. and Mrs. Embling's			For Clayton, at Hong Kong	5	0	0
Coverdale Chapel, Sunday			Ditto	0	10				
School, for the Ship	0	16	Mr. and Mrs. Ferby's						
Finsbury Chapel, New			Ditto	1	16	Wells-street, per W. Har-			
Year's Juvenile Offering	5	8	Mr. and Mrs. Langdon's			vey, Esq:—			
Holloway Chapel, on ac-			Ditto	1	0	W. Harvey, Esq.	20	0	0
count	19	8	Dr. and Mrs. Legge's			J. Field, Esq.	10	0	0
Islington Chapel, on ac-			Ditto	0	10	J. Harvey, Esq.	5	5	0
count	9	11	Mr. and Mrs. Lewis's			H. Harvey, Esq.	5	0	0
Kensington Auxiliary, on			Ditto	0	10	Miss George	5	0	0
account	25	0	Mr. and Mrs. Mackay's			Miss M. George	5	0	0
Collected by Miss F.			Ditto	0	5	W. Waugh, Esq.	5	0	0
Watson, for the Ship	0	10	Mr. and Mrs. Monkhouse's						
Robert-street, New Year's			Ditto	1	10				
Gift Cards	2	10	Mr. and Mrs. Porter's			Young Men's Missionary			
Queen-street Chapel, Rat-			Ditto	2	0	Association, at Messrs.			
cliffe:—			Mr. and Mrs. Raderma-			G. Hitchcock & Co.'s, St.			
Queen-street Consolidated			cher's Ditto	0	7	Paul's, a sixth part of its			
Fund	5	0	Mr. and Mrs. Room's			proceeds, per Mr. J.			
Produce of 13 Collecting			Ditto	1	6	Smith	12	15	0
Boxes	4	8	Mr. and Mrs. Terrey's			Vincent-square, Juvenile			
Queen-street Juvenile Mis-			Ditto	1	0	Association, per Miss			
sionary Society, Girls	2	7	Mr. and Mrs. Webb's			Howell	0	14	6
From Scholars in the Sun-			Ditto (for China)	0	17	Juvenile Missionary Asso-			
day School	0	13	Mr. and Mrs. Young-			ciation, per Mr. G. An-			
Sundry small sums	0	3	man's Ditto	0	10	derson	3	15	0
Mrs. George, for the Suf-			Donations:—						
ferers at Hankey	0	5	Mr. and Mrs. Sinks	1	0	Legacy of late Miss Jane			
			Mrs. A. Cooper	0	4	Parry, per Mr. J. F. Ben-			
12l. 17s.			Mrs. Hansel	0	10	nett	19	19	0
St. Thomas's-square Aux-			Mrs. Skelton	0	10				
iliary, on account	63	0	Misses Smith	0	10	For the Sufferers at Hankey.			
Stepney, per Rev. J. Kennedy:—			Mrs. Stone (for China)	0	10	J. Hinchliff, Esq.	5	0	0
For the Chapel at Benares.			Mr. Greig	0	10	Mr. J. Cook, jun.	2	0	0
W. A. Hankey, Esq.	10	0	Miss Moss	0	5	Mrs. Hall, Bagshot	1	0	0
W. Baxter, Esq., Dundee	5	0	Miss Brown	0	5	A Friend at Peckham New			
			Mrs. Blunt	0	5	Town	5	0	0
			Mr. Mitchell	0	6	S. W. P.	1	0	0
			Mrs. Brown	0	10	Two Friends	2	10	0

For the Chinese Mission.

	£	s.	d.
Collected by Miss Morrison, for the Medical Mission	5	0	0
The Trustees of the Coward College, for the College at Hong-Kong	25	0	0
Hackney Chinese Associa- tion, for Surgical Instru- ments	30	0	0
A Friend	1	0	0
Collection after Valedictory Service at Craven Chapel	68	10	0
From a Working Party, by Miss Peck, for the Col- lege	5	0	0

For the College at Calcutta.

Seth Smith, Esq.	20	0	0
The Trustees of Coward College	25	0	0
W. Flanders, Esq.	10	10	0
G. Brooks, Esq.	10	10	0
M. A. W., per Rev. T. Boaz	5	0	0
A. Greig, Esq., per Rev. Dr. Morison	1	0	0
G. F. Whitely, Esq.	1	0	0
Cement for the Building	1	0	0
Young Ladies at Clarence House, Richmond	1	12	8
J. C. D.	1	0	0
J. D.	1	0	0
Friends at Bethnal Green Collected by—	0	5	0
Mrs. Vos	2	0	0
Master and Miss Vos	0	1	6
Collected by Elizabeth Peto	0	7	0
Miss Hall	2	2	0

For the South Sea Ship.

Collected by—			
Miss S. E. Walker	0	6	0
Miss H. Pattison	1	3	0
Maria Snelling	0	5	7
Henry Williams	0	1	6
Master Hughes	0	8	6
Mr. Baylis's Children	0	5	0

Bedfordshire.

Biggleswade, Mrs. J. N. Foster	2	0	0
-----------------------------------	---	---	---

Berkshire.

Abingdon, New Year's Ju- venile Offering	3	2	0
Thatcham, Ditto, per Rev. M. Hopwood	0	17	6
Wallingford, E. Wells, Esq. (D.)	2	0	0

Cambridgeshire.

Chatteris	7	8	3
Foulmire, New Year's Gift Cards	1	8	10
Royston District, including 3l. 3s. from John-street, for a Girl at Cuddapah, to be called Mary Royston	103	0	0
Wisbeach, W. Peckover, Esq., for Native Schools	5	0	0

Cheshire.

Knutsford	9	16	6
Macclesfield, Townley-st., Juvenile New Year's Of- fering	7	0	0

Cornwall.

Auxiliary Society, per J. Baynard, Esq.:			
Bodmin	2	10	0
Falmouth	69	15	5
For China	13	0	0
For Schools in India	16	0	6
For Schools in the West Indies	1	11	7
Fowey	3	2	6
Grampound	3	15	0
Launceston	35	13	3
Looe, West	6	3	2
Liskeard	8	9	3

Mevagissey	1	2	4
Penzance	47	17	7
For Native Teacher, John Foxell	10	0	0
Penryn	23	0	0
Portscatha	1	10	0
St. Austel	6	0	0
St. Agnes	4	10	0
St. Ives	6	10	1
St. Columb	15	6	3
Truro	53	6	2
Wadebridge	0	18	0
	335	1	1
Less Expenses	8	15	4
	*326	5	9

* Including 311l. 18s. previously
acknowledged.

Liskeard, Juvenile New Year's Offering	0	12	3
---	---	----	---

Cumberland.

Penrith, New Year's Offer- ings for the Ship, col- lected by Master Brewis	1	10	6
--	---	----	---

Derbyshire.

Per J. Harrison, Esq.			
Bakewell	8	10	0
Wirksworth	7	18	4
	16l. 8s. 4d.		
Derby, W. Sedman, Esq., Litchurch	5	0	0
For the Sufferers at Han- key	2	0	0
	7l.		

Devonshire.

Chudleigh, Legacy of late Mrs. Elizabeth Davison, per J. Commis, Esq.	50	0	0
Exmouth, Point-in-View, Mrs. Parminster	10	0	0
North Tawton	1	5	3
Paignton, collected by Mas- ters Syme, for the South Sea Ship	2	7	6
Plymouth, per Miss Shick- ell, for the College at Calcutta	0	16	0
Tiverton, F. S. Gervis, Esq.	1	0	0
Torquay, per Rev. E. Prout:— A Friend	10	0	0
Abbey-road Chapel, Ju- venile New Year's Of- fering	6	10	3

Dorsetshire.

Beaminster, New Year's Gift Cards	0	12	9
Stalbridge, Miss Taylor	1	0	0
Upway, for Native Teacher, Samuel Barling	10	0	0

Essex.

Auxiliary Society, per W. Ridley, Esq.	204	10	0
Billericay, New Year's Gift Cards	5	7	0
Colchester, Headgate Sun- day-school, New Year's Gift Cards	2	12	6
Harwich, Ditto, for the South Sea Ship	2	4	6
Leytonstone	2	6	0
Mark's Gate, near Romford	5	5	0
South Ockendon	6	10	0
Woodford Sunday-school, for the South Sea Ship	0	18	2

Gloucestershire.

Per Rev. E. Prout.			
Falfield	15	10	0
Thornbury	2	13	4
Berkeley	2	5	0

Bevington	0	15	6
Cam	0	16	6
Uley	0	15	8
Charfield	0	12	0
Wickwar	0	13	11
	24l. 1s. 11d.		
Cheltenham, Mrs. Roberts	2	0	0
Upper Cam, collected by Mrs. Nicholls	1	1	6

Hampshire.

Burley Sunday School, for the Ship	0	18	8
---------------------------------------	---	----	---

Finchdean	9	7	6
J. Cannings, Esq.	10	12	6
For the Widow of the late Samuel Flavel	1	1	0
For the College at Calcutta	1	1	0
	22l. 2s.		
Portsea Ladies' Association	9	7	6
Fordingbridge	12	9	4

Herefordshire.

Hereford, Mr. E. Abley, for the College at Calcutta	1	1	0
--	---	---	---

Hertfordshire.

Bushey, on account	40	0	0
Cheshunt, Crossbrook-st.	12	0	0
Hatfield, collected by Miss Beecroft	2	18	8
Hertford, Cowbridge Chap- el Sunday-school, for Education in India	0	17	6

Kent.

Greenwich, Maize Hill, J. Grant, Esq.	5	5	0
Greenwich Road, Juvenile New Year's Offering	6	1	2
Canterbury, Lady Hun- tingdon's Sunday-school	1	4	6

Maidstone	30	7	5
For Chinese Mission	1	0	0
	31l. 7s. 5d.		

Ramsgate, Mr. Large, for a Native Teacher in Tra- vancore, to be called Richard Baxter	10	0	0
---	----	---	---

Lancashire.

Hindley, Sunday-school	0	10	6
Lancaster, for the Widows' and Orphans' Fund	3	9	6
Liverpool, M. A. & E. Counah	0	3	0
Church Town, Sunday- school, by Ellen Pierpoint, for Education in India	0	11	0
Manchester, Public Meet- ing, for the College at Hong-Kong	60	10	0

Middleton, Mrs. Ashton	1	0	0
For Native Teacher, James Ashton	10	0	0
Mrs. J. D. Burton	1	0	0
For Native Girl, Ann Ash- ton	3	0	0
	15l.		

Leicestershire.

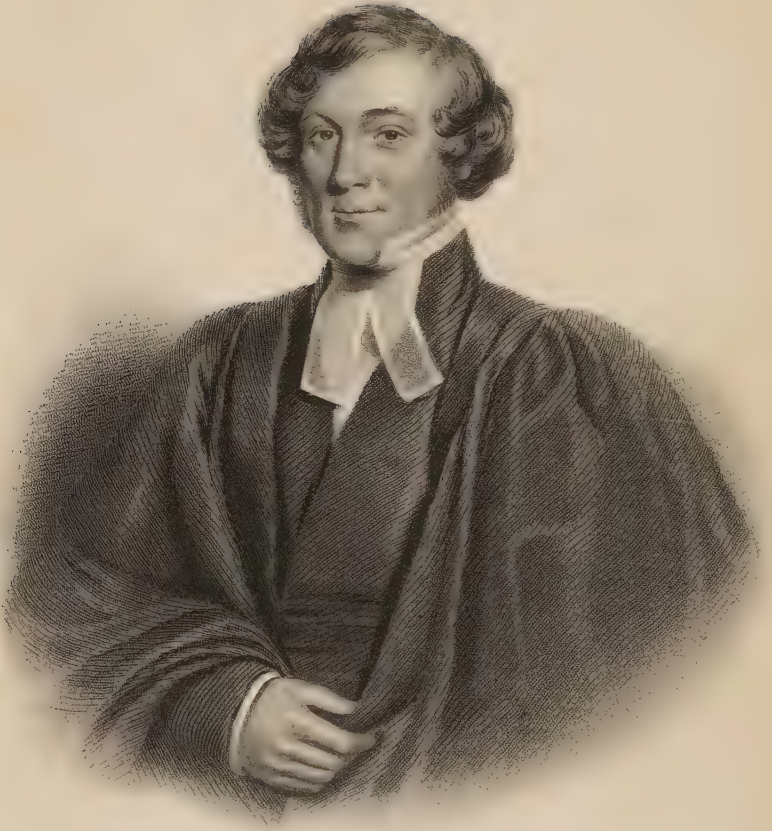
Melton Mowbray, Juvenile New Year's Offering	3	16	4
---	---	----	---

Lincolnshire.

Barton-upon-Humber, New Year's Offering	0	10	1
Thealby, Misses Sewell, for Anne Sewell, in the Cana- rese Boarding-school, Ban- galore	3	0	0
Ditto, for the Canarese Boys' Boarding-school, ditto	3	0	0

	£ s. d.		£ s. d.		£ s. d.
<i>Middlesex.</i>		<i>Suffolk.</i>		Dundee, W. Baxter, Esq., (D.)	50 0 0
Edmonton and Tottenham, New Year's Juvenile Offer- ing	8 19 2	Hadleigh, New Year's Ju- venile Offering	2 14 6	Ditto, for the College at Calcutta	50 0 0
Hayes (two years)	8 18 3	<i>Sussex.</i>		Ditto, for the Sufferers at Hankey	20 0 0
Totteridge, a young Friend, for the Ship	0 1 0	Chiddingley, collected by Master Holt	0 10 0	120/-	
<i>Norfolk.</i>		<i>Wiltshire.</i>		Edinburgh:—	
Mattishall, New Year's Ju- venile Offering, for China	0 18 8	Bulford, Collection by Rev. T. Mann	3 10 0	Rev. Dr. Paterson, (D.)	10 0 0
Norwich, J. Venning, Esq.	20 0 0	Corsham, Sunday School, for the Ship	0 19 6	Per Rev. A. Leitch, for Female Day-schools at Madras:—	
North Elmham, a Mite	1 0 0	Lacock	9 0 0	A Friend at Moffat	3 0 0
<i>Northamptonshire.</i>		Melksham	10 10 9	Miss Finlay	0 15 0
Kettering	25 6 10	Warminster	32 10 8	Sundries	1 4 5
Northampton, Castle Hill	10 1 0			4l. 19s. 5d.	
Commercial-street	49 7 8	<i>Worcestershire.</i>		Glasgow, Hutchesontown United Presbyterian Church	10 0 0
Oundle, G. Jelley, Esq., for a Boy at Hong-Kong, under Dr. Legge	5 0 0	Redditch, M. C. W., for the Female School at Coim- batour	0 10 0	William Boyd and Bro- thers, for the Ship	1 0 0
Wellingborough, Cheese- lane	19 7 3	Worcester, per Miss Allies, for the Chinese Mission.	2 0 0		
For Mrs. Maul's School	5 14 0	<i>Yorkshire.</i>		Lanark, collected by Miss Prentice's Scholars, for Female Education in India	1 10 0
West End	15 7 10	Bradford District:—		Leith, W. Alexander, Esq., (D.)	10 0 0
For the Ship	0 10 0	Skipton	13 4 8	Montrose, collected by Miss M. Fairly	1 0 0
Salem Chapel	27 2 2	For Mrs. Porter's School, Madras	2 15 4	For the Sufferers at Hankey	3 12 6
68l. 18s. 3d.		Hawes	9 2 10	4l. 12s. 6d.	
<i>Northumberland.</i>		Juvenile New Year's Offering	0 10 0	Oban, Congregational Ch. Sabbath-school	2 6 0
North Shields, United Pres- byterian Church	1 0 0	Mr. and Miss Allen, for the College at Calcutta	5 0 0	Collected by Miss J. H. Cassels, for Education in India	1 6 0
Juvenile New Year's Offer- ing, per Mrs. M. Hender- son	0 19 3	30l. 12s. 10d.		3l. 12s.	
<i>Orfordshire.</i>		Bradford S., for the Chinese Girl, Margaret	2 0 0	A Medical Practitioner in Aberdeenshire	1 0 0
Henley-on-Thames, J. May- nard, Esq.	10 10 0	Bridlington, L., for Lætitia Porter	2 10 0	Edinburgh, Cowgate Juve- nile Association, for W. Bruce, half year	5 0 0
<i>Somersetshire.</i>		Halifax District, per Mr. Baldwin:—		Paisley, for Native Teacher, William Nisbett	10 0 0
Bath, Miss A. Barnett, for the Morrison Education Society, China	4 5 0	Brighouse	3 13 2	Penpont, Reformed Presby- terian Church, for China	1 0 0
South Petherton	23 6 10	Northowram	3 1 2	Cormilligan, Mr. W. M'Caw, for the Ship	0 10 0
Taunton, North-street In- dependent Sunday-school, (one quarter)	4 0 0	Stainland	5 0 0	1l. 10s.	
<i>Staffordshire.</i>		11l. 14s. 4d.		Perth, for Native Children, D. Young, and J. L. Young	6 0 0
Leek	33 13 0	Heckmondwike, Miss Par- sons, Staincliffe Hall	100 0 0	For the Ship	2 0 0
For the Calcutta Schools	2 7 5	Leeds, collected by Miss Jane Arthington, for the Ship	2 0 0	Rosehearty, United Presby- terian Church	1 10 0
Miss Goodwin, for the Wi- dows' & Orphans' Fund	0 10 0	Hull, for the College at Hong-Kong	17 4 6	NEWFOUNDLAND.	
36l. 10s. 5d.		Otley, Independent Sun- day-school	1 6 0	St. John's, Congregational Church	17 8 0
South Auxiliary Society, per J. Barker, Esq.:—		Shethfield, Lee Croft Sun- day-school, New Year's Offering	5 5 6	For the Native Teacher, D. S. Ward	11 7 0
Bilston	32 8 0	<i>WALES.</i>		20l. 15s.	
Brewood & Wheaton Aston	11 11 5	Llanfyllin, for the Chinese Mission	0 10 0		
Burton-on-Trent	9 15 10	Milford, Tabernacle, per Major Bonette	25 0 0		
New Year's Gift Cards	1 10 0	<i>SCOTLAND.</i>			
Mr. J. Nunneley	2 0 0	Dalkeith, per Mr. G. Gray, for the College at Cal- cutta	8 10 0		
Gentlesham	2 6 6	Duncanston, Independent Sunday-school, for China	1 11 1		
Handsworth	8 7 0				
For Native Children and School at Bellary	25 0 0				
Lichfield	3 0 2				
Utttoxeter	27 9 5				
For Native Girl at Mirza- pore	3 0 0				
Walsall	83 11 0				
Wolverhampton	103 1 4				
For Native Teachers, J. Roaf and W. Smith	20 0 0				
	333 0 8				
Less Expenses	5 3 1				
	327 17 7				

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.



Georg C. Schumacher -
Leipzig

THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR APRIL, 1848.

MEMOIR OF THE REV. JOHN HAYTER COX,

Formerly of Hadleigh, Suffolk.

THE venerable author of "Jesus showing Mercy" is no more. He departed to his rest in January last. His life was protracted to the unusual length of four score years; but his strength at that period was, verily, "labour and sorrow," and gradually decreased, till exhausted nature, unable to struggle with disease, laid itself on the bed of death, and expired.

It is due to the memory of so good a man, and useful a servant of Jesus Christ, to preserve the few records of his history which can be collected, and few, indeed, they are, as the autobiography he commenced he could not complete.

He was born at Portsea, March 26th, 1768. He became a volatile lad, and addicted himself to play-reading, and the frivolous literature of the day. A serious friend, knowing, probably, his love of fiction and romance, put into his hand the "Pilgrim's Progress," hoping that the 'Dreamer's allegory' might allure him to other thoughts; nor was the attempt unavailing, for a religiousness of impression was produced which could not be effaced, and which was moreover greatly increased by the perusal of another popular and useful work, "Hervéy's Theron and Aspasio." While under the impression produced by these books, he went to his favourite theatre, but such

was his distress and horror during the performance, that he hurried from the place, and abandoned it for ever. At the age of sixteen he came to London, and was apprenticed to a draper, who was a godly man, and anxious for the spiritual welfare of his household. The family attended the ministry of the late Rev. W. Romaine, by whose earnest, spiritual, and affectionate preaching, young Cox was led to cry for the mercy he had neglected, and, at length, to believe and rejoice in the Saviour, to whose service he thenceforward consecrated his days. Converted himself, he was now anxious for the conversion of others.

Encouraged by the success which had attended the correspondence of a friend, he resolved on writing to his relatives on the subject which now so deeply interested him;—and it is gratifying to learn that his letters were well received, and were the means of the conversion of some in his family circle. Thus blessed, he became a blessing: and his success shows the importance of employing this very simple and well-adapted means of usefulness, by all who desire the happiness of their relatives and friends. His health failing him in London, he was released from his obligations to his employer, and, after recruiting his strength at home, he obtained a situation at Southampton.

Finding no congenial ministry in the Established Church, he went to the Dissenting meeting-house, and there heard the truth he so ardently loved and prized. His mind became perplexed on the question of "Church Establishments," and the more so, as his friends at Southampton were church-going people, and were rallying him on his apparently dissenting tendencies. He resolved on studying the Bible and the Prayer-book together, comparing the directions of the Rubric with the requirements of the holy oracles; and the result of his most careful, serious, and dispassionate investigation was, the conviction that, though the Prayer-book may be good in its way, the Bible is infinitely preferable; that a state-supported religion was not in accordance with Scripture; and that it was his duty to relinquish the Church, and join the Dissenters. This conviction was no sooner cherished, than it was acted on: he became an Independent, and attended the ministry of the late revered and beloved Rev. Thomas Kingsbury, pastor of the Congregational church, Above-bar, Southampton.

His piety and intelligence soon attracted notice, and led some of his friends in different places to propose his devoting himself to the ministry. Judging this to be a remarkable coincidence, and an indication of the Divine will as to his future course, he thoughtfully and prayerfully considered the important question submitted to his attention, and, in due time, resolved on relinquishing secular occupation, and giving himself to the work of the ministry. He entered as student at the Gosport Academy, under the direction of the late Dr. Bogue, and was supported during his collegiate course by that excellent servant of Christ, the late George Welch, Esq., of Poole, by whose advice and assistance many devoted young men became preachers of the "everlasting gospel."

He left Gosport in the year 1789, and proceeded to Fareham, Hants, where, after supplying for twelve months, he accepted the invitation of the church, and

became their pastor. In this sphere of ministerial labour he continued eighteen years. During his residence at Fareham he married Miss Sophia Reeves Sarra-dine, who, as his widow, with four sons and daughters, still survives, to lament her loss, and yet to rejoice in his unspeakable gain. The support yielded by the church not being adequate to the wants of his family, he established a school at Fareham, where several gentlemen now living received their first mental training and religious instruction; among whom one is worthy of being specially mentioned, from his rank and position in society, and the interest he ever showed in the welfare of his venerated tutor,—viz., the Rev. Sir Henry Thompson, the present incumbent of the parish of Fareham.

Soon after his settlement, he was urged by his beloved tutor to write some small treatise on the subject of conversion. He followed the advice given, and wrote the little work, now so well known, and extensively circulated, under the title of "Jesus showing Mercy." Diffident of his powers, and dissatisfied with the work when completed, he could not be prevailed on to publish it; and, for eleven years, it lay in his desk, occasionally looked at, and subjected to alterations and improvements; but still he dared not venture to the press. The resolve, however, was at length taken, but he felt himself at a loss what title to give a book the design of which was to excite the attention of the thoughtless and the inquiring to the all-important subject of personal religion, and to remove the objections and difficulties which are frequently met with at the outset of the Christian course. In his perplexity he consulted his friend, the Rev. W. B. Collyer, D.D., and submitted to him a variety of titles for his projected publication, among which the interesting and engaging title it now wears was proposed. With this, the now venerable Doctor expressed himself delighted, and consequently urged its adoption. Hence the origin of "Jesus showing Mercy."

In the year 1809, Mr. Cox felt it his

duty to leave Fareham, and remove to St. Alban's, where he was recognised as pastor of the Independent church, on October 13th of that year. He remained at St. Alban's only five years, having received an invitation to settle over the Congregational church at Hadleigh, in Suffolk, and where his public settlement took place, October 26th, 1814. In this important provincial town he continued to labour, with no inconsiderable success, for fifteen years. Many were united to the church during his pastorate, some of whom have been gathered to their fathers, while others remain as living proofs of the reality and power of that religion they received through his instrumentality. In addition to his pastoral labours, he gave his zealous aid to the Bible, Missionary, and Benevolent Societies of his adopted town and county. During his residence at Hadleigh he published an octavo volume, entitled "A Harmony of Scripture," designed to reconcile the apparent contradiction and discrepancies of the Bible; a memoir of an interesting little boy, named William Green; two anonymous pamphlets—one entitled "An Old Smoker's Reasons for Breaking his Pipe," and the other a *brochure* on the subject of Infant Baptism; and a Sermon on the Death of the Princess Charlotte.

In the year 1829 circumstances led to his relinquishment of the pastoral charge at Hadleigh; and in the course of a few months, subsequently, he settled at Uley, in Gloucestershire, where he laboured eight years and a half, amid the increasing infirmities of advancing years. Here, too, he published an interesting memoir of Joseph Smith.

His physical strength and mental vigour now gradually declining, he relinquished his charge at Uley in the year 1839, and, with it, the ministry altogether. He retired to Kingston, Surrey, where he, with his wife and daughter, enjoyed, during the remainder of his days, every accommodation and comfort that grateful filial affection could provide. During seven years his health experi-

enced but little interruption, but it was obvious to all that his vital energy was gradually decreasing. A stroke of paralysis, in 1846, expedited the deteriorating process. In December, 1847, the withering influenza seized his shattered frame, and the 5th of January, 1848, witnessed the complete demolition of the mortal fabric, and the flight of his sanctified spirit to the regions of life, activity, and joy. The nature of his infirmity during the last few months rendered him incapable of giving utterance to sacred emotions,—tears only could express them. His dying bed bore no testimony to the strength of his faith, or the character of his hopes,—unconsciously he endured his afflictions, and fell asleep in Jesus. Character, not feeling, is the test of piety. A holy life is better evidence of acceptance with God, than transports in the dying hour. None that knew this venerable man could doubt the sincerity of his religion. In early youth he gave himself to God—through fifty years he actively and zealously served him, as his minister—and would his Master leave and abandon him in his old age, and, at death, disown and reject him? Impossible! "I give unto my sheep eternal life, and they shall never perish."—"I will never leave nor forsake thee."—"Be thou faithful unto death, and I will give thee a crown of life!"

The mortal remains of Mr. Cox were entombed at Norwood cemetery, January 11th, 1848, the Rev. Thomas Binney officiating on the solemn occasion. Few gathered round the mournful tomb. Death had not seized his prey while amongst his flock, and hence no sorrowing church wept at the grave. To all the churches he had served, he had been as one long dead. He had outlived multitudes to whom he had ministered the word of life; and by those surviving his existence was almost forgotten, if not absolutely unknown. But was the scene less interesting to Him who wept at the grave of Lazarus, and who has the keys of the invisible state and of death? He, doubtless, beheld it with satisfaction, and took

charge of the precious dust till the morn of resurrection, when he shall bid it rise, in form and fashion like unto "his glorious body." He proclaims still, as in the apocalyptic days, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

"The memory of the just is blessed;" and though the name of Mr. Cox be not emblazoned on the page of history, nor does his bust adorn the temple of fame, yet "his record is on high," and he lives not only in the recollection of his beloved

family, but of not a few surviving brethren, who can recal with pleasure many a scene of Christian fellowship and ministerial brotherhood which they shared with him, who, though dead, still lives, and who still speaks by his works, though his tongue "be silent in the grave." May we "work while it is called day!" the night of infirmity, seclusion, and sorrow may come long even before death!—but death will surely come, and the account must surely be given in. Oh! to hear those blissful words, "Well done, good and faithful servant!" ROBERT ASHTON.

Putney, Feb. 25th, 1848.

CHRISTIAN LIBERTY, IN REFERENCE TO PRAYER.

THE apostle Paul has left on record the remarkable words: "*I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting,*" 1 Tim. ii. 8. Now, the first thing that occurs to us in this passage is, the weight of apostolic authority. Paul wrote to Timothy by express direction of the Holy Spirit, and, therefore, employed a style of address to which uninspired men could not resort. He, in fact, spoke in the name, and by the authority of Christ. "*I will,*" says he,—a mode of expression strongly indicative of his official rank in the church, and of the obligation resting upon all Christians, to submit to his inspired injunctions.

Apostles had no successors, for the best of all reasons—they *needed* none; they are still, by their inspired writings, in the church; and their authoritative voice will be heard and obeyed till the end of time. If any man can prove that he is inspired, that he can work miracles, that he has seen the Lord Jesus—then, and not till then, may he assert that he is a successor of the apostles. The apostles are the common property of every age; and we are this day as much indebted to Paul, and ought to be as submissive to him, as if we had lived in his times, and his inspired counsels and

warnings had, in the first instance, been addressed to ourselves.

We may gather two things from the strongly-marked language of the apostle,—the inspired authority by which he spake, and the great importance of the communication made by him. Let the one consideration awe and subdue our consciences to the will of God, and let the other awaken in us a lively anxiety for our spiritual prosperity, as bound up in our conformity to the spirit of this inspired injunction—"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."

It is, then, the will of God that men should pray—that men should pray everywhere—that in prayer they should lift up holy hands—and that their prayer should be without wrath and doubting.

I. IT IS THE WILL OF GOD THAT MEN SHOULD PRAY.—What so reasonable as that creatures—all-needy—all-dependent, should call upon *His* name, "in whom they live, and move, and have their being;"—in whom are all the springs of their existence, their support, and their happiness? What so obvious as that creatures—all-polluted by sin—all-stained by rebellion—should cry to *Him* for help, with whom "there is mercy, that he may

be feared; and plenteous redemption, that he may be sought unto?"

The very heathens, prostrated in the dust before their dumb idols, lacerating their bodies for the sin of their souls, and crying to gods which cannot save, might well rebuke those who do not call upon the name of the Lord. If the voice of conscience were listened to, every man would have his altar for God, and no house and no heart would be without prayer.

It is the will of God that *men* should pray. Yes, *men*, as such—all men, without exception. This arises from our relation to God, our dependence on him, our obligation to him, the need which all men have to deprecate Divine wrath, and to sue for Divine mercy. There is no man who walks this earth who does not need to pray, and who is not bound to pray. Wherever we see a human being, we see one who ought to pray, and who, if he does not pray, is a monument of ingratitude and guilt. Yet how many millions of the race, under the full blaze of Christianity, never pray—never approach God with a contrite heart—never confess sin with a due sense of it—never plead for mercy, though they are ready to perish! Oh the sad state of prayerless men, and women, and children! God have mercy on them, ere it be too late! If there is one man whose eye falls upon this paper who is living without prayer, let him ponder the fact, that, if he continue in his present state, he will be irrecoverably lost; and when he sinks to perdition, the motto which will be inscribed over him to all eternity will be this:—"That he called not upon the name of the Lord."

It is the will of God, in particular, that RELIGIOUS men should pray. They have a special interest in God, as the hearer of prayer. He has called them by his grace; he has taught them to pray; he has given them his Spirit; he has invited them, as his children, to draw near to him "in full assurance of faith." What, then, if they should restrain prayer—if they should cease to wrestle with the

angel of the covenant—if they should become weary and faint in their pleadings at the mercy-seat? How far short in this exercise do the most spiritually-minded Christians come! O, what lapses, what interruptions, what coldnesses, what formalities attach to our prayers at the best of times! Yet how necessary is prayer to the health and vigour of the spiritual life! The most distinguished of God's servants have all been eminent in prayer. You read of no one who rose to distinction in the Christian life who did not give himself to prayer: it is the breath of the new-born soul—the very element of all its strength, and peace, and zeal, and holiness. We cannot live without it; we cannot vanquish indwelling sin without it; we cannot act for God without it; we cannot perform a single religious duty without it; we cannot hold fast the faith without it; we cannot go forward in the Christian life without it. God will have all his servants to be men of prayer. They must wait on him for every supply. They must prove their sense of need, by this act of dependence, and of entreaty. They must be content and happy, to receive all the blessings they enjoy, in answer to prayer. They must "pray always with all prayer and supplication in the Spirit." They must "pray without ceasing." They must, "in everything, by prayer and supplication, with thanksgiving, make their requests known unto God;" and *then* only will "the peace of God, which passeth all understanding, keep their hearts and minds by Christ Jesus."

This, then, is a voice from God to the *prayerful*, and to the *prayerless*. To the former, it is a call to greater diligence, perseverance, ardour, and importunity at the throne of grace; and to the latter, it is a solemn warning, that "they that are far off from God shall perish," and that if they continue to live without God, the time shall come when they will "call upon him, but he will not answer; when they will seek him early, but shall not find him." O, is it not high time for some who may look on these pages to

begin the life of prayer? Have you not too long neglected it? Are you not afraid of God's judgments on prayerless souls? What, if God should call you this night, on that prayerless couch on which you propose to recline? Think how unreasonable—how sinful—how dangerous it is for you, a dependent, sinful being, to live without prayer to God! Forget not, that if you would receive, you must ask; if you would find, you must seek; if you would desire to see the door of Divine mercy thrown open to you, a guilty being, you must knock, and knock again, with the earnestness of one ready to perish. If we could see you beginning the life of prayer, we should then assure ourselves that you were "not far from the kingdom of heaven."

II. IT IS THE WILL OF GOD THAT MEN SHOULD PRAY EVERYWHERE.—Christianity is not a system of ritual ceremony—it is not the symbol of spiritual bondage—it is instinct with light and liberty. The Jews had at one time a superstition, that no prayer could be offered acceptably to God that was not presented in the temple at Jerusalem; and even when they relinquished this, they maintained that acceptable prayer could only be offered up to God within the limits of the land of promise. But when they were scattered among the nations, they were compelled to build *oratories*, or places of prayer, principally on the banks of rivers, and by the sea-side; and in these they were constrained to allow that the God of Israel might be worshipped. Still, their old prejudices clung to them; they laid as much stress on their synagogues and *oratories* as on the temple at Jerusalem; and were slow to learn that liberty wherewith Christ had made them free. They too much resembled Romanists and Puseyites, who never think they can pray acceptably to God except in places consecrated by the hand of man, and by devotions publicly read by an officiating priest. Against all this, the text is a solemn, and even a warning protest. By the authority of Christ and his inspired apostles, *men are to pray everywhere.*

All places range within his dominions; and, as he fills every place with his presence, so in every place he may be worshipped and adored.

This is but another mode of pressing the same doctrine which Christ taught so emphatically to the woman of Samaria: "Our fathers," said she, "worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

It is now the will of God that men should pray *everywhere*. Where there is a praying spirit, every place is holy ground. It is not *now* the place that sanctifies the worshipper, but the worshipper that sanctifies the place. A praying heart will always find a praying place; but a place of prayer can never, in itself, secure a praying heart. Under the gospel, the sacredness of places has given place to the sacredness of devoted worshippers. Under the covert of night, or amidst the full blaze of day; in the shaded glen, or on the mountain-top; in the mud-built cottage, or in the stately palace; in the private dwelling, or in the Christian temple—God may be worshipped "in spirit and in truth," by those who have been taught to hold communion with the skies.

Men *ought* to pray "*everywhere*:" when they are sitting in the house, and when they are walking by the way; when they lie down, and when they rise up; when they go out, and when they come in; when they are mingling in the domestic circle, and when they are engaged at the post of business. God is everywhere; and everywhere to be found by those who call upon him in sincerity and truth. Through the mediation of Christ, and by the aid of the Holy Spirit, there is

everywhere a pathway to the throne of grace—to the ear and to the heart of our Father in heaven.

But while God would have men *everywhere to pray*, there are, doubtless, *some places*, which must be specially sacred to this hallowed exercise. The *closet* is one of those places. O “enter, then, into your closet, and shut to the door, and pray to your Father in secret; and your Father, which seeth in secret, will reward you openly,” will listen to your requests, will manifest himself to your hearts, will pour upon you the riches of his grace, will prove to you that it is no vain thing to wait upon him. Let the religion of the closet prosper, and all will prosper. It lies at the very root of personal godliness. It is the fountain whence all healing—refreshing influence must flow. Without it, no grace of the Christian life can prosper, no feature of practical piety can be developed. The *family* is one of those places. Ye, then, that are heads of families, remember that “the voice of thanksgiving and rejoicing must be heard in the tabernacles of the righteous;” resolve with Joshua, individually, “as for me and my house, I will serve the Lord;” like David, be it your daily habit to return from all your other occupations, whether secular or sacred, “to bless your house.” Let the religion, and especially the effectual, fervent prayer of the family, be the seed-bed and the nursery of all social piety. Let your prayers be fervent, adapted, affectionate, and brief. Let them prove a bond of union to all within the limits of the domestic circle. Of you let it be said, with truth—

“Blest is the pious house,
Where zeal and friendship meet;
Their songs of praise, their mingled vows,
Make their communion sweet.”

The *sanctuary* is one of those places. Repair to it, then, with the conviction upon your spirits, that it is “a house of prayer for all flesh.” Come to it as to the scene of prayer; do not leave all to the officiating minister, but pour out your hearts to God. Think of the power of united supplication; and let your de-

sires mingle with those of the thousands of Israel. Were there far more stress laid upon public prayer, and were more hearts penetrated with the feeling of it, we might expect to see a greater blessing on the ordinances of the Christian sabbath. We do not wish to see an increase of the love of form, but we do long to see an outpouring of the spirit of grace and supplication. The effect of the gospel would thereby be greatly increased, and Christian assemblies would answer more to their true character; levity and superficial service would come to an end; and all connected with the house of God would be invested with tenfold solemnity.

The *prayer-meeting especially* is one of those places. Yes; if it be the will of God that *everywhere* men are to pray, surely it cannot be his will that the disciples of Christ, in any particular place, should leave their pastors, their brethren and sisters, to wrestle alone in prayer, without their countenance and aid. In olden time, “they that feared the Lord met often one with another, and the Lord hearkened and heard, and a book of remembrance was written.” The first disciples at Jerusalem “continued steadfastly in prayers,” as well as “in the apostle’s doctrine, and fellowship, and in breaking of bread.” We dare not look for a prosperous church, but as we minister to the spirit of social prayer. Without this, the most powerful ministry, the largest assemblies, and the greatest outward prosperity, will fail to realize the will of Christ. Every great revival of religion has been preceded and accompanied by fervent and united prayer. It was so at Pentecost; and it will be so to the end of time. “If any two shall agree on earth as touching anything that they shall ask according to the will of God, it shall be done unto them.” What a warrant, what a powerful argument; what a divine encouragement is this to social prayer! O, put your Redeemer’s promise, then, to the test; hasten to the place where prayer is wont to be made; go there in full reliance on the Divine promise, and *prove* your Divine Lord, “if

he will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to contain it."

III. IT IS THE WILL OF GOD THAT MEN IN PRAYER SHOULD LIFT UP HOLY HANDS.—The urgent call of God to prayer subtracts nothing from the deep solemnity and responsibility which attaches to the exercise. How important is it, that all who draw near to God should take heed how they approach the eternal and infinitely glorious Majesty of Heaven, "who seeth not as man seeth, but who looketh upon the heart." "*Lifting up holy hands.*" It was a well-known practice, not only among the Jews, but also among the heathens, to lift up, or spread forth, the hands in prayer. This was a fitting action to express the feeling of request or entreaty, and indicated a readiness, on the part of the worshipper, to accept the benefits asked and conferred. It is more than possible that Paul alludes to the Jewish custom, of laying their hands on the head of the sacrificial victim, presented as a sin offering, confessing their sins, and then giving up the life of the animal as an expiation for the sins thus confessed. If this *was* the allusion of the apostle, it shows clearly in what state of mind Christians should approach God in prayer. They must draw near to the altar of the cross; they must realize the piercing eye of God; they must humble themselves for sin; they must place the hand of faith on the head of the sin-atoning Lamb; they must rely on the great and only sacrifice for sin, and they must look for pardon, acceptance, and justifying righteousness, to Him alone who died for the guilty.

All this may be included in the idea of "*lifting up holy hands.*" But is there not something more intended by the apostle? The "*lifting up of holy hands,*" though apparently describing an outward act, is beyond doubt designed to fix the mind of all who call upon God, upon the personal sanctity which he requires in those who draw near to him. The blind man whom Christ restored to sight,

strikingly observed, that "*God heareth not sinners;*" by which we ought to be reminded, that those who continue in their sins, who forsake not sin, have no warrant to expect that their prayers will be graciously regarded. "If I regard iniquity in my heart," said David, "the Lord will not hear my prayer." Now, it is of the utmost importance to the success of our prayers, that no secret lust be cherished—no guile be suffered to lurk in the heart—no course of rebellion against God be indulged in. The God with whom we have to do is a holy and jealous God; and those prayers will be rejected, which either proceed from feigned lips, or are presented with a determination to cleave to any secret sin. We must *lift up* "*holy hands,*"—which implies two things: that we seek to be cleansed from the guilt of sin, by a simple reliance on the blood of Christ; and that we strive to have a heart purged from the love, the practice, and the dominion of sin, by the power of the Holy Spirit. Sin unrepented of, unpardoned, unsubdued, will mightily impede the success of prayer; will destroy filial confidence; will check the spirit of grace and supplication; and will fill the soul with gloomy forebodings, rather than child-like aspirations and believing expectations. Get the conscience, then, purged from guilt; get the love of sin subdued; get the desire after holiness increased, if you would find in prayer the relief, the comfort, the invigoration it was intended and fitted to yield.

IV. IT IS THE WILL OF GOD THAT MEN SHOULD PRAY WITHOUT WRATH AND DOUBTING.—Two things, then, must be absent from us in prayer, if we expect to be heard and answered: the *first* is, *uncharitableness*; and the *second* is, *unbelief*.

1. *Uncharitableness.*—God is love; and how can we draw near to him, acceptably, if we are not in some measure influenced by love to such a Being, and by feelings of love and charity to our fellow-creatures? The throne of grace is the scene where all anger, and strife, and

malice, must be laid aside; and where every benevolent, humble, forgiving attribute should be cherished. We approach that throne to say, "Father, forgive us our trespasses as we forgive them that trespass against us," Matt. vi. 15; and how can we urge such a petition, if we know, while such words are upon our lips, that there is some fellow-creature towards whom we are cherishing sentiments of malice or unkindness? More especially, how can we do this, when Christ has expressly said, in terms not to be mistaken, "*If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses?*"—It is the most consummate presumption for any one to draw near to God with any vindictive and revengeful feeling in the heart,—thus harbouring an unforgiving spirit, while he ventures to implore forgiveness for his own offences. Is it not to be feared that there is too much of this spirit among many professed Christians? This, perhaps, may account for the partial degree in which the prayers even of God's people are heard. There is no promise of Scripture that they shall all be heard. They must be according to the Divine will in themselves; they must be presented in faith; and there must be the absence of all wrath and malice, or they will never draw down the blessing. How necessary is it to watch over our spirits in prayer! A ruffled mind, an irascible disposition, may destroy the entire efficacy of a prayer, otherwise acceptable with God. Let us, then, be very careful not to approach God in a frame of mind opposed to *love*; let us not be unforgiving to others while we ask forgiveness of God; but freely forgiving those who have trespassed against us, let us draw near to the mercy-seat without wrath, and then rely on God's faithfulness as the hearer and answerer of prayer.

2. With *uncharitableness* we must lay aside *unbelief*.—We cannot expect anything from God in prayer, if we draw near to him with a doubting and unexpectant mind. He will be loved and

confided in by his children. His truth, his goodness, his compassion, his power, his covenant engagements,—all warrant our unhesitating confidence: "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering (or doubting); for he that wavereth (or doubteth) is like a wave of the sea driven with the wind and tossed; for let not that man think that he shall receive anything of the Lord."

There are two kinds of doubting which will greatly hinder the success of prayer. The *one* is, when there is a lingering, secret unbelief as to the efficacy of prayer—a doubt upon the mind, whether God does hear prayer, whether he *will* be gracious, whether his promise *will* be fulfilled; and the *other* is, when there is a wavering, unstable purpose of mind, which will not allow us to follow out our requests, to ply them with a steady purpose, and to have some sweet sense of our Father's love, as prompting him to pity and regard our necessities. In either case, our prayers will fail of their legitimate effect; just for this reason, that God requires a filial confidence and love, as the precursors of Divine bestowment. He will have his children know and believe that there is a reality in prayer; and he will prepare them for great things by teaching them to expect them. A wavering purpose of prayer not only dishonours God, but it absolutely unfits the mind for any signal interposition of Divine mercy. We see the rainbow of promise encircling the throne of grace, and its mingled colours proclaim to us that God is light and love. Prayer rests upon the same immovable basis as the eternal throne; and we may be as sure that God will regard the prayer of faith as that he sits upon that throne and sways the sceptre of the universe. Three things must be regarded in all our prayers: the mediation and advocacy of Christ; the grace and intercession of the Holy Spirit; and the fervent, stedfast confidence of the believing mind, taking God at his pro-

mise, imploring him to bestow what he has promised to give, and nothing doubting his faithfulness and love.

Would that this plain and practical address may be blessed to all who read it, in explaining the nature of prayer, and leading to a more realizing and abiding sense of its importance!

Dear Christian reader! prayer is everything to the religious life; everything in procuring its needed supplies; everything in giving efficacy to the stated means of grace; everything in advancing the great work of sanctification; everything in counteracting the power of temptation; everything in drawing down the quickening energy of the Holy Ghost; everything in augmenting all the sources of our spiritual enjoyment; everything in preparing us for that happy and glorious world where prayer will be exchanged for the loud hallelujahs of unceasing and eternal praise.

In closing this address, a word or two

must be dropt to the prayerless. The writer does indeed long for your truest happiness, — for the salvation of your precious and never-dying souls; but *that* happiness you cannot feel, *that* salvation you cannot reach, until, with a broken and bleeding heart, you shall fall down before Him against whom you have so grievously sinned, and cry, with sincere and heartfelt contrition, "God be merciful to me a sinner!" Does not your heart sicken at the thought of your present wretched and exposed state? A creature, without the shelter of God! a sinner, without any interest in his pardoning mercy! Oh, remember, you must meet this God; and it may be soon! But, in your present state, how awful is the thought! Oh, let it take possession of your mind,—seek not to banish it from your thoughts,—hold it fast till you too shall be found a humble suppliant at the footstool of mercy.

Brompton.

J. M.

THE DYING SOLDIER.

"Spirit, leave thine house of clay!

Lingering dust, resign thy breath!

Spirit, cast thy chains away!

Dust, be thou dissolved in death!"—MONTGOMERY.

A SHORT period ago, early one beautiful autumnal morning, the writer was waited on by a young woman, neat in her attire, and interesting in her appearance, but apparently much dejected, who preferred an earnest request that he would visit a poor soldier who was very ill, and evidently proceeding with great rapidity towards the grave. Having made a few necessary inquiries, I promised to call at once on the afflicted person. He was residing in a neat and beautiful cottage, the front of which was covered with a luxuriant vine, and monthly roses were unfolding their loveliness at this late season. On entering the house, I perceived that everything was exceedingly clean, and nicely arranged. I was received with much respect and kindness. I found the sufferer in a small, quiet, back room, from the

window of which a wide and charming view was commanded.

He was sitting, or rather reclining, in an easy chair, near a large fire, and, though the room was, to me, heated and oppressive, he appeared to be shivering from cold. The afflicted man seemed to be about five-and-twenty years of age. He was reduced to a skeleton. His cheeks were sunken and hollow; his eyes were dull and glassy; and his bones appeared to be almost penetrating his skin. His debility was not only marked but excessive. He was most painfully afflicted with a deep, hoarse, tearing cough, and was compelled, very frequently to take something to cool his parched and almost withered tongue; whenever, too, he uttered a word, it was with considerable difficulty.

When I first gazed on his wan and

ghastly countenance, and surveyed his emaciated frame, the most sympathetic and pungent emotions were awakened. I saw, at once, that his doom, in relation to this world, was sealed, and that all medical attention and skill would be comparatively useless. I endeavoured, as well as I was able, under the circumstances, to enter into conversation with the poor man, and several inquiries having been proposed, much pleasure was given by the respectful, appropriate, and feeling manner in which he tried, at intervals, to reply to them.

I ascertained that a young female, sitting near him, and ministering to his wants, was his wife; that they had been united two years only; that, about three years before, he had slept in a damp bed, and was not sensible of it, until the injurious effects of sleeping in such a situation presented themselves.

Two days after the occurrence he was attended by a medical man, who treated his case in the most ignorant and unscientific manner. Instead of improving, he gradually became much worse, and, had not another medical practitioner given his advice, it is probable that a few months would have witnessed his dissolution.

The advice and prescriptions, however, of the second physician were so efficacious, that his frame was soon invigorated; the freshness and animation of health were again diffused through his system; and he left the hospital, apparently a restored man. But, poor fellow! he had always been delicate—the seeds of a decline had been sown, and the shock which his constitution had sustained was too powerful for his frame to experience with impunity, though he had youth in his favour. A few months after his marriage he was seized with an alarming illness; from it, however, he partially recovered, though he always suffered from an oppression of the chest, difficulty of breathing, a formidable cough, and the frequency with which he expectorated.

When I saw him, I learned that he

had been confined to his chamber fifteen weeks, and that, during the greater part of that time, he had been unable to lie down in bed. An easy chair was his principal earthly comfort. On calling for the first time, and perceiving his danger, I communicated my fears as tenderly as possible, remarking, at the same time, "You must not wonder if I am very close and faithful with you." "Are you at all aware," I inquired, "of the nature of your disorder?" He replied; and his emotions were most powerful while he made the acknowledgment, "I feel, sir, I am in a decline—I feel I am sinking." "What does your medical attendant say?" "He says nothing," remarked the poor man. "What does he prescribe?" "Nothing," was the reply. This confirmed all my previous statements, and realized all my apprehensions. His case was hopeless—medicine was useless—the finest medical ability was, in his situation, powerless.

I began to converse with the poor fellow, as well as his extreme weakness would allow, on spiritual and divine realities, and referred, with as much simplicity and fervour as possible, to some of the vital points of the gospel. He listened with deep attention. His interest in what was uttered appeared to be most lively, and he seemed to experience high enjoyment in hearing of the blood and righteousness of that compassionate Saviour, who is willing to receive even "the vilest of the vile." I found him very anxious that I should read to him, "and offer," as he expressed it, "a few prayers." I complied with his wishes. Gratitude seemed to sparkle in his eyes, and, when I rose to say "Farewell!" his emotion, in parting from his visitor, was so powerful, that the tears trickled down his cheeks.

I was a regular and frequent attendant, but never unwelcome; and it delighted me greatly to mark the disposition cherished by him to listen to the announcements of redeeming mercy. He rapidly became worse. His face assumed a

more cadaverous hue; his bones seemed almost to protrude; his eye began to be quite glassy, and frequently its glare was somewhat unearthly; his mind, too, greatly wandered; he vomited almost incessantly, and scarcely anything was taken but a little toast and water.

I visited him one morning, and found him materially worse, and sinking rapidly. All my anxieties were respecting his soul, and I was happy to observe his extreme solicitude, that I should speak to him about the Lord Jesus, and his "*precious, precious blood.*" I endeavoured to gratify him by dilating on the richest and sweetest of all subjects—the love of Christ in our redemption; and when I rose to leave, he said, with the utmost fervour, "Do, sir, come again soon. I cannot hear *too much* of Christ. It is *such a comfort* to me." "Yes," replied I, "you may depend on my seeing you, if the Lord spare you yet a little longer."

Having to leave home on the morrow, I proposed calling the day after my return, at two o'clock, but a little before one a respectable female waited on me, and stated that he had breathed his last on the preceding evening, at the hour of nine. Surprise on my part was not excited, but powerful emotion was awakened, that I had not been permitted to see the poor soldier again, and to speak *once more* to him of that Saviour, who is the "resurrection and the life." I must meet him again only at the bar of God. How solemn the thought! how thrilling the anticipation!

I proceeded almost immediately to the house of mourning. The widow was involved in the deepest distress, and, when I entered the chamber, she was gazing at the countenance of her deceased husband. I approached and looked also. The ravages of death were apparent; still there was a sweet smile, as it seemed to me, left on the clay-cold face of the dead.

The circumstances connected with the departure of her husband were simply and touchingly narrated by the young

widow. The morning on which he expired a material alteration was observable. His extremities began to be quite cold, and his continual cry was,—"*Rub my feet and legs. I shall not live through the day. I hope my Saviour will receive me. Through him, I trust, I shall find mercy.*"

His remark was prophetic. The approach of death became every hour more palpable and affecting. When the evening arrived, he said, "I should be so happy if you could place me on the bed—there I wish to die; and speak to me of Jesus." He remembered the minister who had visited him, often repeated what had been said to him about "the *precious* love of Christ," as he was wont to call it, and died in the act of prayer. Nature was completely exhausted, and he expired without a struggle or a groan.

Three days after his decease I was struck by witnessing an unusual funeral. A considerable number of persons were following a corpse; a company of soldiers were walking slowly and mournfully along, and the muffled drum was emitting its deep and affecting sounds. "This," said I to a Christian friend, "is the end of the poor soldier. They are conveying him to his long home. I trust that, after the conflict, he now wears the crown."

The following day, I went to see the spot where he was interred. It was in the corner of a quiet and beautiful burial-ground. The turf had been carefully placed over the mound, and, while looking on the grave in which the mortal remains of the young soldier were reposing, I could not help cherishing the hope, that his spirit was with the Saviour in Paradise. He had no dependence on himself; he was sensible that Christ must be "all-in-all" in his salvation; he was greatly consoled in hearing about Jesus, and he died in the act of prayer to the Lord.

These circumstances imparted encouragement to the mind; I was stimulated to labour more vigorously for the glory

of Christ; and, as I returned, musing on the solemnity of death and the awfulness of eternity, I spontaneously recurred to those impressive lines of Watts:—

“O may I stand before the Lamb,
When earth and seas are fled;
And hear the Judge pronounce my name,
With blessings on my head!”

T. W.

INFANT BAPTISM SUBSEQUENTLY IMPROVED BY A SPECIAL RELIGIOUS SERVICE.

To the Editor of the Evangelical Magazine.

PERMIT me, dear Sir, through the medium of your honoured Magazine, to say a word to my brethren in the Christian ministry on this interesting subject: of course I address myself to those only who believe infant baptism to be of Divine authority, and are in the frequent habit of administering that ordinance. I take for granted, that when thus engaged, whether in the sanctuary or the private house, we are anxious to make the service devotional, scriptural, and profitable; but allow me to ask, what efforts are subsequently made, as the dear babes grow up to years of maturity, to impress upon their minds the obligations to personal religion, which may be fairly and impressively deduced from the fact of their early dedication to God, in a solemn ordinance of Christ's own appointment? Are any special services holden for their benefit, with this express object in view? The amiable and judicious Doddridge, referring, in his Lectures, to infant baptism, suggests, that “*it may lay a foundation for serious and affecting addresses to the children as they grow up.*” Do the children whom we have baptized receive such addresses? I for one do confess, with sorrow, my negligence in this matter, and have recently attempted in good earnest to repair my fault. On the closing sabbath of last year, after previous notice and special invitation, the sermon was, throughout, an address to those young people whom I had myself baptized, founded upon the appropriate words: “*Put ye on the Lord Jesus Christ.*” That I may not subject myself to the charge of vanity and egotism—petty vices, from which every honourable mind revolts—I forbear giving ex-

tracts from the discourse. Let it suffice to state, that the appeals were necessarily personal, faithful and most affectionate. Allusions were made, first, to the *ordinance* itself—the address—the prayer—the baptism, of which the young people then before me were the immediate subjects; next, to the *witnesses*—if the ordinance were administered in the chapel, reference was made to the numerous spectators, many of whom, having joined in the earnest prayer that the dear little ones then baptized might live to serve and praise the Lord, were now before God in the sanctuary, soliciting of these very individuals, all in the bloom of youth, a favourable answer to their supplications: or, if the baptismal service were celebrated in the privacy of the domestic circle, friends and relations were there, who felt deeply interested, and whether in public or in private, among the witnesses, the parents occupied the chief place. “*Your fathers and mothers,*” it was feelingly stated to the youthful part of the congregation, many of them truly pious, some now in glory, who were bending from their radiant seats, as if eager to know whether the prayers they offered up on that hallowed occasion had yet been answered; not a few of the parents still living, and occupying the same pew with their beloved children, were described as taking a deep interest in the result of this public appeal, and their sons and daughters were urged to gratify them, on the best and most valued proof of filial affection, by declaring themselves on the side of God, and thus giving practical effect to that solemn ordinance, in connection with which, some few years back, the affec-

tionate parents, near to whom they were then seated, had so solemnly and unreservedly given them to the Lord. Nor could the minister, engaged in such a service as this, suppress a reference to himself, as having been the *administrator* of the ordinance. Addressing the youthful part of the congregation before him, he could literally say, "My dear children, I held you in my arms, poured water upon your foreheads, baptized you in the name of the Father, the Son, and the Holy Spirit, adding, from my heart, if not from the lip, the simple but expressive prayer, 'The Lord bless the babe;' and now (he continued), having watched your subsequent youth, the powers of your minds expanding, the sensibility of your hearts awakened,—your characters gradually forming, ever and anon mixing with you in the domestic circle,—every sabbath beholding you with your parents in the house of God, let me solemnly and affectionately urge your personal dedication to the Divine Redeemer. I charge you, from this day, '*Put ye on the Lord Jesus Christ.*'" I make no apology for adding, that the young people,—many of them, at least, while thus pointedly and kindly addressed,—by their riveted attention, their moistened eye, the index of heartfelt emotion, greatly encouraged their minister, who, in his secret retirement that memorable evening, gave thanks to God, pouring out the fervent prayer that the impressions then produced might prove abiding and beneficial,—the work of the Holy Spirit, converting the soul.

I am well aware that parents, sabbath-school teachers, and even ministers also, have occasional opportunities in private, which may be improved to similar purposes, and with great benefit to their youthful charge; but it strikes me forcibly that the special service here recommended has some peculiar advantages. The admonition, as it forms the subject of an entire discourse from the pulpit, on the sabbath, addressed especially to our young people, is invested with scriptural authority; invokes the aid of a cloud of

witnesses; and is the more likely, with the blessing of God, to arrest their attention and to secure their permanent regard. The preacher is enabled, with greater effect, to press upon parents the duty of bringing up their children in the nurture and admonition of the Lord, and he can encourage all those in the congregation, who care for the spiritual interests of the rising generation, by a reference to infant baptism. Yes! with scriptural propriety and force he exhibits that ordinance as the rainbow of promise, exciting the cheerful hopes both of parents and teachers, whose unwearied labours are directed

"To store with truth th' expanding mind,
And train a child for heaven."

It will also be found that a personal appeal on so interesting a subject from the pastor himself, if he has learned the happy art of ingratiating himself with the young, is the method by which he is most likely to reach their hearts. With the tones of his voice they are familiar; often have they witnessed the smile of affection beaming from his countenance; they cannot listen unmoved to this *their own* minister, when, referring to their baptism as administered by himself, he gives utterance to the feelings of his heart in the words of the apostle, "*My little children, ye are those for whom I travail in birth again until Christ be formed in you.*"

Ecclesiastical history, moreover, it may be said, indirectly at least, sanctions the special service I am recommending. In the primitive age of the Christian church the baptised children were considered to be under pastoral care; they were instructed as catechumens, and at an early age were recognised as candidates for communion at the Lord's-table. Perhaps in this way originated the idea of confirming the young people, preparatory to their partaking of the Lord's-supper. The rites of confirmation, however, as it is now observed in the endowed Church of England, must be pronounced an evil—I was going to say an unmixed

evil — founded upon the unscriptural and pernicious dogma of baptismal regeneration,—requiring only from its candidates a premonitory repetition of answers to sundry questions in the Catechism, without any satisfactory proof of a change of heart,—may not infrequently, with plain indications of positive aversion to everything spiritual and holy. The very idea of bringing such characters into the temple of God, and confirming them as Christians, is revolting to common sense, and fearfully injurious to the interests of real religion. Strange, indeed, that a bishop, styling himself a successor of the apostles, can be seen laying hands upon such thoughtless and irreligious youth, certifying them as the partakers of God's *favour and gracious goodness!* How mournful is such a spectacle; and how deeply to be regretted that it should so frequently recur, in this enlightened age and country! Still, while we thus strongly object to "confirmation," as it is practised in the church of England, we should bear in mind that the rite recognises the baptismal service, and that it is designed to impress upon the minds of children, when grown to years of reflection, the obligations arising from it. So far, the design of "confirmation" is in itself good; and I beg to state my firm conviction, that a service embodying the spirit, though not the letter of this rite, might be advantageously observed in our nonconforming pædobaptist churches. It is, I think, about every third year that the bishop, appointed by the queen, visits his diocese on the business of confirmation. This, of course, excites much attention, through the anxiety of the parochial clergy to procure a goodly number of candidates, and becomes the subject of general conversation. Why should not we, my ministerial brethren, instead of declaiming from the pulpit,—

sometimes, I fear, uncharitably,—against the rite itself, endeavour to counteract the abuse of it, by showing to our people a more excellent way, and thereby be happily instrumental in promoting their spiritual interests? It strikes me that, with the blessing of God, we might effect this by some such a special religious service as that I have adopted, and am here recommending to my brethren.

I was thinking, as I left the pulpit on the closing sabbath of the by-gone year, that, if life be spared, I would make this special service triennial; but with me the shadows of the evening are thickening fast: instead of planning for the future, it becomes me rather to confine myself to the discharge of present duties, anticipating only the day of final account, and waiting in humble hope the Master's call; but to my younger brethren let me say, in conclusion, Think over the suggestion I have made, and if it meet your approval, act upon it regularly, and without delay. How gratifying it is, when we receive into the fellowship of the church those whom we have ourselves baptized! and who, among the faithful whom Christ has put into the ministry, would decline any religious service that is likely to increase the number of such youthful disciples? Oh! think of John, the last survivor of the apostles, and may you live to show the feelings of his heart when he wrote—*I have no greater joy than to hear that my children walk in the truth.* And now, Mr. Editor, should this communication, in your deliberate judgment, possess any practical importance, please not only send it to your printer, but, in addition, let it receive the benefit of your official recommendation, and believe me,

Yours, with much esteem,

Essex.

V. D. M.

[This admirable suggestion needs no recommendation of ours.—EDITOR.]

THE FRENCH REVOLUTION.

It will reasonably be expected of us, as Christian Journalists, that we should make some reference to an event which

has taken all Europe by surprise, and which, as by the sudden, resistless shock of an earthquake, has hurled one of its

proudest monarchs from his throne, and brought him an exile to our free and happy shores.

It is difficult, in the present unsettled state of the Continent, and while the French Republic is yet in the infancy of its being, to write anything that shall be permanently satisfactory. Could we feel confident that our Neighbours across the water would settle down calmly and peacefully under the new form of government they have chosen for themselves, and that no serious convulsions among other European states would be the result of the great political crash of the 24th of February, we might feel justified in expressing our minds with freedom upon the changes which have taken place. A discreet forbearance, however, dictates that we should watch, for a season, the course of events, before we too confidently commit ourselves to the mere State lottery which is now being drawn.

We are too near to France, and have too many painful remembrances of the past, to view with indifference the late convulsive changes in that interesting country. No wise man can look at them without trembling lest they should disturb the peace of nations, and create perplexities in the social state of mankind, which the wisest statesmen may be unable to control.

Our caution does not arise from any lingering feeling of respect for the late unhappy Sovereign of France, or his supple and dishonest Minister. We have long regarded them both as the enemies of the peace of Europe, under a mask; and have felt that great credit was due to our own Government, that the course pursued by them has not, long ere now, involved us in the most formidable and disastrous misunderstandings. To say nothing of their internal policies,—of their mighty preparations to quash the liberties of France; of their stern resistance of everything in the shape of elective reform; of the despotism everywhere practised under the sacred name of freedom;—we look at their foreign diplomacy with unutterable loathing and in-

dignation. Stern history will determine the fact, that the Citizen King and his favourite Minister have indicated as little good faith as comported with the least remnant of character; and had others been as reckless as they were, all Europe would, at this moment, have been plunged in deadly conflict. It is enough to point to the Spanish marriages, to the diplomacy practised in reference to Greece, and, indeed, to everything which of late years has issued from the court of France. Tahiti alone outstrips in 'shameless perfidy anything perpetrated in the present generation. We deem it not enthusiastic to affirm, that it was such an act of high treason against Heaven as could not long pass unpunished. The deed was as cruel as it was cowardly, and God himself has visited the authors of it. It might have been well, where British interests were so deeply implicated, if our own Government had assumed a firmer tone with these new bucaniers of the Southern Pacific.

We can understand what is meant by sympathy for fallen greatness; but we are yet to learn that there was any true moral greatness in the men who have been precipitated from the proud elevation which they so unworthily occupied. We sincerely pity them in their present abject position; but in so far as they have, by their folly and selfishness, jeopardized the peace of Europe, we feel we owe them nothing but sincere and honest condemnation. Never was a finer opportunity of earning imperishable honours put by Divine Providence into the hands of any man, than into those of the late King of the French; and never was such an opportunity more wantonly squandered. Had not a combination of selfish and despotic feelings overborne the masculine sense of Louis Philippe and Guizot, not a throne in Europe might have been better consolidated at the present hour than that of France. But they were infatuated in the contemplation of the military barricades by which they had surrounded themselves, and were left, thank Heaven! to prove how weak and defenceless is

that Government, in these enlightened times, which depends on swords and shields, instead of the grateful affections of a devoted people.

But what shall we say as to the future of French history? Our wishes are all friendly and kind to our Gallican neighbours. We can have no desire, as we feel we have no right, to interfere with the particular form of government which they may see fit to adopt. Foreign intermeddling with the affairs of free and independent states has been the bane of almost all the cabinets of Europe. We sincerely hope that all such *holy alliances* are for ever at an end; and that henceforward every separate kingdom will be left to arrange its own affairs as it best can. The facts connected with the late continental war sufficiently prove that *holy alliances* are but sorry establishments for the conservation of a world's peace; while the pecuniary burdens they entail upon those who take part in them, are not the least of the miseries which they bequeath to a coming generation. We have no faith in them. No,—our sentence is, let France alone; and she will settle down far more hopefully than she can be expected to do by the help of others. Her position is encumbered with difficulty; and doubtless many grave perplexities will arise in reaching a consolidated state of government: but, as far as we can see, there is a goodly measure of patriotism in those who have charge of the provisional arrangements connected with the establishment of the new Republic; and, from our hearts, we wish them success in their arduous enterprize.

They are undoubtedly undertaking more than they will be able to perform, particularly in reference to a governmental provision for the work and remuneration of the industrial classes: but experience will correct their early mistakes; and we would fain hope that what has been done with philanthropic motives will not seriously damage their reputation with the nation at large, though it will create disappointments and heart-burnings among particular classes. All

praise is due to the French people, and especially to those who were friendly to the Republic, for the moderation which characterised the events of the 24th of February. That greater excesses did not occur is certainly a favourable omen for the future; while it proves to a demonstration how entirely the French mind was alienated from the late reigning Family, and how generally it was prepared to rally round any leaders who were bent on its extermination.

Our voice is not likely to reach the heads of the Provisional Government of France: but if we could be permitted to whisper a few friendly hints in their ears, we should deem it a great privilege to be permitted to do so. It is not as *Foreigners*, but as the friends of human kind, and in the spirit we trust of sincere and genuine philanthropy, that we tender a word or two of earnest advice. Will they give ear to us, then, when we entreat,—

1. That one of the first acts of the Republic may be to abandon the Protectorate of Tahiti? A more popular step could not be taken in the eyes of the civilized world: it would be a pledge that injustice and wrong are neither to be perpetuated nor sanctioned by the French Republic; and it would afford to the friends of Protestant missions, in Europe and America, the liveliest satisfaction, while it would disencumber France of an expensive and useless colony.

2. When it is proposed by the Provisional Government to separate Church and State, we would beseech them to *let the severance be perfect and complete*. Never till this is done will any government in France have fair play; never, while the spirit of Jesuitism exists, will statesmen be free to work gracefully the engine of the State, till Roman Catholicism is entirely abandoned to its own resources; and never will Protestant light and liberty shed their full lustre upon France, while a sixpence of public money is spent upon its devoted pastors.

3. Amidst all their anxious deliberations, let the Provisional Government of

France devote their most enlightened attention to the grand question of RELIGIOUS LIBERTY. They have a noble opportunity, which God grant they may not be permitted to throw away, of making France a model country in the enjoyment of this most precious and invaluable right. Abandoning all patronage of Catholics and Protestants, let them *well define* and *perfectly secure* the liberties of all, and they will earn for themselves the respect and reverence of the best portions of mankind all the world over.

4. With all their enthusiasm for their new Republic,—which for aught we know may be the best form of government for France—let there be no attempt, even by the despotism of the press, to force Republicanism upon other States. To France let it be enough that the national will

has been consummated, and that other independent governments are left to follow their own settled purpose founded on experience. We firmly believe that despotic powers must one and all yield their absurd prescriptions, or they must fall, as did the late dynasty of France; but there are Monarchies, *such as our own*, which have worked so well for themselves and mankind, that we thoroughly believe they will stand, and that their stability will contribute to the peace and happiness of the human race.

With these remarks, we close our brief essay by expressing our hearty good will to the Provisional Government of France, and our fervent prayers to Heaven, that the peace of Europe and of the world may be preserved! J. M.

Montpelier-square, Brompton,
13th March, 1848.

A FEW GEMS.

No. I.

A concise and pungent thought will often strike and penetrate the mind, when a long dissertation will have no power.

THE HARDNESS OF SIN.

THE Scriptures represent the hardness of sin by three similitudes: 1. Sometimes by an iron sinew in the neck, and so it betokens an inflexibility to God's commands; 2. Sometimes by the hardness of adamant, and so it implies an impenetrableness to the motions of God's Spirit; 3. Sometimes by a *brawn* upon the heart—by a fatness—and so it imports an insensibility of God's threatenings.—*Bates*.

THE PROGRESS OF SIN.

MEN first *wound* their consciences, and then they *sear* them by repeated acts of sin; as you know that ice, which is, at first, so tremulous and feeble that it will not bear a pebble, yet, by a few days' freezing, will bear a cart. So it is with the sinner.—*Ib*.

THE RENUNCIATION OF GOD.

WHEN a man has renounced his God, who can doubt that he will apply to the *devil* for assistance?—*Anonymous*.

DEFECTIVE RELIGION.

A RELIGION that never suffices to *govern* a man, will never suffice to *save* him; *that* which does not sufficiently distinguish one from a *wicked* world, will never distinguish him from a *perishing* world.—*Howe*.

RUINED UNDER THE GOSPEL.

How dreadful must the case be, when men find themselves finally lost, and to have nothing to do, in a vast, immense eternity, but to revolve these plain, convictive thoughts, "We have *perished* under the *light* of the gospel," in their own wretched minds for ever.—*Ib*.

TRIFLING WITH THE GOSPEL.

WHAT! have men nothing to play with but sacred things?—things that carry the stamp of the authority and majesty, as well as the grace and goodness of Heaven upon them? Is there *nothing else* to be trifled with but things of that sacred and awful import? No wonder if the gospel

be hid, and no wonder if souls be lost by multitudes at this rate!—*Howe*.

THE SINNER'S HEART.

THE heart of every sinner is a grave, in which the love of God is buried.—*Trail*.

THE GREAT INQUIRY.

THE question should not be, *how long* have we lived; but, *how long* have we lived *to purpose* and *to God*? *how long* for the church and for heaven?—*Ib*.

THE APPEARANCE OF EVIL.

THE appearance of evil may prejudice a weak Christian. If it does not defile a man's own conscience, it may offend his *brother's* conscience; and to sin against him is to sin against Christ.—*Ib*.

A THOUGHT OF MARTIN LUTHER'S.

LUTHER remarked, that there were *three* things on which he could not bear to dwell, without Christ—his sins, death, the day of judgment.

CARDAN'S MAXIM.

THE motto of Cardan was—"Time is my estate, my land, which I am to cultivate." Let this estate never be lost by neglect; this land never become barren and worthless, by want of attention and culture.

FINE ADVICE OF MELANCTHON.

"Go on, mother," said Melancthon to his parent; "go on to *believe* and *pray*, and never trouble yourself about religious controversies."

THE DANGER OF THE WORLD.

THE world twines itself about the soul, as a serpent does about an eagle, to hinder its flight upward, and to sting it to death.—*Anonymous*.

THE MIRTH OF THE UNGODLY.

THE affected gaiety of a wicked man is like the flowery surface of Mount Etna, beneath which materials are gathering for an eruption that will, one day, reduce all its beauties to ruin and desolation.—*Ib*.

THE DISCOURSE OF A CHRISTIAN.

TO the conversation of a Christian may be applied, what Doctor Cadogan says of a child's breath: "It is not enough that it be not offensive; it should be sweet and fragrant, like a nosegay of fresh flowers, or a pail of new milk from a young cow that feeds on the sweetest grass of the spring; and this, as well at first waking in the morning as *all the day long*.—*Anonymous*.

CHEERFUL RELIGION.

IF you wish to recommend and do honour to your piety, you cannot be too careful to render it sweet, simple, and affable.—*Ib*.

MAN FOND OF TRIFLES.

A CHILD is eager to have any toy he sees, but throws it away at the sight of another, and is equally eager to have that. We are most of us children through life, and only change one toy for another, from the cradle to the grave.—*Ib*.

IMPORTANT ADMONITION.

WHILE undertaking to reform the lives of others, do not sin in the regulation of your own. Always *begin* there.—*Ib*.

GREATNESS.

GREAT characters are not made by *walking on carpets*.—*Newton*.

HOW THE SOUL MAY BE LOST.

A MAN may perish as well under a *hidden* gospel as under no gospel.—*Howe*.

HOW TO SECURE THE PRIZE.

BUT *one* obtains the prize. Run as though there were but *one* that should be saved, and that *you* might be *that one*.—*Howe*.

THE SECRET OF TRANQUILLITY.

A CHRISTIAN who goes simply to God, in *all* cases, will surely rise when every other person sinks. He will be *kept* in peace.—*Cecil*.

UPSILON.

Poetry.

FAREWELL ADDRESS TO THE MISSIONARIES ABOUT TO EMBARK FOR CHINA.

Go forth, ye chosen faithful band,
Firm in your Master's cause;
Go, tell in China's far-off land
The wonders of his cross:
Nor dread the dangers of the way;
For winds and waves your Lord obey.
What though at times with wild uproar
The billows lift their head!
What though the thunders loudly roar,
And tempests round you spread!
All shall be hush'd to instant peace,
If Jesus bids the turmoil cease.
A thousand hearts for you combine
In feelings of good-will;
A thousand fervent tongues will join
By prayer, your sails to fill;
And God will hear the ceaseless cries,
Which from his Zion's altars rise.
The eye of faith already sees
You landed on that shore,
Where horrid heathen deities,
Besmear'd with human gore,
The love and worship now receive,
Which men to God alone should give.
Go, stand, as Aaron once,* between
The living and the dead;
And show the guilty sons of men
The one atonement made;—

* Numb. xvii. 44—48.

The only name, in earth or heaven,
By which their sins can be forgiven.

Invite each weary sin-sick breast
From Jesus to receive
That heavenly peace, that settled rest,*
Which he alone can give;
Tell them that blood from his dear veins,
Can wash away their foulest stains.

And you, dear youths,† who once bow'd
down

To gods of wood and stone,
Mercy to you the Lord has shown—
Oh! make his goodness known;
Proclaim to all the heathen round
The free salvation you have found.

Dear Saviour, let thy Spirit's power
On thy dear servants rest!
And when they reach their destined shore,
Their messages attest.
And give their precious souls to prove,
Their joy on earth, their crown above!

And now to each a long adieu!
Farewell! again, farewell!
Each other here we never knew,
But trust in heaven to dwell
With all who love the Saviour's name—
Our hope, our way, our end the same!

Nottingham.

E. W.

* Matt. xi. 21.

† The three Chinese youths.

THE MISSIONARY.

Lines on the departure of Dr. L—, by an Evangelical Clergyman.

FAR, far had he gone, in the freshness of youth,
By love to dark Sinim incited;
Had valiantly master'd her language uncouth,
And her sons to a Saviour invited.

When, just as the wish he had cherish'd for years,
At length to his labours seem'd granted,
In failure of health disappointment appears,
And his heart is with heaviness haunted.

"I shall die," to himself he in sadness would say,
"In this soul-dungeon'd land of the stranger;
And leave my loved partner to sorrow a prey,
And our little ones circled with danger."

Then reverted his mind to his brother's remote,
And how oft they had knelt down together,
And on him and his object the favour besought,
And good hand of his heavenly Father!

'T was a perch to a passage-bird ready to sink
In the gorge of a storm-troubled ocean:
To courage he rose from despondency's brink,
And anew plumed his wings in devotion.

Ah! who ever call'd on that Father in vain?
 His fears were alone disappointed:
 He reach'd his far home, soon to fare forth again,
 With the oil of fresh vigour anointed.

Huntly.

J. D. H.

FRANCE AND LOUIS PHILIPPE.

"Be wise now, therefore, O ye kings: be instructed, ye judges of the earth," Psalm ii. 10.

LIGHT thoughts are weighty follies now. Earth's thrones
 Are shaking, and affrighted monarchs feel
 Their ominous vibrations. What a peal
 Was that I heard! Commingled shouts and groans
 Proclaim one fallen: France no longer owns
 Her Louis! Though but yesterday his heel
 Seem'd firmly fix'd, and he defied the steel,*
 And reason-prompted purpose of her sons,
 To-day we find him not: he's toppled down
 Amongst—beneath them! Subjects rise and stand
 Erect, who to his confiscated crown
 Once knelt, and homage paid at his command.
 Such are their sov'reigns when the nations frown:
 And such the wrath of Heaven's avenging hand.†

March, 1843.

E. F. H.

* A day or two before his deposition, Louis Philippe was heard to say, that he was so firmly seated in his saddle, nothing would be able to jostle him out of it.
 † Pomare. French aggressions on the island of Tahiti.

Review of Books.

1. CONGREGATIONAL INDEPENDENCY in CONTRADISTINCTION to EPISCOPACY and PRESBYTERIANISM; the Church Polity of the New Testament. By RALPH WARDLAW, D.D. Small 8vo. pp. 396.
 J. Maclehose, Glasgow.
2. The ECCLESIASTICAL POLITY of the NEW TESTAMENT UNFOLDED, and its POINTS of COINCIDENCE or DISAGREEMENT with PREVAILING SYSTEMS INDICATED. By SAMUEL DAVIDSON, LL.D. 8vo. 478. Thirteenth Series of the Congregational Lecture.

Jackson and Walford, London.

It is a somewhat remarkable fact, that two distinct and independent treatises on the claims of Congregational church polity should make their appearance simultaneously, from the pens of two such able writers as Drs. Wardlaw and Davidson. From the well-known learning and candour of the respective authors, we were led to anticipate great things; and now that the works are before us, and we have had time to peruse them with care, we can say with truth that we are not disappointed. Whatever may be thought of the argument by Episcopalians and Presbyterians, there can be but one opinion as to the spirit in which it has been prosecuted. Both the gentleman and the Christian appear in every

page in all their gracefulness, depriving controversy of those forbidding features which oftentimes pertain to it. As we have followed the respective writers in their elaborate details, we have felt that none need be ashamed to be an Independent, when his principles admit of such noble defence. And as we have reflected on some of the *ex-cathedra* vituperations which have issued from certain portions of the modern press against Congregational Dissenters, we have been disposed to say, "Spare your abuse, and favour the world with a little more logical and scriptural defence of the systems to which you adhere." We can assure honest and pious Churchmen, that if they will sit down and peruse these volumes, they will find that Independency is not the gothic thing they have been wont to regard it, but a form of polity the *primâ facie* character of which entitles it to the respect of all wise and good men. If no other benefit accrues from pursuing this course, it will at least tend to foster that friendly understanding and good will, which will materially soften the asperities of our denominational controversies.

The works before us, which have led to these remarks, are characteristically different from each other. Dr. Wardlaw, though well qualified to enter into the argument drawn from post-apostolic anti-

quity, has chosen to treat the question of church polity as one simply of the New Testament. From the great power which he has always indicated in "handling the word of God," we cannot but rejoice in the decision he has thus taken; and we must confess that, upon his plan, he has greatly narrowed the limits of the controversy, and, as we think, made his argument most abundantly telling, as well as strictly consistent with Congregational, not to say Protestant principles. True, indeed, there is a vast field open to the combatants, beyond the *terra firma* of Scripture, but we much suspect that the positions which they must occupy are so debateable, that they will scarcely find a single spot sufficiently solid on which to muster their forces and plant their artillery. It is well to use antiquity against itself, and thus to annihilate its authority in questions of religion; but whether for the doctrine or discipline of Christ's church, we must resort to the Scriptures alone, not for the corroboration of mere human theories, but for discovering directly, and at once, the mind of the Spirit. A far greater advantage is gained over Popery, and all anti-Christianism, in doctrine and polity, by keeping to the Bible alone, than by seeming to admit a co-ordinate rule, by pleading it for or against the views for which we contend. If false systems are to vanish from the midst of us, it must be by putting up the great principle, that the Divine record is the only legitimate umpire; and we would fain hope, that as this principle comes to be applied as rigidly to the question of church government as it has been to points of Christian doctrine, a far more enlightened state of things will ensue among men of devout and spiritual minds. Thousands have hitherto been virtually taught to think that we are not to look to the New Testament for guidance in ecclesiastical matters; and hence, while they are stanch Textualists upon all the great doctrines of salvation by Christ Jesus, they scarcely ever refer to the word of God for their modes of worship, and for the forms of church government to which they adhere.

We cannot do justice to Dr. Wardlaw's lucid and connected reasonings by any analysis we can furnish of the train of thought pursued by him. He has, as we think, expounded Scripture upon fair hermeneutical principles, making it tell its own tale, whether for or against the ecclesiastical systems which prevail. His plan, of course, has led him to select all the texts which Episcopalians and Presbyterians adduce, as corroborative of the views of church government which they severally entertain; and, with a force of argument not easily to be repelled, he has shown, that neither the Episcopalian nor the Pres-

byterian has God's word on his side for the peculiarities of his ecclesiastical theory. Of course, all will not think the reasoning so triumphant as we do; but we are sure that all candid men will rise up from the perusal of Dr. Wardlaw's volume with a profound respect for the venerable author, and with very respectful feelings towards the church polity of Congregationalists. We cannot but hope that the popularity of Dr. Wardlaw's name will carry this admirable treatise far beyond the limits of Congregational dissent.

Dr. Davidson's Lectures profess to take a wider range, though he aims at the same general conclusions. And, indeed, it would be great injustice to the learned Professor, who has done noble service to his denomination and the Christian world at large by his other works, were we to insinuate that he is a whit less of a Scripturalist than Dr. Wardlaw, in the grounds upon which he rests the authoritative polity of the Christian church. There are no parts of his elaborate volume more precious in themselves, or better argued out, than those in which he grapples with the sword of the Spirit, in combating those human systems, which have encumbered and disturbed the kingdom of Christ; but he has allowed himself full scope, in travelling over the whole ground occupied by the advocates of systems opposed to his own. To the Bible student, who has to meet the enemy in the gate, and to hear certain arguments urged which he must be prepared to meet, Dr. Davidson's Lectures will be found peculiarly valuable. They have in them a practical adaptation to the controversy, as maintained in England by our Episcopalian brethren, which we on this side the Tweed can well appreciate; and full and explicit as they are upon the direct scriptural bearing of the question, they will commend themselves strongly to the judgments of the rising ministry in this country. They are exceedingly well written, and will reward the most attentive perusal. The very circumstance which gave them an air of coldness, as delivered from the pulpit, invests them with pre-eminent interest in their present form. They are so thoroughly comprehensive as a treatise on church government, that the individual who makes himself fully master of them, will be in possession of almost all of importance that has been written by men of first-rate ability, on the subject to which they refer.

The Lectures are nine in number, and are designated in the following terms:— 1. View of Ecclesiastical Polity entertained by Christians. 2. The Nature and Characteristics of a Christian Church. 3. Officers appointed in the earliest Christian Churches. 4. Election of Office-bearers in the Apostolic Age. 5. Ordination of Office-

bearers in the Primitive Church. 6. The Popular Balance of Power subsisting in a Christian Church. 7. Authoritative Courts of Review Examined and Discussed. 8. The number of Office-bearers in a Christian Church. 9. The Congregational System Reviewed and Defended.

From this outline of subjects, it will be seen that our author has pursued a very natural and logical train of thought and argumentation. Indeed, the completeness of the book is one of its striking peculiarities. It leaves nothing to be desired by the student; and where the Scriptures are silent, the author has forbore to obtrude any human theory to fill up the chasm. Throughout he candidly admits, that some things may be fairly left to expediency; but then he draws a stern line beyond which it is not for man to pass, and maintains, with a firm tone, that liberty wherewith Christ hath made his church free; showing that it is at the peril of any man, or set of men, to entangle her with the yoke of human bondage.

Sincerely do we thank both our authors for the great and good service they have rendered to the cause of religion, by these admirable labours of their pen. We congratulate the trustees of the Congregational Library upon the valuable addition of Dr. Davidson's Lectures to the volumes already issued. In looking at the contemporary theological literature of any other section of the Christian church, we are not afraid of invidious comparison. By such reference, Nonconformity could suffer nothing at the bar of any competent set of judges indiscriminately chosen.

SCRIPTURAL VIEWS of the SABBATH of GOD. *By the Rev. JOHN JORDAN, B.A., Vicar of Enstone, Oxon.* pp. xxiv. 236.

Partridge and Oakey.

(Continued from page 138.)

THE incarnate God does not write a law on marble; but he promises to send the "Comforter," who, in plenary inspiration, should engrave his law on the hearts of his disciples, and as they sit on the appointed thrones of judgment, shall teach them how to bind and loose among the tribes of Israel. The promise is fulfilled. They receive of the Lord that which also they declare unto us. But they do not publish any new statute: nor is it certain that the old one has been exactly kept, up to this time; for who can presume to say that the sabbath day last hallowed was the very seventh day of the last week exactly counted from the week of the creation? So much cannot be affirmed. But they unanimously

commemorate the triumph of redemption on the first day of the current week, on which day, as Christ arose from the dead, the morning of the new creation shone upon the world.

"Accordingly, though there be no prescribed law for the substitution of the first day instead of the last, there is that which, in civil matters, supplies the place of statute-law, and out of which the great body of the common-law of this land has grown,—prescribed and known custom, whereby they that have not a law, by doing the things, become a law unto themselves: Rom. ii. 14. Thus the practice of the apostles in this matter works itself into a law, and becomes a guide and authority, and so, in effect, a precept to us who believe in their inspiration, and trust them for those truths, by faith in which we look for salvation."

Papists and Tractarians overlook these facts, or mingle them with others, and sink them into the mere tradition of the church, and are, therefore, incompetent to answer satisfactorily the objection of those who say that the sabbath passed away with the Mosaic ritual, and that there is no direct scriptural evidence of its perpetuation on the first day of the week. It is useless to tell these objectors that the change was made by the church, and that the obligation to sanctify the Lord's-day has been imposed upon us by the church. Not only is there no sufficient evidence that primitive Christendom did collectively so determine, but even if there were, such a determination would not satisfy persons who are not the most submissive to ecclesiastical authority; and much less does the assumption—the bare assumption—satisfy those whose conscience will not bow to any authority which is not divine. Mr. Jordan, therefore, proceeds, in his collection of evidence, to show that the apostles, the men who were inspired by the Holy Spirit, in order to give certain and infallible instruction to the church of Christ, did observe sabbatic solemnities on the Lord's-day, and contends that their example is authoritative. For,

"It is absolutely essential, in such a matter as this of the sabbath, to distinguish carefully the *kind of custom* that is essential to establish such a law. It is not the custom of any men or ages that will effect this; for so we should be in danger of allowing equal force to ecclesiastical customs, that is, to tradition, and its dark cloud of vanities. But it is only *one kind of men* whose custom could be allowed, in such a case, to originate and establish a law of this kind. They must be inspired men, that is, the same kind of persons as those from whom we receive, in other spiritual matters, our only laws and rules. They must be such as we can wisely and

reasonably rely upon, as men guided by the Spirit into all truth, and whose regular and confirmed customs, in such a matter, we may safely adopt and exercise; nay, rather, are bound to accept with thankfulness, just as we would their distinct declarations of truth in other matters; and, above all, we must have the evidence of the custom from their own records, that is, from the inspired Scriptures."

From these Scriptures we have now abundant evidence to prove, beyond all doubt, that the Saviour himself, beginning with the day of his resurrection, chose the first day in preference to the seventh for convening his disciples, and manifesting his power in their assemblies. The day being thus hallowed, it was ever after observed by the apostles in like manner; as when St. Paul, tarrying at Troas seven days, chose not to assemble Christians on the seventh day of the week, but waited over it, notwithstanding his haste to reach Jerusalem before Pentecost, until the first, and then gathered them together to break bread and to receive instruction. Had they been Jews, he would have gone into their synagogue on the sabbath day; but, being Christians, he deferred the solemnization of public worship until the day after the sabbath, preached until past midnight, then took a meal, and proceeded on his voyage early on the second day of the week. To this follow other examples of the same kind, with which the reader of the New Testament is familiar; and, lastly, we come to the authentic designation of *Lord's-day*, already established, when St. John was at Patmos; and here closes the collection of New Testament evidences.

Now we may safely descend to the examination of inferior witnesses. Our author cites a few of the earlier Fathers, yet very sparingly, just enough to show that they all followed the apostles in the sanctification of this day, understanding their mind and accepting their example just as we do. *Sunday*, as the Jewish style gave place to the Grecian, became an established designation of the day, according to the expressive statement of Justin Martyr, which we will give at greater length, as one very important specimen of patristic testimony. *Τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα, ἐπειδὴ πρώτη ἐστὶν ἡμέρα, ἐν ᾗ ὁ Θεὸς τὸ σκότος καὶ τὴν ὕλην τρέψας κόσμον ἐποίησε, καὶ Ἰησοῦς Χριστὸς ὁ ἡμέτερος σωτὴρ τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνίστη· τῇ γὰρ πρὸ τῆς κρονικῆς ἐσταύρωσαν αὐτὸν, καὶ τῇ μετὰ τὴν κρονικὴν, ἥτις ἐστὶν ἡλίου ἡμέρα, φανείς τοῖς ἀποστόλοις αὐτοῦ καὶ μαθηταῖς ἐδίδαξε ταῦτα, ἅπερ εἰς ἐπίσκεψιν καὶ ὑμῖν ἀνεδώκαμεν.* And on the *Sunday* we all make the common congregation, as this is the first day, on which God, having turned away

darkness and confusion,* made the world, and Jesus Christ our Saviour on the same day rose from the dead. For on the day before Saturday they crucified him, and on the day after Saturday, that is, on the Sunday, having appeared to his apostles, he taught those things which we have delivered for your consideration.—(Apol. i., 67.) And this reference by Justin to the first day of the creation, leads to a train of reflections which the reader will find not less profitable than pleasing.

The sixth chapter would seem to contain the rudiments of a greater work: it is a brief sketch of traditional and topical indications of the hebdomadal division of time among heathen nations, both ancient and modern. The sketch is perhaps enough for general readers, but not sufficiently extended to be made the subject of criticism; yet it is so abundantly suggestive that we refrain with difficulty from entering on the field to which it invites attention. Should Mr. Jordan make the subject of this chapter that of a distinct work, larger than his Tract, which contains the substance of it, we might venture to suggest that his research should be extended to a recovery of the vestiges of other temporal arrangements, besides that of weeks; such, for example, as the lunar months, with days of new moon, of which there are most conspicuous traces in the calendars of Greece and Persia particularly, mingled with remains of the sabbatic arrangement and observance, and appearing, thus mingled, in the passages cited first by Clement of Alexandria and Eusebius, from Hesiod and others. Whoever examines those learned Fathers, will find that they did not fully comprehend, or, at least, did not clearly observe, the scope of their authorities; but yet opened the way for an investigation of the utmost importance to collectors of corroborative evidence of the authenticity of the sacred records. We leave this chapter with reluctance, but recommend it to the studious perusal of intelligent readers, and proceed.

"The sabbath was made for man." God needs it not. The sanctification of this day does not make him more holy, neither does it refresh his unfailling energies, nor enlarge his infinite knowledge. He is, indeed, glorified by the devout observance thereof by his creatures; but while the *glory* redounds to him, the *profit* is bestowed on man, whose body and mind, being vitally

* We translate τὸ σκότος καὶ τὴν ὕλην—darkness and confusion,—for God did not turn away matter; but, on the contrary, having created it for that very end, fashioned it exquisitely into form and order. Be it observed that ὕλη is a word of exceedingly various signification, as may be seen by consulting Harry Stevens's "Thesaurus," where, besides *syloa*, you also find *silvestris tumultus*, *foeces*, *sordes*, &c.

united, equally need the repose from toil and the respite from care, afforded on the Lord's-day. Records in confirmation of this statement are voluminous. Enlightened men of all ranks and callings agree that it is so. Their evidence has been given before committees of the House of Commons, and laid before the public in various ways besides parliamentary documents. Not only theologians, but physicians, lawyers, stage-coach and railway proprietors, with tradesmen and labourers of all classes, have concurred in showing that health, life, fortune, reputation, and, above all, moral integrity, are sacrificed for the shadow of a sordid gain which is not realized, or, if realized, is unblest, by those who foolishly and wickedly prefer the perishable gains of the moment to the unfading heritage of eternity! The volume before us contains a well-selected series of testimonies which might prove, even to the infidel, that it would be to his advantage to remember the sabbath-day to keep it holy, even if no eternity were to follow this present life; and Mr. Jordan reasonably trusts that enough has been said by him "to satisfy the reader that it is not clerical men only who desire to see the sabbath recognised and honoured, as the infidel and the scoffer would insinuate, for their own benefit, and for the encouragement and support of priestcraft; but that there are many secular men who know and value the physical and spiritual blessings of the sabbath, and who rationally understand, and would faithfully apply the truth,—The sabbath was made for man."

The conclusion, contained in the last chapter, is excellent, and calculated to elevate the mind to an apprehension of the great subject of sabbath-observance, as a means of spiritual advantage. First of all, the end to be attained must be always kept in view; and this is *holiness*.

It is required that one day of seven be "cleared of all worldly occupation, engagements, thoughts, and conversation;" and that the day so set apart and cleared "be dedicated to the honour and glory of God, sanctified to his service, observed as holy in his sight, and regarded, from first to last, as holiness unto the Lord."

It is intended by our heavenly Father that exhausted bodily strength shall be renewed, for the conservation of health and life; and as this health and life are designed for the benefit of the immortal soul, that man himself, while sanctifying the day, shall be exercised unto holiness. In the worship of God, he is thus exercised; therefore it is no breach of the sabbath to travel to the house of God, if it be somewhat distant, nor for the minister to labour there with all his powers for the instruction of his flock and the worship of his Master.

But man's ordinary occupation, which is that "manner of work" forbidden in the fourth commandment, must be entirely suspended, as well as the finding our own pleasure, and speaking our own words. The Christian enters into the joyous solemnities of the day, not in servile submission to some particular prohibitions, nor in laborious performance of merely prescribed duties, but with an inward enjoyment of the spirit of holiness. He has not to inquire anxiously: May I do this or that? or, must I abstain? But, as being himself holy, together with the day, this holiness is the principle which easily determines and clearly characterizes every action; and, therefore, the influence of this principle pervades all the business of the week following, and by its permanence assists and encourages the sanctification of the whole life.

The sabbath, to speak correctly, is rest from worldly occupation. This rest is enjoyed on the Lord's-day. In expectation, then, of this day, the Christian "*approaches the sabbath*" with general and customary preparation. And this reminds us of a lovely rendering of the Targumist on Isa. lviii. 13—"And if thou approach the sabbath with delights." The business of his life is so ordered that it can be all transacted in the six working days; but on the last of them is the preparation, as we read in the New Testament—the *special* preparation for the Lord's-day. Read his exhortation to this duty:—

"How do we dress and prepare ourselves; how do we order, decorate, and arrange our rooms when company is expected, and when we have invited our friends to a feast! Then are we to be seen in our best and handsomest attire, then are our reception-rooms relieved of all ordinary signs of occupation and work, and then are all things made ready, that our invited and expected friends may have fitting entertainment, and nothing may appear to mar their enjoyment. And should we do less upon the sabbath-day? Is it not God's festival, when he graciously offers to visit us? Shall we be unwilling and unprepared to entertain him, when he is waiting at the door, and asking admittance? This day is a high day—one dedicated to the noblest intercourse, the most blessed entertainment. If some, receiving strangers, have entertained angels unawares, here is One waiting thy reception on the Lord's-day, who is the Lord thy God! Oh, give him welcome salutation! Be ready for his coming. Let thy week-day of life be laid aside, and let holiness to the Lord be on this your prime occupation. Let your tables be cleared of all ordinary things, and prepared meet for God's day. Let the Saturday evening be employed for this purpose, so that the

work-box and the knitting-basket are set aside for the sabbath. Let all books of secular information, and especially all newspapers, be carefully put away, and not suffered to tempt to the desecration, or cast a blot upon the sacred day. And above all, let the meals be prepared, let the viands for the day be made ready, and let there be no hindrance of any kind to the full enjoyment, and the faithful sanctification, of the day which God delighteth to honour."

After such preparations the day can be fully sanctified, and the dwelling of Christians would be still further secured from the intrusion of worldly business and thoughts, if the author's practice were generally imitated, by refraining from epistolary correspondence. Postmen would be so far relieved from their drudgery during the sacred hours of the Lord's-day; no ill news would, by that medium, find admission; the newspapers would not be handed in, and therefore could not be opened and perused; and worshippers would not carry on, during the offering of prayer, or the delivery of the sermon, the mental process of composing answers to letters of business or friendship, to be ready by the Monday's post.

Besides these very seasonable advices, we have judicious counsel in regard to Sunday-schools, domestic religious duties, and private prayer. The spirit of the book is purely evangelical, the style familiar, and the materials copious. *We cordially recommend it for perusal, especially in families.* The tract, by the same author, No. II. of the Sabbath Tracts, now in course of publication, will be found to contain the substance of the sixth chapter, and is well suited to confirm the wavering belief of those who do not fully understand the reasons given in maintenance of the Divine authority of the sabbatic institution, from the traditions and general history of the world. We unite cordially in the wish expressed by the vicar of Enstone, at the close of his introduction, that his pages may be "blessed of God to his own glory, to the hallowing of the sabbath-day, and thereby, as a means of grace, to the sanctification of those souls who may be led by them to think more worthily of God's day, and to remember to keep it holy, more faithfully, for the future."

THE MYSTERY of the GENTILE DISPENSATION, and the WORK of MESSIAH. By RIDLEY H. HERSCHELL. 18mo. pp. 324.

Aylott and Jones.

THERE is a spirit of sound sense and devout piety pervading every work which proceeds from the pen of our Jewish brother, the author of these two essays.

They contain much instructive matter, and many interesting expositions of parts of God's holy word. We think in general that Mr. H. has a deep insight into the meaning of Scripture, especially Old Testament Scripture. If we differ in opinion from him upon certain views advanced by him in the volume before us, it is still with profound respect for the conscientious and kindly feeling which he everywhere indicates. But the theory here advocated is, we suspect, a forced and unnatural interpretation of certain portions of the divine Word. That the Mystery of the Gentile Dispensation should be the "calling out and educating the partners of Christ's throne and kingdom," we are not as yet able to believe; nor do we think that any Bible-student, uninfluenced by previous theory, would be likely to reach such a conclusion. But the pre-millennial advent scheme makes very serious changes in all the relations of Bible truth. Happily it changes none of the grounds of Christian hope, and destroys none of the obligations to the exercise of Christian holiness and love.

THE HISTORY of the REVIVAL and PROGRESS of INDEPENDENCY in ENGLAND, since the Period of the Reformation; with an Introduction, containing an Account of the Development of the Principles of Independency in the Age of Christ and his Apostles, and of the General Departure of the Church into Antichristian Error, until the Time of the Reformation. By JOSEPH FLETCHER, Editor of the "Select Works and Memoirs of the late Dr. Fletcher," Author of "Six Views of Infidelity," &c. Small 8vo. pp. 300. 1s. 6d. Vol. III.

John Snow.

A POPULAR history of Independency, adapted to the ordinary reading classes in this country, has hitherto been a desideratum. We honoured Mr. Fletcher for the moral courage which led him to enter upon this great undertaking; and we now congratulate him on the success which has attended his efforts in tracing the character and progress of Independency down to the close of the civil war. He has evinced no lack either of diligence or discrimination; and he has produced a book as readable by the common people of this country as any of Cobbett's popular political tracts. This is just what the age needed and required, and the son of our late reverend friend has been enabled to meet the reasonable demand. We think we may say that the facts may be relied on, as gleaned from various authentic sources; and as to the spirit and manner in which the History is written, so far as it has yet proceeded, it would be difficult to express ourselves in

terms too exalted. Every paragraph is well conceived, and composed in simple, easy, and flowing diction. It is surely high time that Nonconformists should make themselves well acquainted with their noble principles, and with the honoured ancestry from which they have sprung. For lack of this knowledge they are often tempted to leave their ranks, upon some trifling occurrence, which would have but little effect upon minds fully conversant with the men and with the struggles of a by-gone age. What a triumph of the modern press are three good-sized volumes at the small charge of *four and sixpence*!

HINTS for the TIMES; or, Religions of Sentiment, of Form, and of Feeling, contrasted with Vital Godliness. By the Rev. GEORGE SMITH, M.A., of Magdalen Hall, Oxford; late Missionary to China, and Author of an "Exploratory Visit to the Consular Cities of China." 18mo. pp. 64.

J. Hatchard and Son.

THE title of this volume sufficiently indicates its general design. We regard it as a seasonable admonition to not a few linked to the religious world among all denominations, but in whom, it is to be feared, that the root of the matter is not to be found. They are sentimental, but not truly penitent for sin; slaves to form, but without the power of vital godliness; full of excitements, but not steadily illuminated and subdued by the power of truth. Mr. Smith's judicious and faithful dissection of such cases is calculated to be extensively useful in this day of wide spread profession. As the author's thoughts are compressed within narrow limits, and are expressed in simple and beautiful language, we would fain hope that they will be widely circulated, and very generally read.

THE BEDFORDSHIRE TINKER; or, The History of John Bunyan. Written for Young Children. By G. E. SARGENT, Author of "Letters to Little Children," "Little George's First Journey," "Trades described for the Young," "The Picture-Room," "Great Truths in Simple Words," &c. 18mo. pp. 80.

B. L. Green.

As the writer of this little volume has a considerable talent for interesting young people, we are glad to find that he has so well introduced them to an acquaintance with the life and times of the immortal Dreamer. All children can enter with spirit into the scenes depicted with so much

pictorial beauty in "Pilgrim's Progress," and they naturally feel a desire to become acquainted with the man whose writings have afforded them so much excitement and delight. "The Bedfordshire Tinker" is admirably fitted to accomplish this object; and is altogether a book that we can cordially recommend for the use of children.

LETTERS to a MOTHER on the MANAGEMENT of HERSELF and HER CHILDREN, in HEALTH and DISEASE; embracing the subjects of Pregnancy, Child-birth, Nursing, Food, Exercise, Bathing, Clothing, &c., &c.; with Remarks on Chloroform. By J. T. CONQUEST, M.D., F.L.S., Member of the Royal College of Physicians, Consulting Physician to the Stoke Newington and Stamford-hill Dispensary, Physician to the City of London Lying-in Hospital, London Female Penitentiary, London Orphan Asylum, and for many years Lecturer on Midwifery and the Diseases of Women and Children at St. Bartholomew's Hospital. A new and enlarged Edition. 12mo. pp. 354.

Longman and Co.

WE are much gratified at the sight of this new edition of a work which we know to have been extensively useful. It has long been valued for its practical suggestions to mothers, for whose immediate benefit it was originally written, by one eminently qualified to administer wise and wholesome counsel. We have known several mothers of families who have blessed God that ever Dr. Conquest's "Letters" were put into their hands. There is certainly no work in our language containing so much judicious, appropriate, and unexceptionable advice to the interesting class to whom it is addressed. If our recommendation can avail, we should say, with unhesitating confidence, that these Letters ought to be in the hands of every mother.

BRIEF NOTICES OF BOOKS.

1. *The Christianity of Abraham*: "faith which worketh by love;" with Patriarchal Prophecy. By —, Esq. 12mo. pp. 454. Seeley.—This is an able and triumphant defence of Bible truth, under a somewhat singular but yet not inappropriate title. The writer is well acquainted with the Holy Scriptures.

2. *Heaven Opened; or, A Brief and Plain Discovery of the Riches of God's Covenant of Grace.* By the Rev. RICHARD ALLEINE. A.D. 1665. 18mo. pp. 360. Religious Tract Society.—This is a reprint of a most ingenious and edifying volume, with which we have been long acquainted. A more profitable volume for the private reading and meditation of the closet we know not.

3. *The Gospel of Christ the Power of God unto Salvation; exemplified in the Preaching and*

Writings of the Apostle Paul. In twelve Illustrations. By the Rev. W. A. NEWMAN, M.A., late Curate of St. George's Church, Wolverhampton. Small 8vo. pp. 302. Hamilton, Adams, and Co.—Would that every pulpit, Churchman's or Dissenter's, resounded to such plain and faithful truths as are contained in the sermons which compose this volume. The preacher, in every discourse, seems anxious to declare "the whole counsel of God."

4. *The Pastor's Gift; or, Manual of Pastoral Instruction.* In Letters from a Pastor to his Flock. By ALEXANDER GORDON, M.A. 18mo. pp. 126. John Snow.—This seasonable and well-written volume is a very suitable present to put into the hands of any one about to join a Christian church. As such we earnestly recommend it to the notice of our readers.

5. *Friendship with God.* An Essay on its Nature, Excellence, Importance, and Means of Improvement. By the Rev. RICHARD JONES. 12mo. pp. 142. Hamilton, Adams, and Co.—This is a reprint of a most admirable volume, published about seventy years ago. Of the author nothing has been ascertained; but he must have been deeply learned in the school of Christ.

6. *Sabbath-school Exercises*, founded on the Book of Genesis. Designed especially for Adult Classes in Family Instruction. By WILLIAM MUNSLIE, Glasgow, Author of "Evangelical Training." 18mo. pp. 108. Hamilton, Adams, and Co.—A glance at any single page of these Bible Exercises will show their value. To heads of families, anxious to train their children in the correct knowledge of the word of God, they will be very valuable.

7. *The Way to Life.* Extracted from the Works of the great Reformer, Martin Luther. To which is prefixed, An Historical View of the Doctrine of

Justification. By the Rev. J. MILNER, Author of "The History of the Church of Christ," Small 8vo. pp. 198. F. Baisler, Oxford-street.—From the vast amount of precious truth contained in this volume, we hope it will have an extensive circulation. It is, on a small scale, one of the best bodies of divinity that could be put into the hands of young inquirers.

8. *Dr. Watts's Divine and Moral Songs, set to Music, and adapted expressly for the use of Children.* By Mrs. BRENT. Imp. 8vo. Houlston and Stoneman.—We are glad to find that Watts's inimitable "Divine and Moral Songs for Children" continue to keep their hold of the public mind. It is improbable that they should ever be surpassed in their adaptation to the infant mind. Last month we introduced to our readers a splendidly illustrated edition of them; and we have now great satisfaction in placing before them another beautiful edition set to music, and we think good music, that will cheer the hearts of our young friends.

9. *The National Cyclopædia of Useful Knowledge.* Part XIX. Castanosperum to Cheiromys. 8vo. pp. 199. Is. Knight and Co.—This valuable work proceeds steadily, and will be a very valuable compendium of knowledge when completed.

10. *Hebrew Moods and Tenses; or, A Series of Rules adapted to all the Passages in the Hebrew Bible, peculiar to Oriental Construction; drawn chiefly from the Scriptures themselves; but also from the Writings of Baron de Sacy, Gesenius, Professor Lee, Ewald, and other eminent Grammarians.* To which is prefixed, An Essay on the Claims of the Hebrew Language. By TIMOTHY HATHAWAY, Translator of "Longinus on the Sublime." 8vo. pp. 132. Tegg.—This work is well deserving the careful study of all who desire to attain to a critical knowledge of the Hebrew tongue.

Memorials of the Departed.

THE LATE REV. JOHN ARUNDEL, FOR MANY YEARS HOME SECRETARY OF THE LONDON MISSIONARY SOCIETY.

LONG had our beloved and revered brother been in a posture of readiness for his great change; and, on Lord's-day, the 5th of March, he was released by death from those acute sufferings which he had been enabled to endure with marked resignation to the will of God. But a short time before, he had submitted to a formidable surgical operation; and though, by the use of chloroform, he experienced but little pain at the time, his constitution never rallied; and his family soon perceived that they were about to be deprived for ever of his endeared fellowship. He was, indeed, "a good man, and full of faith and of the Holy Ghost." All our recollections of Mr. Arundel, for nearly thirty years, are of the most grateful character. Before he accepted the office of Home Secretary to the London Missionary Society, he was a zealous, devoted, and successful pastor in Yorkshire, as many of his brethren can abundantly testify; and during the whole period of his official labours at Blomfield-street, he drew around him the warm attachment, not only of the Directors of the Society, but all its friends and supporters throughout the country.

Free from all asperity of disposition, and eminently spiritual in the tone and temper of his mind, he won for himself the confidence and love of all with whom he was called to associate.

For many years past he had been called to pass through deep waters of affliction. But in the midst of bodily sufferings, which few are called to endure, he indicated, in no ordinary degree, the power of Christian hope to sustain and cheer the mind. He was, indeed, a patient, not to say triumphant sufferer; and "endured as seeing Him who is invisible." In him the grand truth was beautifully illustrated, that "to be spiritually-minded is life and peace."

With his bereaved widow and sorrowing children we deeply sympathise, and fervently pray that they may be sustained and comforted by that almighty and compassionate Redeemer, "who is touched with the feeling of our infirmities," and who is able to compensate them for the

heavy loss which they have sustained. It must, in the midst even of sorrow and bereavement, be a great consolation for them to feel, that he whom they loved has entered into perfect and eternal rest!

MEMOIR OF THE LATE REV. CHRISTMAS EVANS, CAERNARVON.

(Continued from p. 83.)

THE penitent and restored servant of Jesus now addressed himself to the work of the Lord, as if he had received "a fresh commission," and laboured hard, with gradual success. He was not only instrumental in collecting churches, but much engaged in building places of worship, providing for the payment of interest on debts, and of debts themselves, in order to which he maintained frequent intercourse and communication with the churches of South Wales. He had much to do in the administration of discipline, under peculiarly difficult and trying circumstances. Other men, indeed, gradually arose, who assisted him in the work of the ministry; but they were engaged in worldly business, and charged themselves with little more than the performance of home duties. They looked to him for guidance, and depended much on him in what they did, and whither they went; so that he was indeed the pastor of pastors. He met the preachers and deacons at their monthly meetings, which were held in rotation at their several places of worship, where they had public services, and private meetings for the transaction of business. At these meetings he invariably presided; and such was the weight of his character, and the influence of his entire consecration to the work of the ministry, that for above thirty years he pursued his own course, and had the affairs of all the Baptist churches in Anglesea under his control. Such was the increase of churches and so numerous the chapels erected for them, that, for a long time, he had to visit South Wales twice a year,—once to some Association in summer, and once in winter with a chapel case. To him this winter journey was a most laborious one, and involved the most painful sacrifices. Under circumstances of trial and difficulty he pursued his long and tedious journey, as a matter of urgent duty to Christ and his people. A sum of money must be procured by a certain day to pay off one portion of the debt on such a meeting-house; notice had been received from the lender of money to build another; Christmas Evans must meet the emergency; and he could meet it only by means of help from his brethren. The people everywhere welcomed his presence. At the close of the sermon he stated

his case; then he went to the door, hat in hand, and received the contributions of the people. This he did for several years in succession, until at length the ministers of the south began to intimate that he came too often, that he built too many places of worship, and that it might be better, probably, to wait until the people of Anglesea were able to do something more towards erecting their own houses of prayer. To all this he would say, "What can I do? The people crowd to hear us; and it is our duty to accommodate them as well as we possibly can. All we have we give. To you much is given, and you can give much. 'It is more blessed to give than to receive,'" &c. "Well, but, Mr. Evans," it was said, "your case is irregular." "Very true, my dear brethren," was his reply, "but we are in *great distress*. All the burden of procuring this money rests solely upon me. Do let me appeal to the people this time. I know they love to help me. I will not come again in this irregular manner; and we will take care not to build again until we are justified, even in *your* estimation." This seldom failed, excepting only the latter part of his argument; for as sure as Christmas Evans and his friendly objector lived another year, the former was in South Wales again with another chapel case, and reasons in support of *that one* case still stronger than he had on any former occasion. During the whole journey, which lasted about six weeks, he usually preached, at least, once every day in the week, and twice on the Lord's day. Thus he travelled from North to South Wales and back, no less than *forty times*. So was he "in labours more abundant" than many of his brethren, while he preached the word "in season and out of season."

Of the several controversies in which he took a part, and of the pamphlets which he published, no notice can here be taken that would comport with justice, either to himself or to others. For the same reason the death and character of Mrs. Evans must also be passed over, together with the heavy affliction which detained Mr. Evans at Aberystwyth. Nor will it be possible to do more than merely allude to "a series of occurrences which issued in his leaving North Wales." Having, by a kind of necessity, become pastor of all the churches of his connexion in Anglesea, the time arrived when some of them were desirous of having separate pastors of their own. In consequence of this, meetings were held, and deliberations took place, in which it is scarcely possible to believe that Mr. Evans was always and exclusively right in what he said and did. The younger men among the preachers did not approve of the system which had prevailed amongst them, and in the administration of which they

seem to have thought that he took too much upon him. The middle-aged men were divided between a sense of that deference which was due to Mr. Evans and the entire adoption of the Congregational system. He maintained that, with numerous but feeble churches, it would be better to proceed with their own modified system than to carry out fully and without qualification the entire Independent platform. In vain he endeavoured to support his own views by referring to the success of the Methodist system in England and Wales, while he admitted that the New Testament unequivocally favours the separate existence and government of each Christian church. Their deliberations resulted in the settlement of a pastor over the church at Holyhead, when he offered up the ordination prayer, with the laying-on of hands, and delivered an address to the minister and the church from 1 Thess. v. 12, 13. So far matters went on tolerably well; but, in two or three other settlements, the churches did not please him, as they refused the men whom he recommended. This he thought neither respectful to him nor beneficial to themselves; and as to *think* was with him, for the most part, also to *speak*, he signified to the parties his opinion of them and their proceedings. But they, being mostly of the generation that "knew not Joseph," treated his remonstrances with indifference, and his defeat with unbecoming triumph. He found himself, in some parts of the island, superseded by his own children, or, what was more galling, by strangers. In the misunderstandings and heart-burnings which now arose, he was charged with what his opponents were pleased to denominate *Fullerism*, which they represented as the same thing with *Arminianism*. It was indeed true, that his severe Calvinism had been somewhat modified by the writings of the late Mr. Fuller, of Kettering; and this afforded those who were already intent upon annoyance a pretext for their mischievous activity. It was, however, in the majority of instances, *but* a pretext; and gladly did those who were either tired of his control, or determined on effecting a change, avail themselves of it. Thus he, who was the father of the churches, found his name "cast out as evil," and himself stigmatized as a teacher of heresy and a corrupter of the faith. By this means an unfriendly feeling towards him was excited in many who had been accustomed to regard him with reverence. He was, therefore, deeply grieved and wounded; and, notwithstanding his age and long residence in Anglesea, he began to feel that he should probably leave it before his days were ended. He, therefore, determined to follow the leadings of Providence, if the

Lord, whose he was, and whom he served, should appear to direct him elsewhere.

In 1826 the Baptist church at *Caerphilly*, acting under the advice of several respected ministers, invited Mr. Evans to take the oversight of them in the Lord. Complying with the call he received from them, and resigning his charge in Anglesea, he began a journey of more than two hundred miles, casting all his care upon the Lord, and strengthening himself by faith "in the power of his might." His arrival at *Caerphilly* was a remarkable event in the history of the place, and of Nonconformity in that village. Until he had actually come it was generally believed that he would never be able to leave his old friends in the north. When it was reported, therefore, that he was come, it was said, "Are you sure of it?" "Yes," it was replied, "quite sure of it; for he preached at *Caerphilly* last Sunday. That I know from one who was there." So general was the interest excited by his becoming resident in South Wales, that it extended to all denominations of the surrounding population. He had scarcely commenced his ministry before very unusual effects were produced. Eloquent and mighty as Mr. Evans's preaching had long been, those who had heard him oftenest, and were fitted to form a sound opinion, thought that he now surpassed himself at any former period. By preaching every Lord's-day to the same congregation, he was committed to unusual labour, which, however, he resolutely encountered, and successfully performed. It now became apparent, therefore, contrary to prevalent opinion, that his good preaching was not confined to a few sermons slowly prepared and often repeated, but that he was capable of preparing discourses, from week to week, quite equal to his greatest and most celebrated productions. At this time persons might be seen, every Lord's-day morning, wending their way across the surrounding hills, in all directions, towards the quiet village of *Caerphilly*, to hear Christmas Evans. On their return, they detailed to their neighbours the wonderful things they had heard; and, throughout a large portion of the counties of Glamorgan and Monmouth, his morning sermon would be the subject of conversation in hundreds of houses, at considerable distances, in the evening. The power of his preaching was especially felt by the young people in and about the village; and not a few of the most resolute servants of sin submitted themselves to the authority of Christ, and became members of the church. About one hundred and forty persons were, in a short time, added to the number of the disciples; while confidence, buoyancy, and satisfaction, pervaded the whole community.

On his coming to Caerphilly, Mr. Evans was settled in the chapel-house, and a housekeeper was provided for him. But the modes of living in South Wales being very different from those to which he had been accustomed, and finding but little sympathy with his own habits in this respect, he told one of his friends that he must have a servant from the north. It was suggested to him that he would do well to marry again, and the name of a suitable person was mentioned, with the addition that she had some wealth, and that he might better himself by the alliance. "I tell you, brother," said he, "that it is my firm opinion that I am not to have any property in the soil of this world, until I find a grave,—I shall then have my full share of it." However, he soon induced a neighbouring minister to take his horse, and go to Anglesea for his old and faithful servant, Mary Evans, whom he presently married, and who paid him the most untiring and affectionate attention to the last moment of his life. While at Caerphilly, Mr. Evans preached frequently from home, on such public occasions as he could be persuaded to attend. His conduct at the conferences of his brethren in South Wales was remarkably unobtrusive,—the more so, as he had been, for a long period, the chief and leading man in the north. At home he was an anxious pastor, sedulously attending the private meetings of the church, and incessantly inculcating the necessity of personal religion in the everyday conduct of professors: hence arose his first difficulties at Caerphilly, and, eventually, the cause of his leaving the place. For some years the affairs of the church had been managed by the deacons and members, without the pastor, who had lived in the adjoining parish, and at Cardiff. In short, the deacons were the "all and in all" of the society; and when Mr. Evans took upon himself the ruling part of his office, he met with opposition, where a willing co-operation might justly have been expected. As soon as the excitement of the revival was over, and the church turned its attention to its ordinary business, a somewhat cool determination to pursue its former course was evinced. With little or no direct controversy, therefore, he decided that it would be best for him to leave, as he could not bring himself to the state of mind which seemed necessary for such a post, and as he had no hope of effecting any desirable change in the leading members of the church. Still he enjoyed much happiness at Caerphilly. He was much respected by its inhabitants, and by those of the neighbourhood; so that he could not but remember this period of his life with deep gratitude. He was much comforted by some of the neighbouring ministers,

whom he loved to meet, and who loved to show their respect for him. Among these was the Rev. Griffith Hughes, of Groeswen, an Independent minister: they were mutually fond of meeting each other; and the vivacious sprightliness of Mr. Hughes, who was Mr. Evans's junior, never failed to shed a refreshing influence upon him.

When he had spent about two years at Caerphilly, he put in execution his purpose of leaving, having accepted an invitation to take the oversight of the Welsh Baptist church at *Cardiff*. This settlement here was by no means a happy step, in the estimation of many of his friends. The circumstances of this church were far from being comfortable or encouraging. Mr. Evans, however, resolutely set himself to give full proof of his ministry here also. Some cheering additions were made to the church, but it was not materially strengthened, or its external influence increased. At the same time, he was annoyed and vexed with sundry difficulties and causes of offence in the church, and was occasionally irritated by diaconal opposition. He concluded, therefore, that his mission to the town was about to cease, that his work would soon be done, and that the Lord would yet allot him another sphere of labour. Being invited by his friend, the Rev. Daniel Jones, to visit Liverpool at this juncture, he availed himself of the opportunity to consult as many of his ministerial brethren as he could meet together, in reference to his future course. His appearance again amongst the Welsh Baptists in Liverpool, was as though he had been raised from the dead; and the very sight of him in their pulpits caused hundreds of them to weep for joy. A special meeting of the ministers was held, to consult with him as to his destination, and to offer him such advice as he might ask for. He had received several invitations, but it was decided that he should go to *Caernarvon*, where a chapel had been built in faith, several trustees becoming responsible, by promissory notes, for the debt. These trustees were now dead, except his friend Mr. Jones, of Liverpool, and two others. Under these discouraging circumstances, Mr. Evans was partly inclined to go to Caernarvon, through the kindness of some of his English friends in Liverpool, who assured him that provision should be made for his comfort. Among these, the Messrs. Rushton, members of the church under the care of the Rev. James Lister, were prominent. They gave him a gig, for the purpose of travelling more at his ease. In this he returned, with Mrs. Evans, to Cardiff, drawn by the horse on which he had ridden many a long journey,—a good creature, that knew his voice, and readily obeyed his will.

On the next Lord's-day, which he spent at Cardiff, he preached his farewell sermon, and entered upon his labours at Caernarvon, about the midsummer of 1832. The Baptist interest there was as low, at the time, as could be well conceived. The church consisted chiefly of the poorest persons in the place, and these were far from being at peace among themselves. They were not free from the Sandemanian leaven, two or three strangers having intruded themselves on the unsuspecting fraternity, and brought them into disgrace. Their progress to ruin was, however, arrested when Mr. Evans became their pastor. All denominations in the town treated him with the utmost respect. Several members of the Established Church vied with the Dissenters in their readiness to serve him; and the Rev. William Williams, the Independent minister, became his almost daily visitor and companion. At the end of his first year he was enabled to say, "I have much cause to thank God for his grace to me in this place. Many things are better than they were twelve months since. The sin of drunkenness and the spirit of strife have been the greatest hindrances that I have met with in the town. Oh, it is most difficult to raise a fallen cause!" In connection with the low state of the church, was the depressing influence of the debt on the meeting-house. By strenuous and persevering effort, Mr. John Edwards, commissioned by the church, was enabled to collect four hundred pounds, finding a "specimen of Welsh eloquence," which he carried with him, taken from one of Mr. Evans' sermons, a ready introduction to all descriptions of persons. Still, however, the remainder was a burden which the church could not bear, and for which Mr. Jones, of Liverpool, was now solely responsible. With his characteristic ardour and faithfulness, therefore, Mr. Evans determined on another visit to South Wales. He stated the difficulties of his position in the *Welsh Baptist Magazine*, casting himself once more on the untiring kindness of his friends. "We have received notice," said he, "to pay up *three hundred pounds*. My lease of life, 'three-score years and ten,' is expired; yet I have resolved to offer myself for this work, though I may die during the journey. Oh, brethren, pray that I may have health and strength to give you a farewell visit, and that the light of God's countenance may be upon me in preaching. Oh, frown not upon me! If you frown upon me, I shall sink into the grave. Pray for open hearts to contribute to my case in this dire emergency! It is my last service of this kind in the cause of our Redeemer." On the 10th of April, 1838, he began his journey, with his wife and Mr. Hughes, a young friend and preacher. He

attended the Association at Argoed, Monmouthshire, in May, and preached, to the unspeakable gratification of a large concourse; a few days after which he was taken ill at Tredegar, and remained a week at the house of Mr. Thomas Griffiths, a kind host to the Welsh ministers. Leaving Tredegar, he proceeded through Caerphilly, Cardiff, Cowbridge, Bridge-end, and Neath, to Swansea, where he arrived on Saturday, July 14th. There he and Mrs. Evans became the welcome guests of the Rev. David Evans, pastor of the Welsh church in that town. On the following sabbath, he preached twice with great power, at the Welsh chapel, though he was evidently suffering much from indisposition. On Monday afternoon he took tea with Mr. David Walters, a gentleman whom he had long known, and who was always proud to see and entertain him. On the same evening, he preached, in English, at Mount-pleasant Chapel, from Luke xxiv. 47. He was very feeble, and with the difficulty he always felt in preaching English, seemed much fatigued. Still a few gleams of his usual brilliancy shot through the congregation, and greatly interested the hearers. In the act of coming down the pulpit stairs, he said, loud enough to be heard by many present, and in English, "*This is my last sermon!*"—and so it proved. He was taken very ill in the course of the night, was worse throughout the following day, and medical assistance proved ineffectual. When Mr. Davies and Mr. Hughes were called to him, he thanked the former for the kind attentions paid by him and Mrs. Davies, and then said, "I am leaving you! I have been labouring in the service of the Lord for fifty-three years, and I am not without confidence and comfort in this crisis. Preach Christ to the people, brethren. Look at me: in myself I am nothing but ruin; but in Christ, I am heaven and salvation." He added, in a joyful strain, four lines of a Welsh hymn; and then, waving his hand, he said, in English, "*Good by!—drive on!*" and sunk into a calm sleep, from which he never awoke. Thus died, full of years, labours, and honours, one of the greatest preachers that Wales ever produced. His remains were interred in the burial-ground attached to the Welsh Baptist chapel in Swansea, on the following Monday, when an immense assemblage of people from the town and from distant places, came together, and retired from the solemn service, sorrowing that, on earth, they should see the face of Christmas Evans no more.

The above, (already too long for the purpose intended,) has been, almost entirely, abridged from the very excellent "Memoirs" of the deceased, by the Rev. David Rhys Stephen, of Manchester,—a

work, in the perusal of which the writer of these lines has found himself much interested. It is a very neat, cheap, and well-written volume, of which we can hardly say too much by way of commenda-

tion, and which we consider as worthy of a wide circulation in the various sections of the Christian church.

JOHN BULMER.

1, Windsor-terrace, St. Paul's, Bristol.

Home Chronicle.

DOMESTIC PIETY.

THE ancient heathens were assiduous in the worship of their household gods—their “penates;” and of much importance was it esteemed to propitiate their favour in all domestic affairs. The Chinese at the present day have their idols in every house, in every room, worshipped by every family, presiding over their domestic relations, and invoked in all their private and temporal concerns. And shall Christians not have their household God—the Patron and Benefactor of their families—to be acknowledged by them in all their ways, and honoured in their daily devotions—the “God of all the families of the earth,” and in whom alone they can be blessed?

Some of the most interesting and delightful scenes presented to us in the records of Holy Scripture—and evidently recorded for our imitation—are connected with the exercises of piety in the domestic establishment, and the devotions before God of the heads of families, and their dependents and offspring with them. What more sublime and becoming spectacle did our world ever afford than the circles formed by the venerable Abraham, Isaac, and Jacob, and their numerous families, bending the knee with them around the footstool of the Eternal, and offering their morning and evening sacrifice at his altar? How beautiful and exemplary was the conduct of David in the zenith of his prosperity, when, from amidst the temptations of the court, the splendours of victory, or the duties of public life, he “returned in the evening to bless his household!” Equally noble and heroic was the conduct of Joshua, who, with the blended authority and grace of the paternal character, exclaimed, in the presence of the many thousands of Israel, “As for me and my house, we will serve the Lord.” And when Job went and sacrificed for each member of his family according to their number, whilst they were gone to spend a joyous day at their eldest brother’s house, it was to exhibit a bright example of parental piety and love, and to teach us that the happiest scenes and dearest relations of life may all be “sanctified by the word of God and prayer.”

Passing forward to the times of the New Testament and its revelations of mercy and truth, of duty and privilege, to our world, we find more clear and full intimations of what is our interest in this particular, and the will of God concerning us. This we may gather alike from the examples recorded, and the injunctions to duty given to each and all of those who stand in the various relations of domestic life, and the members of which the household circle is composed. The husband and the wife, the parent and the child, the master and the servant, are separately and distinctly admonished of the different duties they have to perform, and the spirit in which they should be discharged. Our blessed Lord himself, by being present, and performing his first miracle, at a marriage festival, seems to have intimated how much he expected from the domestic constitution for the advancement of his kingdom; and never did he refuse the prayers of a parent who came to him in the days of his flesh, to intreat that an afflicted son or a “little daughter” might be restored. Did he not by this express his approbation, in a way in which he alone could do it, of the spirit of piety and the practice of prayer in the family relation, and give encouragement to every father and every mother to acknowledge him in such connections, and make supplication on behalf of the children and the servants entrusted to their care? Whilst the honourable instances of Cornelius and his household, the jailor and his, Lydia and hers, and, above all, of the family in which Timothy was trained up from his childhood to “know the Holy Scriptures,” are sufficient indications of the will of the Lord, and instructive models of what should obtain in the kingdom of Christ and of God! There the family relation is to be sanctified and consecrated to the Redeemer. He claims it for his own service and purposes beneath the gospel. It is to be evangelized, pervaded with his doctrines and spirit, and then employed for the advancement and triumphs of his cause. Let but the domestic constitution be faithful to Christ, and he will gain by it, next to the preaching of his word, his noblest victories in our world.

The very engagements in which family worship consists are, in themselves, so reasonable and so becoming, so much in harmony with the circumstances of human nature and its dependence upon God, and so powerfully enforced by the principles of Christianity, that they need only to be reflected upon to be admired, and to be appreciated to be enjoyed. They are usually considered to consist of the daily perusal of the Scriptures, with united prayer and praise. And is it not incumbent upon us to open the volume of eternal truth, and read a portion of it each day, as a message from the Lord of all to ourselves and our offspring and dependants around? Was not the Bible meant to be our domestic oracle and daily instructor? Of its inspired statutes it was that Moses said to the Israelites, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In this manner their blessed truths will be diffused, fixed in the memory, impressed on the heart, come to influence the domestic circle; and happy will that family be whose companion and teacher from day to day is the word of God. Who that has ever read but must often remember and admire the lovely description of this part of domestic devotion furnished by the bard of Scotland, as once obtaining in that favoured land, and it is hoped not yet obsolete or forgotten,—a description not more poetically beautiful than morally attractive and sublime?

"The cheerful supper done, with serious face,
They, round the ingle, form a circle wide;
The sire turns o'er, with patriarchal grace,
The big ha' Bible, once his father's pride:
His bonnet reverently laid aside,
He wales a portion with judicious care,
And, 'Let us worship God,' he says, with solemn air."

What more amiable, what more just, what more honourable and useful than this! and what more tending to "peace on earth, good-will to man, and glory to God in the highest!" Oh that such scenes were multiplied throughout the length and breadth of the British isles, till not a family should exist within our borders but in which it was found!

And is it not a privilege of equal importance and value to bow down in united prayer and supplication before the throne of the Eternal, to acknowledge him in the dearest and most momentous relations of life, and to spread the wants of the domestic throng at his footstool? Surely there must be innumerable necessities to be supplied, innumerable mercies to be acknowledged, and sins and imperfections to be forgiven: and shall God be forgotten in

the family circle, and be there unnoticed and unknown? Has he not revealed himself the hearer of prayer? Has he not promised his Holy Spirit to them that ask him; and displayed the riches of his pardoning grace, through the sufferings and death of his beloved Son, for the acceptance and salvation of our households? And shall a husband be a prayerless man? or a father have no supplication to offer on behalf of the children of his love? or a master have no mercy to desire for the servants and dependants under his care? Perish the thought. Culpable would such indifference and neglect be. The prayerless house is a godless house, and for all the impiety and worldliness that shall prevail unchecked within its walls, the parent and the master will have to render an account another day: "For all these things," says the Giver of every good and perfect gift, "will I be inquired of by the house of Israel, to do it for them." Nor can the dew of his blessing be expected to descend upon the family that calls not on his name.

But another very pleasing and desirable exercise in domestic devotion would assuredly be the union of heart and voice in the "high praises of God." Much to be deplored is it that this should, in any instance, be altogether neglected, or, in others, be seldom and indifferently performed. "Praise is comely;" and where should it more abound than in the tabernacles of the righteous? and why should not the voice of rejoicing and salvation be there more frequently heard? The singing of two or three verses by the assembled family at each season of worship, or at least in the evening of the day, would give an interest and pleasure to the engagements which would greatly tend to enhance its value, and render it welcome to every member of the household. To "speak to ourselves, and admonish each other in psalms, and hymns, and spiritual songs," was an approved practice of the primitive church, apostolically ordained, and as much befitting the family as the sanctuary; and shall it, in our day, be neglected and forgotten? We have a valuable collection of spiritual songs, from various authors, the "sweet singers of our Israel" who have lived before us, or are cotemporary with us in the church of God, and a not less sufficient and appropriate supply of sacred tunes. And shall they not be employed? Shall our lips be dumb in Immanuel's praise? Shall not the powers of harmony and the sweet melodies of the human voice be engaged to raise a tribute to him, and the "service of song" be consecrated in the family circle, as well as elsewhere, to the honour of God our Creator, Redeemer, and Sanctifier?

A few reflections only need to be indulged, by every serious and considerate

mind, to be convinced of the inestimable value of such an employment, and its beneficial influence on the domestic constitution. Time would fail us, and space be wanting, to enumerate all the benefits which would result from such a practice, and the precious advantages which would flow from a regular attendance to the duties and privileges of family devotion. How would it honour God, the great end of our creation, preservation, and redemption, and tend to accelerate the approach of the day when he shall be acknowledged by all the families of the earth, and all shall unite to call the Redeemer blessed! How would it honour the head of the household, and endear to him the companions of his earthly pilgrimage, that their habitation should be a "little sanctuary," where the true God is known, and the glad tidings of the great salvation are circulated amongst its inmates from day to day! How would it tend to allure the minds of children and servants to the consideration of the great truths of redemption, to have them thus habitually brought before their minds, as well as to impress them all with the sacred obligations which devolve upon every one affectionately and diligently to discharge the duties of their several relations! Exemplifying and promoting family religion, it would do more to secure domestic union and peace, by throwing "the bond of perfectness" around the whole, than any other arrangement that could be made, or influence that could be employed: "The heart of the fathers would be turned to the children, and the heart of the children to their fathers." Each would love the other, and each be concerned for the happiness of all. Household piety would be the charm of earth, the vestibule of heaven: the very secret and germ of domestic bliss, from which, as from an expanding flower, would be diffused a sweet perfume around, the solace of domestic trials, the refreshment of the weary, and the support of the oppressed. To gather as a family around the footstool of mercy, to approach the throne of a Father in heaven, and present each care and want and trial and hope to Him, is a privilege, the value of which they can never know who refuse to make it theirs, but which those have experimentally felt and enjoyed, who, like faithful Abraham, have commanded their children and their attendants after them, to keep the way of the Lord! Happy parents! happy masters! happy households! Their reward is great on earth; it shall be greater in heaven: "Them that honour me I will honour." M. C.

Rev. George Thomson, from Aberdeen, was publicly recognised as co-pastor with the Rev. Dr. Burder, on his completing, that day, the thirty-fourth year of his pastorate. The Rev. Dr. Cox commenced the service with prayer; the Rev. John Hunt, of Brixton, read the Scriptures, and proposed the usual questions, to which interesting replies were made by John Dennis, Esq., one of the deacons, on behalf of the church; and by the Rev. George Thomson. Dr. Burder then implored the blessing of God on the colleague who had been chosen by a united church, with *his* most cordial concurrence. A powerful, touching, and most appropriate address to Mr. Thomson was delivered by the Rev. Algernon Wells, and an energetic and impressive address to the church was delivered by the Rev. John Kennedy, of Stepney. The edifying and solemn services of the evening were concluded with prayer, by the Rev. Dr. Smith, of Homerton College.

THE BIBLE SOCIETY AND THE ARCHBISHOP
OF CANTERBURY.

THE Committee of the Auxiliary Bible Society for the city and county of Chester have presented to Dr. Bird Sumner a copy of the imperial quarto Bible of the Society, with an address. The Bishop replied in the following terms:—"Gentlemen, I beg to express the satisfaction with which I receive your kind congratulations on the high ecclesiastical dignity to which, in the providence of God, I have been called; and I especially value your address, because it is accompanied by the present of that book to which I owe everything. Whatsoever I am as a man, or as a writer, or as a minister, that book has made me; and the only hope which I now entertain of realising the expectations of kind friends, and discharging, with any degree of faithfulness, the duties which lie before me, depends upon the Bible; for there, I am assured, that He who dispenses to men their respective stations on earth, will also give strength for the performance of what those stations require, and, together with the trial, will furnish grace to meet the trial. It may happen that the new circumstances in which I am placed, may render me less able than I have been hitherto, to attend the public meetings of your Society, to which I have been attached for more than forty years; but nothing can change my opinion of the excellence of that Society, which will always find me faithful to its interests, and anxious for its prosperity. And now, gentlemen, in bidding you farewell, permit me to express, together with my thanks for your kind feelings towards me, an earnest prayer for your welfare, both spiritual and tem-

RECOGNITION SERVICE.—ST. THOMAS'S
SQUARE, HACKNEY.

ON Thursday, the 2nd of March, the

poral. May you be guided through life by the principles of the volume which you have presented to me, and experience their support when everything else has lost its value!"

THE PRESENT EDUCATIONAL MOVEMENT.

WE cannot but hope that the late discussions on this subject will tend to give a new impulse to all the means in operation, among Evangelical Dissenters, for the education of the people. The question of Government aid has, indeed, somewhat embittered these discussions, and led parties, on both sides, to feel a little sore towards each other. This, to us, has been matter of deep regret; but, meanwhile, the cause of education has been progressing, and, by-and-by, we shall find our asperities healed, and our hearts united. There *ought* to be, and there *must* be, great forbearance among Protestant Dissenters, when differences of opinion arise among themselves. Those who are the great patrons of freedom of thought, must not, on the one side or the other, proscribe their brethren, because they cannot see eye to eye with them in all matters; nor must they pursue a course calculated to force upon each other their mutual convictions. Calmness, charity, and friendly bearing towards each other, will ultimately bring us all into harmonious co-operation.

After much deliberation and anxious thought, and originally having had some leanings to the idea of Government assistance in our plans of education, we have at last settled down in the conviction, that we cannot be encumbered with the aid of Government, and that our consistency, to say the least, will be jeopardied, by receiving assistance, under the present Minutes of the Committee of Council on Education. Evangelical Dissenters must educate religiously, and, in some respects, denominationally too; and it is a very nice point of conscience to separate the secular from the spiritual, and then to say it is only for the secular that we receive the Government grant, when our religious teaching is and ought to be worked up with all that we do. Moreover, so long as the Minutes of Council recognise by name the express teaching of the Church Catechism, though it may be in their application to Churchmen, we do not see how we can have anything to do with them. Still, if there are some of our brethren who yet perceive things in another light, we must neither condemn them nor asperse them; but steadily go forward in our voluntary movement: and if we cannot accomplish all that we could wish, determine at least to do what we do in the best manner.

We have been much interested in the

late course of Lectures delivered at Crosby-Hall, by the advocates of Voluntary Education. They have thrown great light on the whole question which they have professed to discuss; and upon no part of it more than on the gross misrepresentations which have been made, by interested parties, of the existing state of education. Mr. Richards' Lecture on the State of Education in Wales is a masterly refutation of the absurd report of the Government Commissioners.

AN AWFUL FACT.

(From the Model Parish.)

THE sheriff of Glasgow, (Mr. Alison, the distinguished historian of Europe,) states, that the people of that city spend annually 1,200,000*l.* in intoxicating drink; and that every Saturday night, and the greater part of the sabbath, there are in that city at least 30,000 persons in a state of intoxication. This, alas! is but a specimen of the whole nation. The people of this country spend *sixty-five millions* every year on this article, and it is supposed to cost us indirectly another forty millions—thus raising the entire cost to upwards of *one hundred millions* annually.

ROOM'S PICTURE OF DR. LEGGE AND THE THREE CHINESE YOUTHS.

It may not be known to our Readers generally, that this distinguished Portrait Painter, who was so successful in his delineations of Dr. Philip and the African Chief, &c., and of Mr. Freeman and the Madagascar Deputation to the late Queen, (now Queen Dowager,) has produced a remarkably fine work of art, representing Dr. Legge in the act of instructing his three Chinese Pupils in the great truths of Christianity, which they have happily embraced. The general grouping and composition of the Picture are peculiarly happy, and, as we think, highly artistical; and the great moral of the Picture is finely preserved. The Likenesses, too, are striking and impressive; so that all who have seen Dr. Legge and his Chinese Converts, if but for a few moments, will be able to recognize them at once. The Contrast between the European and Chinese features and complexion is admirably displayed; and the colouring is of that sober and subdued character, which reminds us of some of Wilkie's very best and most telling efforts. It is impossible that this splendid Picture should fail to confer celebrity on the rising artist.

The circumstances which have led to

the production of this work of art are simply these. A circle of Friends, warmly attached to the London Missionary Society, and much impressed with the fact of the success which had attended the efforts of Dr. Legge on behalf of his Chinese Friends, were seized with the conviction, that there ought to be some memorial of an event so remarkable as the Conversion and Baptism of three natives of China, who have fully and beautifully sustained their Christian profession. They resolved to select an artist who could do justice to the theme; and to invite the contributions of the friends of Missions to meet the expense of the undertaking. Mr. Room, who was deemed perfectly competent to the task, and who was in habits of familiar intercourse with Dr. Legge and the Chinese Converts, generously consented, for the small sum of *thirty-five pounds* (including the frame) to execute the painting; and Mr. Trego, with equal generosity, agreed to bear the expense of a good Engraving of the Picture, in the *Evangelical Magazine*, for January, 1849, though it will cost him much more than the ordinary January Engraving.

It is proposed, when the amount for the Painting has been subscribed, to present it to the Board of Direction of the London Missionary Society, that it may be placed in their Rooms among the other trophies of Missionary toil and success; and that the fact of the conversion of three Chinese youths may be kept in memory by the Board, and by all who visit the Mission House.

As Dr. Morison is responsible for the payment of the trifling sum due to the Artist, for a work of immense labour, he will be glad to receive, in small amounts, from the Friends of Missions, the needed supplies. Before Dr. Legge sailed for China, he had obtained in actual payments or promises the sum of *Fifteen Pounds*; so that only *Twenty Pounds* more are required to complete the undertaking. Those friends in Hull, Manchester, Rochdale, Huntley, Leicester, and other places, who have aided the important object, have our warmest thanks; and before another month has revolved we hope to be able to report that the Painting has been made the property of the London Missionary Society.

Those who wish to view the Painting may, by using the Editor's name, see it at Mr. Room's Study, 23, Charles-street, near the Middlesex Hospital.

bours, for the last few months, in the Metropolis. His notions of Congregational Psalmody appear to us to be characterised by sobriety and good taste; so that they cannot fail to be beneficial. He has a good notion of right tunes; and, by his peculiar method, draws forth the musical power of a whole congregation. He is no patron of mere choir singing; though he is very successful in bringing all the parts of music into full play. We sincerely believe he is doing a great work for us; the effect of which will be very beneficial upon the character of our Congregational Psalmody. Most sincerely do we wish him success, in the reformation he seeks to produce. If he can banish from the midst of us some of our wretched tunes; destroy our vicious taste for irreverent repetitions; and make our church music tasteful, without being intricate and ornate, he will have done noble service to our churches.

PROVINCIAL.

THE HAMPSHIRE ASSOCIATION.

THE half-yearly meeting of this Association will be held at the New Meeting, Gosport, on Wednesday, April 26th. The Rev. John Moreland, of Petersfield, is to preach, on the following subject: The best means of perpetuating evangelical truth in the churches of Christ.

BILLERICAY.

THE Rev. B. H. Kluht, late of Twickenham, has received and accepted a cordial and unanimous invitation to the pastorate of the Independent church, Billericay, Essex, so long the scene of the successful labours of the venerable Thornton. Mr. K. has entered upon his new sphere under the most favourable auspices, and is, we are happy to say, labouring with great acceptability and success. Prior to his leaving Twickenham, a public tea-meeting was held, at which a present of a valuable publication was given to him, in the name of the teachers of the sabbath-school. At the same time, a number of his ministerial brethren expressed their great respect for Mr. Kluht, and regret at his leaving their neighbourhood.

MR. WAITE'S EFFORTS TO IMPROVE OUR PSALMODY.

WE have had great satisfaction in observing the tendency of Mr. Waite's la-

General Chronicle.

WALTHAMSTOW INSTITUTION FOR THE DAUGHTERS OF MISSIONARIES.

Communion Offering, over and above the average Contributions for the Poor at Trevor Chapel, Dr. Morison's	£	s.	d.
Rev. Mr. Pollard, Saffron Walden, collected at the Missionary Prayer-meeting, February	10	0	0
W. Starling, Esq., Saffron Walden	1	8	0
James Hinckliff, Esq.	2	0	0
M. C. W., Redditch	5	0	0
Thomas Hamilton, Esq., per Rev. J. J. Freeman	0	10	0
Rev. W. Lothian, St. Andrews, per Rev. Robert Mackray	10	0	0
Mrs. Frederick Alexander, Holloway, collected by	1	0	0
Rev. Mr. Buzzacott	3	10	0
Mrs. Burness, Weston Manse	1	0	0
Miss A. Bourne, by Mrs. Holdsworth	0	5	0
Mrs. Valzey, Denmark Hill, by Miss Steedman	0	5	0
A Friend, by Mrs. Foulger	10	0	0
Miss Parker, ditto	2	0	0
Mrs. F. Barclay, ditto	0	5	0
Miss Barclay, ditto	0	10	0
Miss A. Barclay, ditto	1	0	0
Miss R. Barclay, ditto	1	0	0
Mrs. Bennet, by Mrs. Fisher	0	10	0
Eb. Smith, Esq.	0	5	0
	5	5	0

Several friends have kindly promised to become annual subscribers. Their names do not appear in this list, but will do so in the next report.

The Rev. W. Brock, of Norwich, has kindly responded to the letter in the February Number, and hopes to contribute 5*l.* annually from his congregation to the Mission School. A few more instances of similar sympathy in the cause would be very cheering to the friends of the Institution, and relieve them of much anxiety in reference to its funds.

REMINISCENCES OF MISSIONARY LABOUR IN INDIA.—TELOOGOO COUNTRY.

(Continued from page 150.)

ABOUT four o'clock, P.M., we again set forward towards our Indian home. The weather was cool and pleasant, and by this time we had got reconciled to our new mode of travelling. The splendid moon arose after dusk, and lighted us onward in our way gently and pleasantly, and by its light I looked out of my palanquin, and beheld some beautiful and majestic mountain scenery. After travelling for about four hours, we were awoken by the bearers calling out, "Dorū, dorū, iohi mulelee; boyrlot tiara," ("Sir, sir, this is the post-station; the bearers are ready.") I had then to pay off the men who had come thus far, buy

some fresh oil for the torch, and set forward again on our journey, with a new set of companions. We reposed as well as we could in our palanquins, and in the morning, at day-light, found ourselves at a pleasant village called Toonee, situated at the foot of some bold hills. Here we staid during the heat of the day, writing our journals and conversing with the natives by words and signs, as well as we could. The weather was also cool and pleasant in the shade, and afforded us a pleasing contrast to the burning days we spent in Madras. The country around was, at this season of the year, (November,) looking beautifully fresh and green; the valleys were covered over with paddy, and the little hills rejoiced on every side. Early in the afternoon we moved on to Yellumunchely, and from thence to Vizag. This was the last stage, and we were right glad of the prospect of soon beholding the future scene of our labours. The night was cool, and about two o'clock, A.M., the wind suddenly arose, and the rain shortly after poured down in torrents, so that, by the time we reached Vizag, we were quite cold. We went forthwith to the house of our brother and sister, Mr. and Mrs. G., who kindly welcomed us, and lodged us until we could find a house for ourselves.

We were, indeed, not a little rejoiced to arrive at a place which we could call our home, although it was on a foreign shore. Vizagapatam is a large and populous seaport, situated on the eastern side of the peninsula of India, at the foot of a bold headland called the Dolphin's Nose, from which it is separated by a creek of the sea, which runs up a few miles inland. Under the British Government it has greatly increased in extent and population, and numbers about 35,000 inhabitants. With the exception of the fort and one long main street, it is badly built; the streets are narrow, dirty, and unwholesome, and were it not for its proximity to the sea, would, I have no doubt, be far more unhealthy than it is. The natives are much fairer than at Madras, and in the hilly district, about seventy miles from Vizag, I have seen some very fine specimens of the Hindoo race. It may be considered one of the strongest holds of idolatry in the Telooogo country.

We found, on inquiry, that it was not necessary for us to sit still until we had learnt the language of the district, as there was a considerable population of Europeans and East Indians speaking our *own* tongue,

most of whom were in a fearfully ignorant and depraved condition, and needing as much the efforts of faithful missionaries of the Cross as the heathen by whom they were surrounded.

Our brother, Mr. G., had already commenced a Sunday-evening service for the benefit of this class, and was encouraged by the attendance. We preached alternately in an upper room in the fort, belonging to the widow of the former missionary, and were generally pressed for room. A little before this subscriptions were set on foot for the building of a new mission chapel, to which the Christian public of India responded very liberally. It was with some difficulty that we could get a suitable piece of ground, but we at last succeeded in obtaining a piece near one of the principal streets of the town. The work proceeded with all possible expedition, and we soon had the gratification of witnessing its walls rising to our view.

We were not long settled down in our new habitation before our hearts were grieved to behold around us the ensigns of a soul-debasing idolatry, and our ears were pained with the horrible sounds of tom-toms, and other instruments of heathen music. Heathen and Mahomedan festivals frequently passed our house in the middle of the night, disturbing our rest, and exciting within our minds the most painful emotions. During the first year my attention was chiefly directed to the study of the native language, which must be the great object of attainment to every faithful missionary of the Cross in a heathen land. We also commenced a native orphan-school, for the benefit of the native females. The reasons for our establishing this institution were as follows:—1. As a refuge for destitute children, concerning whom it might be said, No man cared for their souls, or their bodies either. There are vast numbers of children in India, who are either turned out in the streets to beg for themselves, or are made the tools of the cruel and avaricious of their countrymen. By providing for such objects of charity, we were exhibiting to the heathen a practical illustration of the benevolent nature of Christianity, and its vast superiority to the caste and selfish charity of their own system. 2. To get the native children entirely under the influence of Christian instruction and example, and to cut off their connection with heathen customs and heathen society. Our day-schools, though useful to a certain extent, were not much blessed in the way of conversion, owing to the strong counteracting influence exerted by the parents of the children, and, in some cases, by their schoolmasters.

The children of our orphan-schools were not only brought daily under Christian

instruction, but Christian influence also, and daily made the subjects of exhortation and prayer at the family altar. 3. We found this the only practical method of gaining any influence over the female part of the population. The native prejudices against female education, the positive injunctions of the Brahmins, and the tyranny of Hindoo custom during the past two thousand years, were all arrayed against any effort made to raise the poor degraded females of India.

It has even been made a question of discussion, amongst their learned men, whether a female really has a soul, or whether she is not to be classed with the irrational creation.

To illustrate this remark, I may just relate the following incident, which took place shortly after our arrival at Vizag:—A respectable Brahmin, with two of his friends, came one Saturday evening to visit the new missionary and his wife, of whom he had heard various reports. At the time he called we were engaged in holding a prayer-meeting for the revival of religion amongst professing Christians, and the conversion of the heathen. The Brahmin, who understood English a little, was not a little surprised to hear that his people had been made the subjects of prayer by the church-members present, and asked, with some surprise, what the men had been praying for. Mrs. P. replied, that the Hindoos might be turned from dumb idols, to serve the living God. "What!" said he, with some surprise, "do you believe that all our people are in darkness?" "Yes," was the reply, "and therefore we come from England to teach them." The question was then put to him, "Have you any children? if so, we shall be glad to teach them." "I have one child," said the Brahmin. "Well, then," said Mrs. P., "send her to our school." "But she is a female child," said the Brahmin, with some astonishment; "female child can't learn, ma'am." "But," said Mrs. P., "I have learnt to read, and if you teach your children, they can learn also." The Brahmin replied, "Ma'am white lady, but black woman can't read." "Well," said Mrs. P., "I will show you that black girls can learn, when taught." A few of the elder girls were then called up, and, in the presence of the Brahmin and his friends, read part of the Scriptures in their own language, and then in English. After which, appropriate questions were put to them relative to the meaning of what they had read, to which the girls gave appropriate answers. After this the Brahmin lifted up his hands in astonishment at what he had heard, and said, "Well, what do I see!" Mrs. P. then asked him, "Is my word true?" "Yes, ma'am," was the reply, "your word true, true; black girl can

read." "Well, then," said Mrs. P., "why don't you send your child to learn?" "Alas, ma'am," said the Brahmin, "these are low caste girls—how could my girl learn with these?" "Why not get some of your caste girls, and let them learn to read together?" The Brahmin replied, "If I can get twelve of my people to join me, I will send my girl." After this he made a low salaam, and left us. We never heard that he succeeded in influencing his people in joining him in the benevolent work of educating their females. It is, however, interesting to know that the Hindoos at Madras have at length been aroused from their fearful apathy on this subject, and have at length established a Hindoo free girls' school for the higher and respectable classes.

I must not omit to mention here the strange reports that were circulated in reference to our orphan-school. Some affirmed that we were educating the girls for prostitution; while others asserted that we only intended to kidnap the children, and that, after keeping them with us for a time, we were going to ship them to Europe, that they might become useful slaves to the English people. These false reports, and others of an equally foolish character, were industriously circulated, and firmly believed, by thousands, so that it was some time before we could obtain any additions to our school.

We went forward in our work, trusting that time and Providence would clear away the false aspersions that had been cast upon our work. Our trust was in the word of God: "Trust in the Lord and do good, and verily thou shalt dwell in the land."

In September, 1836, we were rejoiced to witness the completion of the first temple ever raised in this heathen town to the honour and worship of the one living and true God. This was indeed a matter of no small joy to our minds, especially as the difficulties of obtaining the ground, and raising the sum necessary for the building, were not few.

Amidst so many temples erected in honour of lying and cruel deities, it was indeed a matter of devout congratulation to every sincere lover of the truth, to witness one devoted to the worship of the Holy One of Israel, and one where the glorious tidings of salvation through the blood of the cross would be faithfully proclaimed every Lord's-day. We could enter with spirit into Ezra's feelings, when, after his return to his native land, he beheld, with joy, the city and temple of his forefathers emerging from the ruins of the past seventy years; and, when kneeling before the God of heaven, he supplicated with holy earnestness that He would appear on behalf of his people, and grant them a reviving after their bondage. Three services were held on the day of the

opening of this Christian temple—two in English, and one in Teloo goo. Brother G. and myself officiated on the occasion. The attendance was encouraging, and the collections were good. The chapel is a neat and commodious building, 50 feet by 40, with a commodious vestry behind, and is capable of seating upwards of 300 persons. On sabbath evenings it was generally well attended, and the preaching of the truth was accompanied with the demonstration of the Spirit, and with power. Some of the most degraded of our fellow-countrymen, who had formerly been the greatest hindrances to the gospel, and foremost in every vice, became quite changed characters. Concerning these we might say, as the great Apostle of the Gentiles said of the converted Corinthians: "Such were some of you, but ye are washed, ye are justified, ye are sanctified, in the name of the Lord Jesus, and by the Spirit of our God."

Our degraded countrymen and the East Indian population were not only addressed from the pulpit, but repeated visits were paid to them in their own houses, tracts and copies of the Holy Scriptures were distributed amongst them; and in this way, also, some were reclaimed from the error of their ways.

During the first year of our residence at Vizag, we were privileged to add ten fresh members to the little church that had been formed in this station, making the number in communion to be twenty-seven, including the mission families.

In my next I hope to give you some further account of this important mission. In the mean time, believe me, ever

Yours sincerely, in the bonds of
the Gospel,

EDWARD PORTER.

Islington, Dec. 14, 1847.

THE CROSBY-HALL LECTURES.

WE have but just been made aware, before going to press, that this valuable course of Lectures, of which we have spoken elsewhere, is to be published in a volume. The particulars will be found in our advertising sheet; and we do earnestly hope that an effort will be made to circulate by thousands this cheap issue of a most important series of Lectures on Free Education.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



“BLESSED ARE THE PEACE-MAKERS.”—*Vide* p. 210.

SAMOA.—“BLESSED ARE THE PEACE-MAKERS.”

AMONG the most prominent and blessed results of Missionary labour in Polynesia has been the almost entire discontinuance of those barbarous wars which once made these beautiful islands to flow with blood. The peace and safety that now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most powerful testimony to the humanising power of the Gospel, and constitute a rich reward, if no other could be found, for the labours of Christian Benevolence on this part of the Missionary field.

Probably no group of islands in the Southern Pacific suffered more deeply from intestine wars before the introduction of the Gospel, than the Samoan Group; but, since the entrance of the word of life, the principles of peace have laid a firm hold of the native mind, and, by a large majority of the islanders, the practice of war is now viewed with abhorrence, equal to the savage delight with which it was formerly pursued. The following communication, however, will shew that the sanguinary spirit of former days has not yet wholly died away.

In the island of Manono, at least, a large number of natives retain their warlike propensities, and, in the middle of last year, they made a hostile descent on one of the districts in the neighbouring island of Upolu. They committed great havoc; but the inhabitants, chiefly members of the church and congregation under Mr. Sunderland, though they received the strongest provocation, made no resistance, and the invaders, after wantonly destroying the property of these peace-loving Christians and desolating their lands, finally departed. Mr. S., writing on the 23rd July last, thus relates the particulars of this painfully-interesting event:—

The last four months has been a period of great anxiety. The word of the Lord seemed to be prospering, and the people were willing to assist any good work for the advancement of the truth amongst themselves and those who are living in the dark lands to the westward. But how soon may the brightest sky be overcast with clouds, and the fairest prospects blighted! We were rejoicing over the kindness of the people in preparing bread-fruit houses for the teachers; their anxiety as to their spiritual interests; their liberal subscriptions at the May Meetings, amounting to 683 gallons of oil, and 67 dollars; the means they were adopting to increase their contributions during the forthcoming year. But all our plans have been frustrated; the people are scattered; and the whole of the Aana District is forsaken. The circumstances are the following:—

A *Malaga*, or travelling party, from Manono, in three large canoes, containing about 150 people, set out to the eastward, calling at all the lands on their way. It was said they would not call at Fasitoo, (a part of Aana), on their return, as they were angry with the people of that land. One of our Chiefs, on hearing the report, said, “It is not right for the *Malaga* not to call [meaning that it was significant of hostile intentions]—let us watch.” A party of seven young men consequently kept watch on the night when the Manono people went down, lest they should fall upon them in the night.

The *Malaga* went down the next day, but did not call at any of the lands in Aana. This was considered an insult, and a proof that they were unfriendly. An exaggerated account of the conduct of the Fasitoo people, in watching on the occasion, was taken to Manono, and it made them very angry, as indicating suspicion and distrust. They called a meeting, at which several persons spoke and said, “We must punish that land, Fasitoo—we must have a war.”

During all this time the Aana people were sitting quietly in their villages, *having punished the individual who told the young men to watch, saying, That such conduct was not proper.* Great was their surprise when they heard of the conduct of Manono: they immediately dispatched messengers to that island to explain the whole affair, begging them not to think of war, as the consequences might be so destructive to the work of God in Samoa, and declaring that there was no intention on the part of the Aana people to insult them.

With this explanation we thought all would pass off well; but, to our surprise, they still appeared bent on war, and said they were determined to punish Fasitoo. Several deputations of the people, the Missionaries in Upolu, Brother Heath, and the two Consuls, G. Pritchard and J. C. Williams, Esqrs., waited upon the old Chief, Pea, to dissuade him from hostilities, but obtained no satisfactory answer.

We left Manono much discouraged, and told our people to consider what plans they thought would be best to secure peace, or at all events to prevent bloodshed. They resolved

to take away all the children and women and the infirm, that in case of an attack those who were strong might escape and leave their lands to the war-party. It was distressing to bid "Good-bye" to many who had listened to the word of life, and seemed to rejoice in it. The tear would steal down the cheek as they turned from our doors, shewing the conflict within. When all was settled as to their wives and children, we expected daily the Manono people to make the attack upon Fasitoo—several days passed away, but at length we saw them approaching. They came in eighteen large canoes filled with people, dressed for war: they landed, and commenced their depredations by seizing the food, making ovens, cutting down bread-fruit and young cocoa-nut trees, plundering the houses, and taking away everything that the people had left behind.

On the Thursday morning, Brother Heath and myself visited the scene of their depredations, and it was distressing to see the destruction they had made, and the savage appearance they presented,—armed with clubs, spears, guns; their bodies painted black, red, and white. They behaved civilly to us: we besought them to desist from a course of conduct which could only end in their ruin, and advised them to go away. The Chief, Pea, came, entreating them not to stay any longer, but to return to Manono. There was some fear that they would go to the adjoining village, and we heard a shout and saw great numbers of people running towards the next village. We went after them, but found they had been disappointed, for a large body of church members and candidates were seated at the boundary of Fasitoo.

It would have been an interesting sight to every friend of peace and humanity to have beheld two or three hundred church-members, and those who wished for peace, sitting on the ground, neatly dressed, clothed in their right mind, endeavouring by moral means to overcome those of their own nation who were thirsting for blood. There they sat in a body, when the war-party came up, endeavouring to break through them (p. 209): they expostulated, and begged them to desist; on which the war-party threw up their clubs, pretended to spear them, fired their guns over their heads, and returned to the seat of their depredations, cutting the beautiful bread-fruit houses, and in every way seeking to enrage the Fasitoo people and those who wished for peace. Having done all the mischief they could, they returned to Manono.

As there was reason to expect a further attack from Manono, the Aana people were in great excitement, and the difficulty of advising any course was very great. If they stopped on their lands it would be to fight—to leave their lands, and seek protection elsewhere, would be construed by the opposite party into a manifestation of hostilities. They determined to wait until the war-party had their meeting; and, so soon as their decision was known, to act accordingly.

While the Manono people and their party were deliberating as to the course they should take, the Aana people resolved to leave their lands, stating, that if they stayed there and Manono make an attack, war would take place, and lives be lost; that although this was the first generation in Aana that had cast off their lands, yet *on account of the word of God they would leave in peace.*

A deputation of the Chiefs waited upon me in the night, requesting we might have a farewell service in the morning, as they were going the next day. I met with the people according to their request, and we had a very interesting and affecting meeting. Some said, "Ah! we could leave our houses and lands, but what is most grievous to us is to leave our *Sion*, where we have listened to the words of Salvation, and drunk the Water of Life."

In the meantime the Manono people had been holding meetings, not knowing what to do on account of a Chief and his party urging that they should give up the war, as there was no reason why they should fight. He said to Pea, the Manono Chief, "Why do you wish to fight?" He said, "It is my compassion to the fighting-party who are now collected. I do not wish to send them away as they have come to my assistance." The other Chief replied, "If you have any compassion for the warriors, give up the war—where is your compassion if any are killed? Let us go to the meeting and dissolve the assembly, that all may return in peace, lest the anger of God rest upon us for persevering in war."

They went to the meeting, and it resulted in the public announcement that it was the desire of the Chief, Pea, that all hostilities should be at an end. The consequence was, that those who wished to fight were exceedingly angry and disappointed that all their preparations for war should thus be rendered useless.

I waited at Leulumoega to know what would be the issue. The war-party on their return home called at Aana, and commenced cutting down the bread-fruit and banana trees; but the worst part of their conduct was the cutting of the bread-fruit-houses, an act which in Samoa is considered a great insult, equivalent to the maiming of the person. They stayed a day and a night in my district, doing all the mischief they could, and then passed on to their own lands. Since that time all has been quiet, and there is no sign of hostilities at present.

Our great aim is to keep peace; and as soon as the bad feeling is somewhat subsided to request the people to return in peace, and live in peace. Thus far the Aana people have acted a noble part, bearing with insult and spoliation for the Gospel's sake. It has been a trying time for all parties, and has brought out the characters of the people, shewing what the Gospel has done to pacify the minds of a once savage and warlike race.

Death of

THE REV. JOHN ARUNDEL,

Late Home Secretary of the London Missionary Society.

THE mournful duty devolves on us of recording this solemn event, which occurred on the 5th ult. Our lamented brother, after serving the Society with affection and faithfulness for the extended term of seven and twenty years, was compelled, by the pressure of disease, in the spring of 1846, to resign his Office. He had previously been a great sufferer, and subsequently, till the time of his decease, with little intermission, he endured the most intense anguish of which human nature is capable. But his trust in God and his faith in the Lord Jesus never failed. His consolations abounded, his submission was child-like, and his end peace.

The following Resolutions adopted by the Board of Directors express the veneration and love in which the character and labours of the deceased were held:—

“That the Directors of the London Missionary Society have received, with affectionate and mournful interest, the announcement now made of the decease of their late revered and beloved friend, the Rev. JOHN ARUNDEL, who, for the extended period of twenty-seven years, honourably sustained the responsible office of Home Secretary to this Institution.

“The Directors embrace this solemn occasion to bear their willing testimony to the devout and amiable spirit and the exemplary Christian deportment by which the power of Divine Grace was exemplified in the character of their departed brother; but they feel it especially incumbent to record their deliberate and strongest conviction of his fidelity and devotedness as an Officer of the London Missionary Society, to whose sacred objects his heart was wholly devoted, in whose service he long laboured with unrelaxing zeal, and for whose prosperity and success his latest prayers ascended to the Throne of Grace.

“To Mrs. Arundel, and the mourning family of their late friend, the Directors affectionately present the assurance of their Christian sympathy under their bereavement; while they would also unite with them in grateful acknowledgments to the Father of Mercies who called his departed servant in the morning of life into the fellowship of Christ,—counted him faithful, putting him into the Ministry,—honoured his labours with success,—preserved his Christian character unblemished through an extended active life; and Who sustained him beneath the intense sufferings of later years by the strong consolation of the Gospel, and cheered his spirit in the prospect of the grave with the hope full of immortality.”

It was also resolved—

“That a Deputation, consisting of eight Members of the Board, together with the Deputy Chairman and Secretaries, attend the funeral of the Rev. J. Arundel, as a public expression of the respect and attachment entertained for his character and labours.”

On Tuesday, 14th ult., the remains of our departed brother were conveyed to the Norwood Cemetery, and deposited in the family grave. The hearse was followed by mourning coaches containing Mr. R. L. Arundel, Mr. John Arundel, Mr. Matthew Arundel, and Rev. Samuel Bell; the Rev. J. Waddington, Mr. Arundel's successor at Union-street Chapel; Rev. D. Thomas, of Stockwell; Rev. E. Mannering, Deputy-Chairman of the Board; H. K. Owen, B. Hanbury, J. M. Webb, and J. Spicer, Esqrs.

The body having been placed in the Chapel, the service was commenced with reading and prayer by Rev. J. J. Freeman. The 102nd Psalm, by Dr. Watts, was given out by Rev. J. Waddington, and sung. The Rev. A. Tidman delivered an appropriate and affecting address, in which he briefly sketched the history and character of his departed friend and colleague. The body was then conveyed to its place of interment; and the Rev. William Ellis, late Foreign Secretary of the Society, closed the impressive solemnities with prayer.

STATE AND PROSPECTS OF THE SOCIETY'S FUNDS FOR THE PRESENT YEAR.

At a Special Meeting of the TOWN and COUNTRY DIRECTORS, held at the Mission-house on the 16th of November last, the following brief Statement was presented:—

“The Directors, having carefully examined the present state and prospects of the Society’s Finances, are of opinion, that there will be a deficiency in the Income of the year, as compared with the Expenditure, to the extent of £12,500; arising as follows:—

Deficiency in Legacies (as compared with the amount of last year)	£4,000	0	0
<i>Estimated</i> deficiency in Ordinary Contributions . . .	4,000	0	0
Increased Expenditure in the Outfit of the Ship, and orders in advance for the South Sea Missionaries . . .	4,500	0	0
	<u>£12,500</u>	<u>0</u>	<u>0</u>

The Board was numerously attended by Representatives from several efficient Auxiliaries in different Counties; and, after an extended conference, it was

Resolved unanimously—“That a statement of the present and prospective financial position of the Society be made, *instantly*, to its attached and generous Friends in London and throughout the Country, accompanied by an urgent appeal for Special contributions to meet its present exigency; the same to be realised as speedily as practicable.”

It was deemed by the Meeting most desirable to restrict the application for assistance to *Individuals*, from an apprehension that a *more general and public appeal to Congregations* would injuriously affect the *Ordinary* Contributions of its Constituents—an evil most carefully to be avoided.

Although the present effort is designed to meet *the exigency of the year*, the Directors are still more anxious, as far as may be possible, permanently to equalize the *Ordinary* Income and Outlay of the Society. This can only be accomplished by degrees: it has, however, already been realised in part; and they cherish the earnest hope that, by perseverance in a watchful system of economy, on the one hand; and, on the other, by improving the system of Missionary Organization, and thus augmenting their *Annual Resources*, the necessity of *Special Appeals*, like the present, may hereafter be prevented.

While the Directors feel it incumbent to make this explicit statement of the present and prospective position of the Society’s Finances, and to devise the best measures to prevent the evil they foresee at the close of the Missionary Year; and, while they are fully sensible of the commercial difficulties felt by the Friends of the Society, *in common with the Members of kindred Institutions*, they cannot yield to discouragement or alarm. The devoted Agents of the Society are labouring with the most decisive proofs of the divine favour in every department of Missionary Service. To recal any of these faithful men, and to relinquish fields white unto the harvest, would involve criminality, which the Directors would not dare to incur, and which the Churches of Britain would not fail to condemn: they have administered the funds committed to their stewardship with conscious integrity and according to their best judgment—they confidently rely upon the steady attachment and liberality of the Society’s Friends

to meet the present emergency;—and they humbly look to the God of Missions, whose cause they aim to serve, to sanction this appeal and crown it with success.

Signed, by order of the Board of Directors,

CULLING EARDLEY EARDLEY, *Treasurer.*

ARTHUR TIDMAN,
JOSEPH JOHN FREEMAN, } *Secretaries.*

Mission House, Blomfield-street, London.

The following liberal Contributions have been made towards meeting the Deficiency :

London.

	£	s.	d.		£	s.	d.
W. A. Hankey, Esq.	200	0	0	J. Curling, Esq.	20	0	0
W. Flanders, Esq.	200	0	0	W. Harvey, Esq.	20	0	0
Sir C. E. Eardley, Bart.	100	0	0	T. A. Hankey, Esq.	20	0	0
T. M. Coombs, Esq.	100	0	0	Miss Brown	20	0	0
J. East, Esq.	100	0	0	W. Patrick, Esq.	20	0	0
F. Smith, Esq.	100	0	0	G. Keene, Esq.	20	0	0
Eusebius Smith, Esq.	100	0	0	James Smith, Esq.	20	0	0
W. Walker, Esq.	100	0	0	Two Friends, per Rev. J.			
Joshua Wilson, Esq.	100	0	0	Stoughton	20	0	0
By E. Swaine, Esq., and G.				J. G. Piffard, Esq.	20	0	0
Wilson, Esq.	100	0	0	T. Grove, Esq.	20	0	0
G. B. Hart, Esq.	100	0	0	W. D. Alexander, Esq.	20	0	0
A Friend	100	0	0				
Richard Green, Esq.	100	0	0	Dr. Conquest	15	15	0
Messrs. Spicer	100	0	0				
Mrs. Broadley Wilson	100	0	0	Rev. G. Clayton	10	10	0
J. R. Mills, Esq.	100	0	0	A. F. Slade, Esq.	10	10	0
Juvenile Friends at St. Tho-				J. Lewin, Esq.	10	10	0
mas's Square, Hackney,				J. Burrup, Esq.	10	10	0
per Rev. Dr. Burder	60	0	0	N. Griffiths, Esq.	10	10	0
G. Hitchcock, Esq.	50	0	0	W. Maidlow, Esq.	10	10	0
W. Leavers, Esq.	50	0	0	J. G. Stapelton, Esq.	10	10	0
John Finch, Esq.	50	0	0	Dr. Cooke	10	0	0
Seth Smith, Esq.	50	0	0	S. P. Arnold, Esq.	10	0	0
E. Edwards, Esq.	50	0	0	W. Dudley, Esq.	10	0	0
W. Sharp, Esq.	50	0	0	T. Wontner, Esq.	10	0	0
A Friend	50	0	0	Mrs. R. Wontner	10	0	0
A Friend	50	0	0	Miss Crossley	10	0	0
				Miss Bibbins	10	0	0
C. Marten, Esq.	25	0	0	John Snow, Esq.	10	0	0
J. Carter, Esq.	25	0	0	Rev. Dr. Jenkyn	10	0	0
W. Fontaine, Esq.	25	0	0	— Dr. Harris	10	0	0
				— John Clayton	10	0	0
Robert Simpson, Esq.	21	0	0	— H. Townley	10	0	0
				— T. Lewis	10	0	0
Sir E. N. Buxton, Bart., M.P.	20	0	0	— G. Smith	10	0	0
Rev. Dr. Burder	20	0	0	— A. Tidman	10	0	0
R. Bousfield, Esq.	20	0	0	— J. J. Freeman	10	0	0
T. E. Parson, Esq.	20	0	0	J. Newbald, Esq.	10	0	0
J. Trego, Esq.	20	0	0	J. Field, Esq.	10	0	0
W. Trego, Esq.	20	0	0	J. Moul, Esq.	10	0	0
B. Smith, Esq.	20	0	0	Mrs. Procter	10	0	0
W. Smith, Esq.	20	0	0	The Misses Hall	10	0	0
J. Davis, Esq.	20	0	0	J. B. Turner, Esq., and			
A Friend, by Rev. J. Stoughton	20	0	0	Miss Turner	10	0	0
				J. Taylor, Esq.	10	0	0

	£	s.	d.
Mrs. J. Taylor . . .	10	0	0
E. Gouldsmith, Esq. . .	10	0	0
A. Goymer, Esq. . . .	10	0	0
P. Johnstone, Esq. . .	10	0	0
J. Johnston, Esq. . . .	10	0	0
Miss Collins	10	0	0
A Friend, per Rev. J. Stoughton	10	0	0
Miss Leete, per J. East, Esq.	10	0	0
Rev. Dr. Townley	10	0	0
E. Mason, Esq.	10	0	0
J. Leech, Esq.	10	0	0
Mrs. Mason	10	0	0
Miss Mason	10	0	0
J. Foulger, Esq.	10	0	0
Joseph Harvey, Esq. . . .	5	5	0
H. Harvey, Esq.	5	5	0
W. C. Wright, Esq. . . .	5	5	0
J. Brewer, Esq.	5	5	0
W. Knott, Esq.	5	5	0
D. Scott, Esq.	5	0	0
A. F. Taylor, Esq.	5	0	0
W. Anderson, Esq.	5	0	0
W. Waugh, Esq.	5	0	0
J. Saunders, Esq.	5	0	0
W. H. Warton, Esq. . . .	5	0	0

	£	s.	d.
G. Morgan, Esq.	5	0	0
Rev. Dr. Campbell	5	0	0
J. Lefever, Esq.	5	5	0
George Clarke, Esq. . . .	5	0	0
Thomas Greenwood, Esq. . .	5	0	0
George Greenwood, Esq. . .	5	0	0
Miss George	5	0	0
Miss M. George	5	0	0
Mrs. Elliott	5	0	0
R. Lindsay, Esq.	5	0	0
J. Rolls, Esq.	5	0	0
R. Maynard, Esq.	5	0	0
W. Emerson, Esq.	5	0	0
John Sard, Esq.	5	0	0
A Friend, by Rev. A. Tidman	5	0	0
Rev. W. Bean	5	0	0
Dr. Stroud	5	0	0
R. J. Kitchener, Esq. . . .	5	0	0
John Hassall, Esq.	5	0	0
J. E. Dunt, Esq.	5	0	0
R. Law, Esq.	5	0	0
J. Roope, Esq.	5	0	0
Sums under £5	30	11	0
	£3432	1	0

From the Country.

W. Cliffe, Esq., Paddock, near Huddersfield	500	0	0
Two Country Friends	200	0	0
T. Thompson, Esq., Poundsford Park	100	0	0
Potto Brown, Esq., Houghton	100	0	0
A Friend in Kent	100	0	0
Per Rev. J. Bristow, Exeter	100	0	0
J. Henderson, Esq., Glasgow	100	0	0
J. Butcher, Esq., Norwich	50	0	0
E. Baxter, Esq., Dundee	50	0	0
W. Baxter, Esq., Dundee	50	0	0
J. Venning, Esq., Norwich	20	0	0
J. Ward, Esq., Wollaston	20	0	0
A. Brewin, Esq., Tiverton	20	0	0
S. Smither, Esq., Odiham	20	0	0
Ebenezer, per Rev. E. Prout	20	0	0
A. Guinness, Esq., Torquay	20	0	0
T. Windeatt, Esq., Tavistock	15	0	0
J. Maynard, Esq., Henley	10	10	0
Rev. J. Barfitt, Grantham	10	0	0
S. Payne, Esq., Southampton	10	0	0
W. Wilson, Esq., Torquay	10	0	0
Rev. D. Blow, late of Monmouth	10	0	0

A. Taylor, Esq., Tunbridge Wells	10	0	0
W. Seymour, Esq., Odiham	10	0	0
J. G. Seymour, Esq., Ditto	10	0	0
A Friend, per Rev. E. Prout	10	0	0
Rev. Dr. Paterson, Edinburgh	10	0	0
W. Alexander, Esq., Leith	10	0	0
Mrs. Parninter, Exmouth	10	0	0
G. M. H., "Thanet"	10	0	0
Mrs. Young, North Shields	10	0	0
Friends at Upminster	10	5	6
J. Read, Esq., Southampton	8	0	0
Messrs. Sully, Bridgwater	6	6	0
P. Ibotson, Esq., Poyle	5	0	0
W. Peckover, Esq., Wisbeach	5	0	0
T. Windeatt, Jun., Esq., Tavistock	5	0	0
Miss Windeatt, Ditto	5	0	0
Mrs. Wilson, Sen., Torquay	5	0	0
A Friend, per Rev. E. Prout	5	0	0
C. J. Metcalfe, Esq., Roxton	5	0	0
W. Sedman, Esq., Litchurch	5	0	0
G. Etheridge, Esq., Norwich	5	0	0
A Friend in the Moorlands of Staffordshire, per Rev. R. Goshawk	5	0	0
R. L. Fowler, Esq., Southampton	5	0	0
Rev. T. Adkins, Do.	5	0	0
Mrs. Cortis, Do.	5	0	0

of the glorious Gospel of the Son of God. Much greater religious liberty is here enjoyed than in a large portion of what is called the christian world.

A field is large according to the numbers in it that are actually accessible, not always according to its territorial extent and numerical population. On this principle, Foo-Choo-foo, in comparison with the other Protestant Missionary fields in China, is certainly among the most important.

It is also important viewed in its relation to the tens of millions, whom, through the Viceroy of this and the Chehkiang Province, it may, in a minor sense, be said to govern; this city being his residence and that of the General of the Tartar Troops, who in official rank is considered his equal. It is also the residence of other distinguished Officers. Should the Gospel triumph here over idolatry and false religion, and the mass of the people become real Christians, together with their Rulers, it is impossible to calculate how happy and powerful a moral influence might from this point go forth to enlighten and to bless the many millions, who now look up to it, next to the throne of the Emperor himself, as the residence of their civil and military head and example.

Another consideration that imparts an interest to this field is the literary character of its inhabitants. Six-tenths or more of the adult male population, it is said, can both read and write, and three-tenths of the females. This fact must give the Christian Missionary a peculiar advantage, in making known the Gospel through the medium of books. Were I to select a stand as a Tract Distributor in any of the great thoroughfares of the city, I should from morning to night be constantly pressed by eager applicants for books, and unless I occupied a safe and favourable position, I should be in danger of being overwhelmed by the multitude. As knowledge is power, the acquaintance of this people with books must also add to their influence abroad. Perhaps in no portion of the world is education more respected than in China, imperfect as is their literary training compared with that of scholars in the western world. Eminence as a scholar, according to their notions of scholarship, is the chief passport to promotion in the State. This City has the reputation of furnishing a large proportion of literary graduates. Should these scholars become real Christians, and fervent preachers of the Gospel here and in other Provinces, what a blaze of light might burst forth on this benighted Empire! May we not expect that the proud and sceptical disciples of Confucius will yet humbly learn of Jesus, and become the zealous and devoted heralds of the Gospel to their dying countrymen? Nothing is impossible with God. China must be evangelised mainly through the divine blessing on the labours of a Native Ministry. Should not the literary class in China be the subjects of special prayer?

The very extensive use of opium here, which, next to man's total moral corruption by nature, constitutes, in all probability, the greatest obstacle to the saving influence of the Gospel, is a powerful argument in favour of a mighty effort to impart to this people its saving truths; for nothing but the Gospel, attended by the energies of the Holy Spirit, can redeem them from the dominion of this giant vice, purify their hearts from the love of sin, and thus save them both from temporal and from eternal ruin. Should the use of opium in China increase in the same ratio for twenty years to come as it has done for the last twenty years, it does seem that this great nation must be brought to the very verge of ruin. And what else than the Gospel, reforming public sentiment, and, in the renewed, creating a holy abhorrence of sensuality and sin in all its forms, can be depended on to arrest the tide of physical and moral ruin, that opium is pouring upon this people?

Should the church, then, longer delay to give China the Gospel? May we not hope that the day of her redemption is near at hand? Do not prophecy and the concurrent dispensations of Providence encourage this hope? What preparatory changes have within a few years transpired in this Empire? How has God made the wrath and cupidity of man to praise him! China is no longer isolated from the Christian world as she once was. God in his providence, is saying to his people, Enter and take possession of China for Christ your Lord! By his aid his Church shall triumph, for his promises are sure, and with him nothing is impossible. Let then our motto be "*In God we hope.*" The conflict may be long and severe, and multitudes of the soldiers of the Cross may fall in the battle between Christ and the god of this world, but through his aid victory is certain. Its purchase will be cheap, even should it cost millions of the choicest lives. All who are true martyrs to Christ and his cause shall wear an unfading, immortal crown. Who will come over and help us? Are there not many of the soldiers of the consecrated host of God's Elect who will joyfully respond to our Divine Master, each one for himself,—Lord, here am I, send me! if such be thy will, permit me to make known thy name among the benighted millions of China!

DEATH OF A NATIVE EVANGELIST AT NEYOOR.

At a period when the need of an extended Native Ministry in India is so strongly felt, and the services of Native Evangelists already engaged in the work of the Lord are found so valuable, it is peculiarly distressing to hear of the frequent inroads of disease and mortality among these useful and devoted men. But, in reference to our native brethren who have entered into rest, there is a great consolation to be derived from the remembrance of their faithful labours, and their peaceful departure from the field of toil. At first they were as brands snatched from the burning; and, after a few years of zealous devotement to their Lord, they now wear the crown of life. Of this we have an admirable illustration in the following narrative, received from our brother Mr. Mead, of the personal history and christian labours of a truly excellent Evangelist, who was for several years supported by kind friends at St. Thomas's Square, Hackney, and whose decease occurred at Neyoor a few months ago. The grace, by which he was redeemed from an idolatrous nation, rendered him also a blessing to his countrymen, preserved him faithful to the end, and has now, we doubt not, exalted him to a place among the saints in light. Mr. Mead writes:—

I regret to communicate the decease of our pious and valuable native reader, H. F. Burder. Though not a man of great talents, he was truly devoted to his work. His disposition was meek and humble, and he had been very useful. In an auto-biographical account written by himself a short time before his death, he makes the following statement:—

“I was born of heathen parents in November, 1812, and remained an idolater till the year 1833. My relations, who are Papists, of the Shanar Tribe, pressed me to join them, but I had diligently read several Tamul Tracts, and felt that Christianity as explained in these little books was the true way of salvation. I was admitted by the late Rev. C. Miller to the Preparandi Class at Neyoor.

“In 1835 I was married to a young woman educated at the Home-School, and who now teaches some female children at Alamvilly, where *Broad-Street Chapel* is built. She is the sister of the teacher at Saynamvilly, and has been a great blessing and comfort to me.

“In the year 1837, I was appointed an Assistant-reader to the Alamvilly congregation. About 100 persons in this village have been brought at different times to attend regularly on christian instruction, through hearing the Gospel and the Tracts read to them. Some of the adults can read, and all learn passages of scripture by dictation; 27 persons are baptized, and are walking according to the truth. There are several families amongst the heathen who listen attentively, and are not so zealous in their offerings to demons as formerly. Five persons of the Pariar Caste lately joined the congregation. They are slaves, but might be redeemed for about seven rupees each. I have three schools under my inspection, besides the girls' school, taught by my wife. There are

many Romanists in the village and neighbourhood. They are generally as ignorant and far more prejudiced against the truth than the heathen. I lately read the 9th of Matthew to a man of this class, shewing him that Christ only has authority to forgive sins. Since that time he has received some portions of the Scriptures, and attends the chapel on the Sabbath. The heathen both high and low often listen to me with great attention in the surrounding villages.”

Masalamany, the reader of Amanvilly, an intimate friend of our departed teacher, states, that he often expressed much grief regarding the worldly spirit that existed among some of his congregation. They frequently distressed him by their repeated requests that he would attend to “the dividing of their property.” He avoided the burdens of their worldly concerns, and tried to direct their minds to better things by reading to them the Word of God, and praying with them. He would also privately shew each individual his faults and the evils arising therefrom. On one occasion he remarked, “I have sacrificed a property of my own for the sake of peace, by giving it up to one who unjustly holds it. I bear this loss to prevent the scandal that might otherwise arise against my calling as a teacher of the Gospel.” This is not the only instance of his being deprived by his relations of property belonging to him.

Observing the covetousness of some called Christians, he said, “See how they are taken up with perishable things, and how backward they are to contribute to the cause of God. I often shew them that those who love money will not be profited by the Word of God, but those only who live as strangers and pilgrims in the world. I was at one time sent to the hills, and at first feared to go, but afterwards, by seeking strength in prayer, I went with

confidence and taught the Word of God to many. While I remained there the Lord mercifully protected me."

He said one time to a fellow-evangelist, "Let us not spend the least time in vain, and let us not often eat in the houses of these people, or wink at their evil ways, lest we should bring reproach on ourselves and our holy religion. Let us avoid as much as possible speaking to the people on worldly subjects; rather let us instruct them respecting the Saviour and the way of salvation."

At one time (resumes the Missionary) it was common for the Soodras at Kulvilly to beat and ill-treat the readers, but after he went to labour there they always respected, and spoke well of him. On this account he was much comforted, and said, "See now the true religion begins to be better known and more respected."

He was constantly visited by his friends in his last severe illness, and though for some time he was delirious, his last hours were very calm and peaceful. When asked, if he felt willing and prepared to leave the world, he put his hands on his breast, lifted up his head weak as he was, and said, "I am." "Do you believe that Christ will not forsake you?" He replied, "Most assuredly!" He then sunk on his bed, and was often seen lifting up his hands in the attitude of prayer. Our hopes of his eternal safety arise from the evidence which he had long afforded of his true conversion to God.

He was concerned not only to instruct the people of his own tribe, but went amongst

the lowest Castes to make known the Gospel. He succeeded in bringing some of them over to Christianity. He preached so plainly that all could understand him; and, when his discourses were well delivered, no signs of pride were to be seen in his countenance, neither did words of vain-glory drop from his lips. Though I understood that his family was formerly rich and great, I never heard him speak on the subject, much less boast of his relations. His uniform conduct evinced a sincere and humble spirit.

He was of necessity sometimes obliged to visit those who spoke only of worldly things, but he never delighted in listening to their unedifying conversation. He was very plain in his dress, and temperate in the use of all things. He was not accustomed to smoke tobacco (an almost universal practice in Travancore) or drink intoxicating beverages. On discovering any faults in his friends, he would meekly but faithfully warn them. When able to attend the weekly prayer-meeting, the address he gave was always instructive, and his prayers were fervent and animating. He spent little time in sleep, and was much engaged in reading and prayer.

He was very careful to bring up his children in the fear of God, and regulate his family well. His mother and wife, who survive him, and the rest of the family, greatly feel the loss they have sustained by his decease; but they grieve mostly on account of their being deprived of his instructions and prayers. May the Head of the Church raise up many equally devoted native labourers!

THE INUNDATION AT HANKEY.

THE destructive flood by which this station was so seriously damaged, and so many lives sacrificed, at the beginning of October last, proved an occasion for the highest exercises both of natural affection and Christian piety among the people; and, in the ensuing statement made by one of the survivors, and received through the esteemed Missionary of the station, Mr. T. D. Philip, several gratifying instances to this effect are related.

The narrative of the Christian Hottentot, who himself experienced a most merciful and signal deliverance from the flood in which so many of his friends and relations were lost, is as follows:—

"On Friday night William Landman and others came to warn me that I should come away, and I would have done so, but my mother being a heavy woman, I felt unable to carry her so far, and that too in a pouring rain. The water had never been known to rise so high as the spot on which I was, though it had been surrounded; and so I remained. William Landman persuaded the wives of William Smit and Philip Marais, and their sisters and youngest brother, to accompany him, but the brothers laughed at his warnings, and even opposed the departure of their wives and sisters. I passed the night between asleep and awake, till I heard the water fall-

ing over the damsloot, and then I began to fear danger. I ran immediately to the road, and saw it still possible to escape, if I could only get assistance in carrying over my wife and mother. J. Jacobs, whose house stood on the other side, was just then leaving with his family. So I roused the Smits, but they only got up and sat by the fire, talking. Returning to my house, I roused Lucas, and urged him to come and attempt to cross; but he answered, 'Where should we go in the dark; let us wait till daylight. Even in the great flood in Mr. Kitchingman's time, this knoll was never covered with water.' When I went the second time the road was impassable, and

the water was coming on towards Smit's house. I roused the young men with this information, and we soon found we were surrounded on all sides. We dragged chests and other things to the knoll, and carried some of the fire with us. There we stood, (six women and ten men), gazing speechless at it and at one another. Lucas never spoke another word, but I never allowed my heart to fail me. It soon reached us, and rose above our waists. I then bound up a mat for my wife, and told her to keep it across under her chest, and she would be able to keep her head above water till help came. I then took up my mother, and held her in my arms till I could hold her no longer. She was the first carried away. Then Lucas drifted away from us, and sunk at once.

"About this time the three Smits swam off, each pushing a chest before him to hold him up. The boy Carl Baan went from one to another, now holding his mother up as he saw her sinking, then his little sister, until they all sunk. I now saw a roof floating towards us, and resolved to try to reach it. My wife had drifted away while I was holding my mother up, and she had got the mat under one arm, instead of across her chest, so that she just turned over and over with it, till she was carried out of my sight, among the thorn trees. I now tried to reach the roof, but my strength was quite spent ere I was half-way. I turned over then upon my back, resolved to keep myself afloat, paddling with my hands and feet, to let it reach me. When I felt my chest recovered and my arms rested, I turned again upon my face, and found the roof was within two strokes of me. I reached it, but felt my legs so benumbed that I could not bend them to climb on to it, and drawing myself up with my arms, I writhed up my lower extremities like a snake on to it. When I was on it I found that Carl and Sarah Baan were following me, and not far off. Sarah was the nearest, and she called out, 'Help me, dear uncle!' I said, 'I have not power to help you, but don't strike so wildly; be calm; don't tire yourself, and pray God to help you.' When she was only a little way off she sunk, but came up again some way lower down; and Carl came now near the roof, and cried, as she had done before, 'Help me, dear uncle!' I said the same thing, but drawing a lath out of the roof just as he rose from sinking once, I pushed the end of it into his hand, and when he had grasped it I drew him up on to the roof beside me. The

roof had floated towards Sarah, but she was just sinking the second time when I placed the lath so that she just seized it with her finger and thumb, and I drew her towards me and pulled her upon the roof.

"At this time, Lydia, old Lucas's wife, was floating on a mat, about thirty yards from me, the only one that was left. She now commenced singing the hymn, 'Jezus neemt de zondaars aan!' and when she had sung it through, exclaiming, 'O, great God!' she laid her head down upon the mat as upon a pillow—and sunk. After I had reached the roof, I saw that Smit had just reached the thorns, (about 600 yards), and Hendrik and William, his brothers, were following about 200 yards behind him. Smit called out the names of his brothers, and urged them to come on. They replied that they were coming. I then lost sight of Smit in the thorns, and Hendrik and William soon after. I never heard them call throughout the day. I had heard the hammering in the morning, and felt that you were doing something for us, but saw nothing of the rafts. We were very numb from cold, and being resolved to remain by the roof even if it went out to sea, I set about pulling out the thatch and erecting a shelter against the rain and cold, under which the children might creep while I covered myself with a calfskin. We found some oranges and meal. We ate the oranges but kept the meal. Our roof had now drifted fast against the thorn trees. I continued calling for help throughout the day, and told the children to do so when I was tired. I felt it must be a boat you were making, as it took so long a time to make, for I heard the hammering.

"The time passed by very heavily, but in the evening I heard, in answer to one of our cries, 'Yes, help is now on the way to you.' I then fell asleep, and was awoke by the call of Philip Bonnan or Daniel Lucas coming to our help. They came alongside after a little while, and I wept with excitement at my deliverance. I thought, as I sat upon that roof, of Noah saved in the ark; but felt it was not because I was a righteous man like Noah, that God had saved me. I wondered why I had been saved, and others, better than myself, allowed to perish. I felt that God was sending me like a letter, to announce the circumstances in which the rest had died. And I wonder still that the strong swimmers should have been taken, and we, who were no swimmers, left."

The affecting sequel to this mournful event is thus told by Mr. Philip:—

Oct. 3.—When I arose this morning, the first thing I observed was the garden-ground almost clear of water, and people walking in the valley which had yesterday been in flood of water. In the distance the Gamtoos River was still high, but subsiding rapidly. The bodies of the three Smits had been found not far from one another, just

where the people fancied they had seen them—quite dead.

In the course of the morning nine other bodies were found. Five or six were lying close together on the knoll, and bringing our boat down upon a wagon, we fetched them through. In the afternoon they were carried to a grave, on the side of the hill behind our

house, and wrapped in shrouds,—twelve corpses at one burial to be laid side by side in one grave. A number of people from the other side of the river took advantage of the boat and came to the funeral, so that when the bell had tolled, and we commenced the service, a great number were present. It was God that was speaking, and man's words were to be few, that he might the rather hear. Two had been members of our church. Beginning with prayer, I then read the 39th

Psalm, and attempted to impress upon the hearers the utter vanity of all mortal things, and the repose of the soul upon God as the only imperishable possession. There was much stifled sobbing and weeping; but the rain coming on we were obliged to desist, and having again prayed and sung, the bodies were laid in the grave, mats spread over them, and the earth closed over their heads. Dr. Philip then concluded by a few solemn admonitions, and we dispersed.

The Directors acknowledge with gratitude the contributions received in answer to their appeal on behalf of the sufferers, presented in February; but, from the urgency and extent of the distress produced by this awful dispensation, they are constrained to renew their application, in the earnest hope that it will obtain, from the friends of benevolence, that generous consideration which it deserves. Donations in money would be gratefully received and promptly applied to the relief of the poor Hottentots who have lost their houses and property of every kind—in a word, their all; but, as many might not have it in their power thus to assist the destitute Natives, the exigency of the case would be as effectually met by presents consisting of articles of wearing apparel, new or old; pieces or remnants of woollen or cotton cloth; building materials; hardware goods and cutlery; gardening tools and agricultural implements; or, in short, any of the miscellaneous articles of utility suited to the purposes of domestic life and the wants of a pastoral people. Packages delivered at the Mission-house, Blomfield-street, Finsbury, accompanied by a letter, addressed to Rev. J. J. Freeman, specifying the contents and value, will be thankfully received and acknowledged; and forwarded to Algoa Bay, from which Hankey is only a few miles distant, by the earliest ship proceeding to that Port.

CHART OF HANKEY.



The above Engraving will convey an accurate idea of the extent of the Inundation, and the position of Hankey in relation to the Klein and Gantoots Rivers. The dark portion of the chart indicates the space over which the flood extended, and the figures chiefly denote the various buildings, which were either surrounded or overthrown by the accumulated waters. The figure, 1, marks the position of the Mission-house; 2, the Chapel; 4, 5, 6, the houses of the people, all of which were destroyed; 8, the Tunnel, an invaluable acquisition to the Institution, but which was found filled up with earth when the waters subsided; 9, Fingo and Hottentot huts; and, 10, the elevated spot, mentioned in the preceding narrative, where sixteen persons stood for several hours, and only three of whom were finally saved.

SUBMISSION OF THE CAFFRES.

THE friends of Africa and of Christian Missions will rejoice to learn that peace has been established on the Eastern Frontier of Cape Colony. The new Governor, Sir Harry Smith, by a most impressive demonstration of military power, has compelled the Caffre Chiefs to render unconditional submission to his authority, and their country now forms a part of the British Territory in Africa. This event again opens the door for Missionary labour in Caffraria; and, under wise and proper regulations, the hope may be indulged that it will prove the precursor of great spiritual blessing and social improvement to the original possessors of the soil. Our only direct communication on the subject is contained in the following brief statement from Mr. Elliott, of Cape Town:—

I have the pleasure to inform you that THE CAFFRE WAR IS BROUGHT TO A CLOSE. A large part of Caffraria has been annexed to the Colony, and its inhabitants placed in circumstances, which, I trust, will prove eminently conducive to the promotion of their real interests. The Missionaries have been invited to return to their respective spheres of labour, and arrangements have been made by the Colonial Government, by which, I sincerely hope, the permanent peace of Caffreland will be secured, and ample scope afforded for the unrestricted labours of Christian Missionaries throughout the length and breadth of the country.

ARRIVAL OF THE MISSIONARY SHIP AT CAPE TOWN.

WE have great pleasure in announcing the safe arrival of the *John Williams*, after a prosperous passage of sixty-four days from the Isle of Wight, on the 2nd of January, at Cape Town; where, in the absence of Dr. Philip, our Missionary brethren and friends were kindly received and entertained by the Rev. William Elliott. During their stay, the Anniversary Meeting of the Cape Town Auxiliary was held, and the brethren Barff and Mills, with the Samoan Chief Mamoe, had the pleasure of attending and assisting in the services. The *John Williams* proceeded upon her voyage to the distant Islands of the Pacific on the 6th of the same month, leaving Mrs. Wright and her family, and Mr. Moffat, jun., at Cape Town. The kindness of our friend Mr. Rutherford, in acting as agent for the Ship on this occasion, in addition to other valuable services he is rendering to the Society, deserves our most grateful acknowledgments.

DEPARTURE OF MISSIONARIES FOR CHINA.

ON Monday, March 6th, our Missionary brethren and friends—sixteen in number—consisting of the Rev. Dr. Legge and Mrs. Legge, Rev. W. Young and Mrs. Young, Rev. B. Kay and Mrs. Kay, Revs. T. Gilfillan and J. Edkins; Mr. Hyslop, Medical Missionary, and Mrs. Hyslop; three Chinese Converts; with Misses Hanson, Evans, and James, sailed from Portsmouth in the ship *Ferozepore*, Captain Masterton, for China. They sailed with a fair wind and proceeded some distance down the Channel, when the weather suddenly changed; and, after contending for several days with contrary winds and a tempestuous sea, the ship was obliged to retrace her course, and on the 12th cast anchor on the Motherbank, off Ryde—all well. The *Ferozepore* again set sail on the 19th ult., with all the Missionary party on board, and every prospect of a good voyage. Our brethren bear honourable testimony to the conduct of the Commander and his Officers, as well as to the sailing qualities of the ship, and express every satisfaction with their treatment and accommodations on board.

ARRIVAL OF THE REV. J. ANDREWS AT JAMAICA.

ON Thursday, January 27th, the Rev. Josiah Andrews and Mrs. Andrews, appointed to Morant Bay Station, arrived safely at Kingston, per ship *London*, Captain Freeman.



Lord John Lubbock -
Engraved.

THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR MAY, 1848.

LESSONS OF EXPERIENCE TO NONCONFORMISTS.

PART I.

[THE following interesting and instructive Discourse was preached by the Rev. John Stoughton, of Kensington, before the ministers and delegates of the West Middlesex Association, at Westminster Chapel, on Tuesday morning, 4th April, when a very general and earnest wish was expressed, that so valuable a document might be preserved to the churches. It was ultimately agreed that the respected preacher would hand the manuscript to the Editor of the *Evangelical Magazine*, that the momentous truths contained in it might obtain the widest possible circulation. Our readers will greatly profit by this arrangement. —EDITOR.]

In the thirty-second chapter of Job, in the seventh verse, it is thus written: "I said, Days should speak, and multitude of years should teach wisdom."

This is true in reference to individuals. Man, in his present state, has not the faculty of intuition. Knowledge and wisdom are not perceived at a glance,—they are not acquired by a single effort. By slow degrees, step by step, man advances in the path of mental acquisition. Time is requisite for his being taught; and in many things time is requisite as his teacher. There is much, very much of the first importance to man, which can be learned only by experience. The

mind must journey over a wilderness, where it will be "much discouraged because of the way;" it must see much, feel much, struggle much, suffer much, before it can enter the promised land of truth, and possess the ample region. This is the condition on which alone man can grow wise in this world. This being the case, we should strive to profit by experience; we should gather up knowledge, as time drops it on our pathway. We should cultivate the habit of reflection, and look back with a searching eye over the past, anxiously intent upon deciphering its lessons; we should apply to our own uses, and for the benefit of others, the experimental learning thus acquired; we should strive to rise in the scale of intelligence and wisdom, while days speak as they flit by, and years instruct us as they roll on. Thus it should be; and then it becomes youth reverently to look up to hoary age; to listen to the old man eloquent as to a venerable oracle; to gather with gratitude the ripened fruits of experience,—thankfully to receive the inheritance of his father's wisdom, and carefully to cultivate and increase it, when he has himself entered on the possession. But, alas! though days *should* speak, and a multitude of years *should* teach wisdom, the old are not always much wiser than the young,

and there are grey heads that are little the better for their long schooling.

The maxim of the text is true in reference to man collectively. In the individual we have the image of his race. Human nature has a sort of personal identity from age to age. In looking over the history of the world, it is like looking over the history of one continuous being. We have the infancy, the youth, the manhood—the age of the human species. The condition of acquiring knowledge already noticed, holds with regard to our race, collectively considered. Time is requisite for the teaching of the world, as it is requisite for the teaching of the individual. Humanity has passed, must pass, through many changes; must see much and suffer much, must run through a marvellously diversified mysterious history, preparatory to its attaining its final development. Providence is a school, in which the collective mind of man has been under training ever since the world began. Many and many an important lesson has Time, the great usher in the world's school, written down and held up before his pupils' eyes. Every age, every year, adds some new lesson. As the world is growing older, it should be ever growing wiser: it should correct the errors of its youth—it should put away childish things—it should think as a man, and speak as a man: for the great matters of government, polity, and social organization, and arrangements, bring forth the mellowed fruits of its nearly six thousand years' experience. But here we must remark, that as it is with individual men, so it is with the collective race,—a good deal of tuition has been wasted, and days and years have, to a lamentable extent, spoken in vain.

The maxim of the text may further be applied to the church. It is very true that God has not left the church, in reference to religion, as he has left nations and individuals, in reference to secular knowledge and wisdom, to search it out for themselves. Religion has not been subject to the same conditions of

acquisition as science and philosophy in their various branches. God has graciously condescended himself to teach man religion; but in the manner of his teaching he has conformed himself to that law of gradual development which obtains, as we have seen, in man's secular education. The Divine Instructor did not, at the beginning, put the whole book of Revelation in his hand, but gave him, at first, a small portion, adding, as time rolled on, leaf after leaf. He instructed his people as they were able to bear it,—acting like a wise parent, who has respect to the limitation of his children's capacities. The patriarchal age was the church's infancy; the Jewish age, the church's boyhood: and now, under the Christian dispensation, the church has become a man, and God, in the gospel, has unfolded to us the lessons of a manly learning.

But besides thus adopting the progressive plan of tuition, the Great Teacher has further subjected us to the condition of gradual improvement. He has given to the church the volume of Revelation complete: there we have the elements of all religious learning. He did not, however, give the church, in the first age, an intuitive faculty for the correct discernment of all that the book of heavenly truth contains. Jesus Christ, indeed, promised the Holy Spirit as an abiding comforter in the church, but he did not promise that that Divine and blessed Friend would at once open the church's eye to the accurate perception, the clear, full, and harmonious understanding of Divine wisdom, and preserve the Christian world from all mistakes. On the other hand, by parables and other means, our Lord and his apostles intimated that obscurity of vision, that partial conceptions of things, that error and mistake would pertain to his church. A millennium of truth, and purity, and spiritual glory, lay before the church from the beginning,—lay yonder, then, in the future, like an island of light on the dark ocean of time; but it was implied that, before the church should reach it, there

was a wide and stormy sea to be crossed. The church, like man, in the individual and in the mass, was to see much, feel much, suffer much—was to be storm-tost and weather-beaten, before it reached the desired haven; in short, the church is left in a condition of gradual improvement. Its destiny is to learn from experience,—to gain a clearer insight into Divine truth from continuous study,—to correct former mistakes, by seeing the ruinous consequences to which they lead,—to acquire larger views, as the result of wider investigation. Time is to teach the church as well as the world. Days have a voice for us, and multitude of years should teach us wisdom. The church in the nineteenth century should be wiser than the church in the first. We have the same Bible they had, and superadded to it nearly two thousand years of experience. If, as Lord Bacon says, the moderns are the true ancients, on that principle, those who are commonly called the fathers of the church are no such thing. They were a part of the church when it was young—when it was a child. In no other sense than that of “the child being father to the man,” can they be called fathers. The church in the present day is older and more experienced, more full of days, and father-like.

Now, I have thought it would not be unprofitable for us this morning to look at two or three things which experience should teach us. This is a great subject,—one too great for me to venture far upon. I see here a vast ocean spreading before me, and I think, were my vessel strong enough for the voyage, I might, before I had done, make a visit to certain regions of inquiry not touched upon so much as they should be, but which would amply repay the skilful navigator who should explore them. But with my little bark I shall keep near shore, and only point out, to better and more daring mariners, certain excursions which they may profitably pursue.

I. I would remark, that experience teaches what may be called *conservative*

lessons. It confirms us in our attachment to that upon which every day and year, as they have passed by, have set the seal of truth. Long acquaintance with a true friend affords growing evidence of his worth, and binds the heart to him in ever-strengthening bands of love. It is with principles as it is with friends: the heart cleaves to them with augmented tenacity as time tests their value. Hence, in these latter days, after all the experience which the church has had of the truth and power of Christianity, we ought to have a deeper faith in its principles, a more earnest love to its character, than ever our fathers had. Oh! if Christianity had not been Divine, it would, like ascertained systems of imposture—Mohammedism, for example—have, by this time, given signs of decrepitude and decay. But, see!

“Time, that doth all things else impair,
Still makes that flourish, fresh and fair.”

You must be struck, impressed beyond expression, with the Divine power of Christianity, as you look at its history; as you think of what it has accomplished—what it has endured—what it has passed through. Observe yonder little beautiful skiff, that has just put into the harbour, all tight and trim as when it was first launched; and no wonder. It has only been out on a pleasure excursion. It has just cruised a little within sight of shore; and when the clouds lowered, and the storm threatened, it turned towards port, and furled its fragile sails, like a timid dove hastening from the wind and tempest. Then observe yonder large vessel, which rides there at anchor, its masts unbroken, and its sails unrent, its timbers firm, its tackling sound. *Its appearance is a wonder.* It gives signs of by-past peril in its scars, but of conquered perils in its strength and beauty. That ship has performed a voyage round the world; it has been out on the main sea for many a year, and has braved the breeze and the battle. That is a right good ship. And if we would see what Christianity is, and value it as we ought, we must let past days and years inform

us what it has endured. First came persecution, and tried to shake it in pieces; but it resisted all its assaults. Then came the speculations of men, the pretensions of science falsely so called, composed of divers ingredients of noxious quality; but Christianity did not merge itself in any of these vain philosophies, but maintained its integrity, and preserved its healing qualities. Then came the powers of the world, and took it under their protection, and oppressed it by their patronage, and secularized its disciples, and went to work in a way that threatened the reduction of Christianity to a mere piece of political machinery; but it had life in it to carry it through the perils created by the worldly wisdom of mistaken friends. Then came ancient superstitions, and they built up around it a gorgeous edifice of pompous ceremonial, of ritual pageantry; but Christianity refused to sacrifice its virgin simplicity to the cunning artifices of men, and retired from these scenes of splendid show, and sought an obscure habitation in humble and contrite souls. Then came despotism, threatening its life, raising in its room an idol on the church's throne; but through the reign of tyranny was the truth preserved, like Joash in the temple, like Christ in Egypt, finding an asylum amidst persecuted sects till the Reformation brought it out from its exile, and ushered in the day of its showing forth unto Israel. No other system of religion has ever passed through what Christianity has done; and the fact of its surviving these dangers, of its coming forth unhurt from these ordeals, of its displaying after such a history such mighty strength, is no mean proof of its celestial parentage.

One cannot review the struggle through which Christianity has passed,—cannot look on its battle scenes and triumphs,—cannot mark this continued warfare, not for mere existence, but for a dominion of mercy, a sovereignty of peace and love over man's heart and life, a dominion which has been widely established, a sovereignty which has yielded to myriads

its richest blessings,—one cannot listen to the testimonies of time and experience, as they unfold their records and utter their voices on this subject, without receiving a more vivid conviction than ever of the Divine power of the gospel of Christ.

Another lesson of *conservatism* taught by the past relates to the preservation of our evangelical theology pure and incorrupt. Christianity is a statement of actual facts, of positive truths, based on ample evidence, challenging intelligent and full belief. It recognises the fall of man, as the grand fact out of which the necessity of its provisions arose. It unfolds the salvation of Christ, as meeting the two great exigencies of our fallen nature—our guilt and our moral pollution; removing the one by the blood shed on the cross, and the other by the Holy Ghost sent down from heaven. It draws out these two main lines of evangelic truth, with each of which there is interwoven a number of correlative and most important principles: the first branch involving the doctrines of the atonement and the righteousness of Christ as the ground of the sinner's justification, faith as the medium of the conveyance of that justification to the soul, and the divinity of our blessed Lord as the glorious element which gave efficacy to his whole work; and the second branch involving the doctrines of regeneration, its spiritual and thorough nature, and its universal, indispensable necessity,—the work of the Spirit as the Author of regeneration,—the sovereignty of God in the dispensation of grace,—and the divinity and personality of the Holy Spirit. Thus we have a double chain of truths, beginning with man and ascending to God; and on reflection, it will be found that the collection of truths in each series is bound together by links of necessary connexion. They are not isolated points, not even splendid groups, like starry constellations, without any visible bond to tie them together, but rich offshoots, naturally springing from their parent stems. And along these two grand lines of

Christian theology,—these two spacious and lofty aisles in the temple of inspiration, and we are led to the last—the greatest of all mysteries, to that holy of holies, that ineffably stupendous truth, before which our feeble intellects can only fall prostrate, and adore the mystery of the triune Jehovah.

These doctrines appear to us, and are held by the majority of Christians, to constitute the gospel, apart from which doctrines the gospel is reduced to a mere republication of natural theology, and an improved code of private and public morals. Time has tested their truth; days and years have demonstrated their value. They have passed through the ordeal of controversy. They have been challenged and scrutinized again and again. Learning, eloquence, genius, wit, have opened their fire on many of these doctrines; but they have come out unharmed from all the strife—their brightness untarnished—their proofs uninvalidated. To me it is an inexpressible satisfaction to think that, after all the controversies of centuries, the grand positions of Christian theology remain unshaken. I am almost thankful that they have been thus contested; since the contests in question have only rendered the truth and divinity of these principles the more apparent. Besides, the whole history of the past tells us that these evangelical principles are the sources of personal holiness, the springs of consolation amidst sorrow, the basis of all true missionary zeal, and the living soul of all spiritual heroism. Whereas, on the other hand, when these principles have been forsaken—when, in their genuine simplicity, they have been abandoned, and illusive semblances in the forms of a vain gnostic philosophy have been adopted in their stead—when they have been almost all of them denied by a proud rationalism, and assaulted with all its dialectic skill—or, when they have been lost sight of amidst a gorgeous system of symbolism and ceremony, moral purity, spiritual religion, Christian love, holy zeal, have suffered a fearful eclipse.

For proof, we may appeal to the history of the early heretical sects, and of that great apostasy which throws its dark shadow over almost the entire region of the middle ages. The voice of days and years tells us distinctly that evangelical Christianity is full of light, and love, and power; and that a philosophized Christianity, a rationalized Christianity, a ceremonial Christianity, a Christianity shorn of its New-Testament beams, is cold and inoperative, barren and death-like. There is abroad now a spirit of indifference to dogmatic theology, to the positive principles of our holy faith,—a love for a sort of transcendental sentimentalism, full of beautiful visions and gorgeous dreams, but withal cloudy and bewildering,—the worship of what is called the true, the mighty, the heroic. It need not be said, there is nothing good in any of the directions into which such philosophy is turned, nothing good in any of its elements; but we do say, that the indifference which it shows to positive religious truth,—that the dogma it propounds of all religions being in a certain sense true and divine,—and that the exaltation of mere sincerity and earnestness to the throne of divine virtue—(a spirit which, if carried out, would seem to me almost to deify the devil,)—are most pernicious and fearful, and must be met, on our part, by a bold stand for the distinctive verities of our evangelical faith.

There is another conservative lesson which time has taught us in reference to ecclesiastical polity, and that is, to hold fast the grand principles of Christian Congregationalism. History shows that the era of their original prevalence was the era of the churches' brightest state,—that, when they were departed from, all sorts of mischiefs were introduced into Christendom. Her ministry in the apostles' times was not priestly but pastoral—not a hierarchy, but one order. The church lost sight of that arrangement, and then came an arrogant clergy, and the steps of ecclesiastical usurpation were built up, one above another, till they terminated in the lofty throne of

his holiness the Pope of Rome. Her unity, in the first instance, was a unity of heart, among individual churches, connected with congregational order and internal self-government, that came to be lost sight of, and then a stiff, iron-organised uniformity, a Procrustes' bed was brought into the church, and the engines of the Inquisition were worked, in order to cut down men's souls to a certain length. In her earliest days the church was a spiritual institution, a kingdom not of this world; but she lost sight of that, and formed a marriage with the state; and a countless progeny of evils, the curse of both parents, has been the result of the unholy union. In the history of the past we have a lecture—a Divine lecture, if I may so speak—on ecclesiastical government, illustrated by experiments. Principles are seen in their application and results; the character of causes is made apparent by consequences. What the New Testament recommends is put to the test, and it yields unmingled benefit. What the New Testament forbids is subjected to the same ordeal, and it yields nothing but mischief;—the illustration in the one case resembling some beautiful experiment upon the qualities of light, and in the other case, reminding us of the effects produced by the inhalation of some noxious gas. And are we not taught, by the whole of this history, to resist innovation upon the grand principles of primitive church government,—to oppose the notion of a Christian hierarchy,—to desist from all attempts at accomplishing uniformity, and to repudiate the alliance of church and state? Are we not taught to adhere to the word of God and to primitive usage, and to preserve intact the simplicity of the Christian pastorate, the principle of a catholic spiritual union, and the Congregational constitution of our churches? “No man having drunk old wine straightway desireth new; for he saith the old is better.”

II. I would remark, that experience also teaches lessons of *reform*, or rather *improvement*.

Time tries the true and the erroneous. Beneath her touch the gold of truth brightens, but the rotten wood of error crumbles away. It would be strange if the voice of the past only inculcated a one-sided lesson,—only told us what to keep, and did not also teach us what to question,—what to repudiate, and how to improve what we were bound to retain. The review of days and years gone by, may surely put us on some tracks of improvement. In treating this part of the subject, I feel that caution is necessary on my part, and candour on yours. I will try not to be wanting in the first—I have confidence that you will not be wanting in the second.

As to our theology.—After what has been said respecting evangelical truths, you will be satisfied that I am inimical to all that would invalidate, oppose, or trench upon them. I believe that the principles just mentioned are taught in the New Testament, that they are interwoven with the texture of revelation, that it is impossible to tear them away without destroying the whole fabric of Christianity. They may be compared to the letters which Phidias wrought into the buckler of Minerva—the letters of his own name—in-wrought, that they could not be taken out without pulling the beautiful shield to pieces. The volume of revelation is complete—no addition can we expect to be made to it—no appendix to that book—no addenda to that record; nor do we anticipate that any great discoveries will be made in the contents of the volume; that any new primal truths will be found lodged and latent there besides those already recognised, and published in the church. But still I consider that, in a certain sense, theology is a progressive science. A distinction is to be made between theology as a science, and the Bible as a record of facts and principles, on which this Divine science is based—just as we distinguish between astronomy and the heavens—geology and the earth. Theology as a science *has* been advancing. It was not in the fifth century what it was in the

first—nor in the twelfth what it was in the fifth—nor in the fifteenth what it was in the twelfth—nor in the nineteenth what it ever was before: it has had its checks, its retrograde movements, its under-back currents, but yet, on the whole, its progress has been onward, and I cannot think that, as a science, it has reached its ultimate development. Past days and years show that it has advanced. Do they supply no materials for, no incentives to, an attempt at further improvement? I repeat it, I anticipate no grand theological discoveries—no finding out of brilliant planets or stars in the heaven of revelation, other than those which devout eyes have gazed on for ages past; neither do I fear that any of those bright and beautiful guides of the human soul over life's ocean will ever be proved to be unsubstantial meteors. But still the further devout study of our Bibles, together with the careful investigation of theological history, surely may lead to such results as these:—First, *the detection* of some current modes of theological expression, of some phases under which Christian truth has been exhibited, nay, perhaps of some minor dogma themselves, as by no means divine verities, but mere matters of human tradition, which have come floating down to us for ages, having originated with some doctor of the church, and which are, after all, errors and mistakes, though so long canonized, and held sacred. Secondly, *the discovery* of better and more unexceptionable modes of presenting and defining evangelical truth—of some new beautiful phases and relations of Christian doctrines—of, it may be, some overlooked principles, which may serve to harmonize certain opposite points. And thirdly, *I think* that theological study, aided by the light of past experience, may lead to the *development* of a more full, complete, comprehensive, and, in its numerous parts, accurately adjusted scheme of Christian divinity. One-sided views, narrow and partial oftentimes, have too much prevailed in past ages of the church; truth has been evolved

by controversy, and it has therefore assumed, from time to time, the form which was just antagonistic to prevalent error. While this has at different periods brought out grand truths in vivid colouring and bold relief, it has also tended to limit the development of theology, to confine it too much now to one cardinal point, and then to another. Casting our eye back over the history of theology, we are struck with the prominence given to *certain doctrines* at certain times, by great theological master-minds, who digged deep into the mines of inspired wealth, and enriched the church by the treasures they brought up. The controversies about the Trinity in the fourth century, about predestination in the fifth, about justification in the sixteenth, and regeneration in the eighteenth—are cases in point. Athanasius, Augustine, Luther, Wesley, who figure so conspicuously in these controversies—who were so valiant for the truth upon the earth in these several departments—have laid the church under a great debt of obligation; but then, it must be confessed, their views were confined too much to the particular aspects of the Christian system which controversy had brought before them. Surely, now, with the learning, and study, and experience of other days before us, the time has come for us to take more enlarged and comprehensive views of Christian truth—not unduly to exalt one principle above another, but to put and keep each in its divinely-assigned place. The time is come that we should go all round our Sion, and mark all her towers and bulwarks. The time is come for us to survey every side of the mount of revealed truth, to pierce into its beautiful clefts, and gather all its flowers, to scale its loftiest peak, and to look on the magnificent prospect it commands. The time is come for us to look out after a development of theology, full orb'd like the sun, “its round of rays complete.”

Did time permit, it might be further shown that wisdom derived from experience should lead us to adapt our mode

of exhibiting truth to the age in which we live. A thoughtful, intelligent, inquisitive generation must not be treated like an ignorant and slumbering one. That man must be blind indeed who does not see that a change has come over the spirit of the times within the last fifty years, in relation to the popular modes of exhibiting thought; and who does not further see, that this fact ought to be carefully attended to, and a conformity to the altered state of things diligently studied by every one who would now effectively teach Christianity to the men of his age? The style and method of theological disquisition in the seventeenth century will not do in the nineteenth. Some of us wish ardently enough that we had the learning, the profound understanding, the logical skill, and the inventive fancy of our great puritan fathers; but we also feel that we

should need to employ all this differently from what they did, or it would be of no avail. And may we add, that the teaching of religion now requires, more than ever, earnestness and energy: earnest, energetic thought; earnest, energetic feeling; earnest, energetic language. All classes need this—the refined as well as the uncultivated, the uncultivated as well as the refined. Our theology requires to be brought out, not in frost but fire. “It is fire,” says a German writer, “which our wet, cold theology requires.” Yes! fire is what we want; fire burning in the furnace of the soul; fire illuminating and warming all the powers of the intellect; fire from heaven. Our theology should be a sea of glass—pure, transparent, crystal-like; but withal a sea of glass mingled with fire.

(To be concluded in June.)

OUR LORD'S TEMPTATION IN THE WILDERNESS.

Examination of Dr. Payne's Theory, as exhibited in the January Number of the Evangelical Magazine.

MY DEAR SIR,—When your number for January came to hand, I remember to have glanced at Dr. Payne's remarks on this subject, and was much pleased with some of the introductory remarks, and also with the majority of the important practical lessons with which he closes the paper; but his peculiar views of “*the particular form or manner* in which the devil made this attack upon our Lord” escaped my notice, until my attention was called to it by a friend, who was rather pleased with the Doctor's theory.

The fact is, I had thought that the writer of the remarks adopted the generally-received opinion, which he names as the *first* of the only two opinions which can be formed of this event, viz.: —“That the devil presented himself personally and visibly to our Lord; and that the events spoken of in these verses literally happened just as they are described.” For when the Doctor has described the *second* hypothesis he refers to,

viz., the *figurative*, he adds, in the next paragraph, “A writer of some celebrity among us seems to regard the *first* of these hypotheses as scarcely worthy of notice. I have been constrained to adopt it,” i.e., the *first* hypothesis. It is evident, however, that the Doctor adopts the *second*, and not the *first*, of these two opinions. This mistake of the writer, in calling the *second* hypothesis the *first*, gave me a wrong opinion of his theory, on the first reading of his remarks, as to that point, and was the reason why I passed over the subsequent observations under the *fourth* and *fifth* heads of the remarks without examination, thinking the Doctor had adopted the theory of literal interpretation, which was always my own.

But when my attention was called again to the article, I soon discovered the cause of my former mistake, and immediately gave the whole paper a close examination. The result of the investigation was, a feeling of deep regret

that such a theory of our Lord's temptation should have been adopted and propounded by one to whom the church is so much indebted for instruction, as to Dr. Payne.

My own impression is, that the Doctor's theory of interpretation is of the most dangerous tendency, and that it is as unfounded as it is dangerous.

With these feelings respecting the Doctor's opinion of the form and manner of our Lord's temptation, allow me, with the most profound respect for the writer, to controvert his hypothesis.

In his very *first* remark, the Doctor appears to me to wander from the facts of the evangelical narrative into the regions of conjecture. In answer to the question, "Why was he (Jesus) led up into the wilderness?" it is intimated that our Lord was led thither, that he might enjoy solitude for undisturbed reflection, which he could not enjoy whilst residing with his parents, and obtaining support by the labour of his own hands, &c. "*He was, therefore,*" adds the writer, "*led up into the wilderness.*" pp. 10.

There are three grave objections to this view of the case: *First*, there is no proof that our Lord had no opportunity for due reflection during his residence at Nazareth; the contrary opinion is far more probable. Nazareth was a quiet town, situated on the edge of a valley abounding with shady fig-trees, and was shut in from the surrounding world by an amphitheatre of hills. The neighbourhood afforded the finest opportunities for solitude and meditation. Our Lord's occupation, too, as a carpenter, probably allowed him some hours of quiet daily. And then, being at home with his parents, who anticipated his future work and dignity, he could doubtless, though subject to them as a dutiful son, obtain, with their consent, any amount of leisure he might require for solitary reflection. *Secondly*, If our Lord required an opportunity for solitary and calm reflection previous to entering on his public work, he was not, we presume, very likely to obtain it in the wilderness, amid the

harassing temptations of the devil. Both Mark and Luke clearly intimate, that, during the whole forty days he spent in the wilderness, Jesus was tempted by Satan: the three instances of temptation recorded by the evangelists being only those with which the arch-adversary closed his fruitless assault on our blessed Lord. *Thirdly*, The evangelists plainly tell us that Jesus was led up of the Spirit into the wilderness, *to be tempted of the devil*. This was the *one* object of his going there, as stated by the evangelists. And the assertion, that *he was led there to enjoy solitude*, goes far to set aside the verity of the plain statements of the evangelists. One thing appears to be very evident—that if he enjoyed time for solitary reflection in the wilderness, our Lord could not have been tempted by Satan during the whole of the forty days, as the evangelists intimate.

The question, "Why was Jesus led up into the wilderness?" is briefly answered in few words, by the inspired narrative, "To be tempted of the devil." Any other reply is not fact, but fiction. The Doctor's answer to the question appears to be opposed to the highest probabilities of our Lord's position previous to his temptation, and to the obvious facts of his situation in the wilderness during those forty days of multiform satanic assault.

We are often grieved by additions to, and subtractions from, the narratives of the word of God, by some of our popular writers, who lay the reins on the neck of their fancy, and allow it to carry them away at full speed, regardless of what boundaries they may break over in their course.

Several instances of the kind might be mentioned. We think Dr. Payne's first, fourth, and fifth remarks on the subjects before us, are examples of this unbridled imagination, and want of due regard to the limits of simple historic facts. But the most objectionable part of the Doctor's observations are those made under his *fourth* remark, which relate to the

particular form or manner in which the devil made this attack on our Lord.

We agree fully with all that the Doctor has said in support of the proposition—"that *the passage in Matthew is the narrative of a real temptation*," pp. 12; but we demur at his statement, that there can be *only two* opinions of the event recorded by the evangelists. We think there may be three opinions at least—if not more—held by those who believe alike, that the evangelists narrate a real temptation.

For our own part, although we fully adopt the latter part of the first-named opinion—"that the events spoken of in these verses literally happened just as they are described,"—we are not at all pledged to adopt the former part of it, viz., "that the devil presented himself *personally* and *visibly* to our Lord." The evangelists do not say that Satan presented himself *personally* and *visibly* to our Lord, and therefore those who adopt the *literal* mode of interpreting the narrative, are not necessarily pledged to that opinion. We are left free to adopt any opinion on that subject which may seem most probable. We may hold, with all consistency, either that Satan was invisibly present,—or that he employed some creature, (either brute or man,) as his visible agent, (as he did in Paradise;)—or that he appeared in his own angelic form to our Lord, either invested with his own sable hue, or transformed in appearance into an angel of light. But the advocates of the literal interpretation of the narrative are not pledged, by the *letter of the record*, to either of these opinions. All that we are bound to believe on the subject is precisely what the evangelists say, and neither more nor less. We are bound to believe that Satan came to Christ,—tempted him, spake to him, led him to a high mountain, and to the pinnacle, or wing of the temple, and, when he had finished all the temptation, that Satan left him for a season, &c. Whatever opinion may be held as to the visibility or invisibility of Satan on this occasion, must be a mere conjecture. To

my own mind, it seems to be most probable that Satan appeared to our Lord as the angels appeared to Abraham and Lot, viz., in human form and aspect. That Satan appeared in some form visible to Christ, is rendered probable, from the invitation given him to worship his tempter. It is most natural to suppose that there was present on the mountain some visible form of a person, before whom Christ could fall down and worship.

To what extent Satan had power to assume any form that might best serve his purpose in tempting Christ, we are left in ignorance. We think it to be very evident that he possesses much more power than he is permitted to use on ordinary occasions. The opinion of Dr. Payne, that the devil does not possess the power of working miracles, seems to be without foundation. What was it but a miracle, when he spake to Eve by the tongue of a serpent, in Paradise? and what less than miraculous were all the demoniacal possessions recorded in the gospels? It is not for us to say what the devil can or cannot do. Until the limits of his power are distinctly revealed by the God who has given, and limits the exercise of his abilities, it seems the wiser part to confess our ignorance.

It is possible, and perhaps most probable, that Satan, if visible to our Lord, was not visible to any one else. To the people around the temple, and elsewhere, the tempter might be, as the angels were to Elisha's servant at Dothan, until his eyes were opened—invisible.

But beyond this, for aught we can tell, the devil might assume, at different parts of the temptation, divers forms. The apostle intimates his Protean powers, 2 Cor. xi. 14. Thus, when on the temple, Satan might personate one of the Jewish Sanhedrim—and on the mountain, the emperor of Rome. If the opinion were well-founded that our Lord did not know by whom he was tempted, until the devil offered him all the kingdoms of the world, on condition of being worshipped, there would be the highest probability of this change of aspect, and

of his assuming, in every instance of attack, that special form most likely to give force to each peculiar mode of temptation. The statement of Dr. P. that, "if diabolical agency be competent to the performance of a miracle, then a miracle is not of itself sufficient proof that the being who performs it came from God," I take to be a mere sophism. It is not any and every miracle that would convince us of the divine mission of a man. The miracles of Moses and of Christ prove their divine mission, not merely because they were *real* miracles, but because they were *such* miracles as none could perform but by the power of God. It was the extraordinary nature and number of these miracles that compelled Egyptian magicians to say, "This is the finger of God!" and Nicodemus to confess: "No man can do *these miracles* that thou doest, except God be with him."

Holy Scripture ascribes to the devil the power of working a miracle in the first and fatal instance of his tempting man. And we are not to be scared out of our belief in that Satanic miracle, and others, by being told that such a belief in the devil's power of performing miracles would destroy the proofs, drawn from their miracles, that Moses and Jesus Christ were sent by God. A moment's reflection is enough to discover the fallacy of such an argument.

We think it more than probable that Satan was visibly present to our Lord in some one or more forms, and that, by Divine permission, he has power to do what, to man, would be miraculous, in thus making himself visible. But it may be that Satan was visible, not by any power of his own, in assuming angelic or human form, but by the power of God exerted on our Lord's organs of vision, making a spirit visible, as in the case of the prophet's servant at Dothan. In either way, the *possibility* of Satan's visible appearance to Christ may be clearly established.

Another point, assumed by the Doctor as certain, we think to be extremely doubtful, if not evidently untrue. It is

stated, p. 13, that "*till the third suggestion was presented to Christ, he was ignorant of the source whence all the temptations emanated.*" This conclusion cannot be drawn from the evangelical narratives: there is no intimation in the record to that effect. The Doctor's inference is drawn, we suppose, from the fact, that, after that suggestion, our Lord called Satan by name, and bid him depart, and because the temptation on the mountain is placed by Matthew as the last in order. But were the order of these temptations, as given by Matthew, the same in all the gospels, we could not even then admit that our Lord's not calling Satan by name, during two out of three temptations, was any proof whatever that Christ did not know who was tempting him until the last assault. His mere silence can be no proof of ignorance.

Did the evangelists all agree as to the order of these temptations, we should appeal, from the Doctor's inference, to our Lord's evident knowledge of Satan's devices in several recorded instances, in proof that the higher probability lay on the other side; and that our Lord did know as certainly by whom he was tempted, from the very hour he first entered the wilderness, as he knew that Satan desired to have Peter, that he might sift him as wheat, and that the Prince of this world was coming to him in the hours of his agony and crucifixion.

But these three closing temptations with which our Lord was assaulted, are not arranged in the same order by Luke, as by Matthew. Luke places the temptation on the mountain second, and that on the temple last, in order. If Luke's arrangement be the true one, (which we think most probable,) the grounds of the Doctor's inference are at once taken away. It is then evident that Christ went with Satan to the temple, perfectly acquainted with the true character of his adversary.

We are aware that, in giving Luke's arrangement of these temptations the preference, we are differing from critics of great name. But our reasons for this

preference are these:—*First*, The extreme accuracy of Luke, as an historian in general. *Secondly*, The fact, that Luke's gospel was written subsequently to Matthew's, which he had probably seen, and from which he would not differ, without good reason. *Thirdly*, The relative position of the scenes of these temptations renders it more probable that they were ended on the temple, than on the mountain.

The wilderness to which our Lord was led of the Spirit to be tempted of the devil, is supposed to be on the confines of Judea, near the Jordan, and the mount of temptation, according to credible tradition, stood in this wilderness. Maundrell describes this wilderness as a "most miserable, dry, and barren place, consisting of high rocky mountains," &c., and adds, "On descending from these hills of desolation into the plain, we soon came to the foot of Mount Quarantania, on which they say the devil tempted our Saviour. It is as St. Matthew calls it, 'an exceeding high mountain,' and in its ascent difficult and dangerous." Such, then, being the position of this mountain, it seems more probable that Satan led Christ to the top of the mountain close at hand first, and then to the holy city, some miles distant, rather than that the tempter first took our Lord to the temple, and then brought him back to that wilderness where, for nearly forty days, he had already tempted him in vain. For these reasons, we give the preference to Luke's account of the order in which these temptations occurred. And if his account be the true one, there is no shadow of proof left that our Lord did not know by whom he was tempted in the wilderness, and on the temple.

Connected with the opinion, "that our Lord did not know, during the forty days, by whom he was tempted," is another position, equally, as we think, without foundation. Dr. P. asserts, that had Jesus known whence the suggestions to turn stones into bread, &c., emanated, they would have been *no temptations* to Christ.

This opinion is not at all sustained by an appeal to the experience of Christ's disciples. Paul was not ignorant of Satan's devices, and he knew when the messenger of Satan was given to buffet him. But his knowledge of the tempter did not render the thorn at all pointless. The exhortations of the word of God—"not to give place to the devil,"—"to resist the devil," &c., imply, that believers do, or may, know when they are assaulted by Satan. Luther and John Bunyan, as well as Paul, seem to have had a very distinct perception of the quarter whence some of their most grievous trials came; but they were not the less afflicted by these Satanic suggestions during the conflict, because they knew their source. Did we admit that Christ was assured at first, by Divine promise, of final victory over Satan, it does not follow that our Lord did not painfully feel the power of every temptation presented to him. He might feel, as in Gethsemane, in taking the bitter cup from the hand of his Father. Every suggestion of the tempter may have agonized the feelings of the pure and holy heart of Jesus, and have demanded that every power of his human soul should be most vigorously and *painfully* exercised, to ensure the conquest. The very conflict with the devil would thus be full of labour and bitterness. But it is at the same time possible that our Lord was not so fully assured of victory at the onset, as to be relieved from all fear of the issue. As man, he may have been partially ignorant, both of his own resources, and of the limits of Satan's power: so that, notwithstanding he knew the devil was his adversary, he might not be fully aware, during the contest, whether he or his opponent had the greater amount of power and skill.

This view of our Lord's temptation places him in a position more like that of his disciples, in the conflict with Satan, than the view given by Dr. P.; and more fully confirms the apostolic declaration, that Christ "was tempted in all points like as we are," &c. Were the

Doctor's position true, "that Christ did not know whence the temptations which assaulted him came," then our High Priest could have no sympathy with those who, like Paul, are consciously buffeted by the devil. Moreover, the apostle does not state that there is an *exact* resemblance between the temptations of Christ and of his disciples. One great exception is made in the words—"yet without sin." And the words employed to denote the likeness of Christ's temptations to our own, do not denote *exact* correspondence, but *similarity*. (καθ' ὁμοίωσιν.) Christ had no sin in his nature to suggest evil, as we have; he must, therefore, have known that the devil was the assailant.

The Doctor's first and second objection to the literal interpretation of the narrative being disposed of, we proceed to examine the third and last. "The temple is said to have been so guarded, that it is *scarcely* possible," writes Dr. P., "to conceive that the devil could have conveyed our Lord to the top of it but by miracle."

We cannot conceal our surprise at this entire statement. Dr. P. can hardly suppose that the literal interpreters adopt the vulgar notion, that the devil carried Christ through the air to the pinnacle of the temple; the word used by Matthew to denote the transit to Jerusalem, meaning *literally* "to take with," and, by Luke, "to lead." We do not, therefore, find in the narrative the statement referred to by Dr. P., "that the Saviour was *carried* from one place to another." We have also searched in vain for proof of his assertion, that "the temple was so guarded, that it was scarcely possible to conceive that the devil could have *conveyed* (led, more properly,) our Lord to the top of it, without a miracle. The greater part of the temple was free of access to the Jews, and, so far as we can discover, there was no obstacle whatever to our Lord's reaching that part of the temple which is called, by the evangelists, the "pinnacle," or, literally, "the little wing," (τὸ πτερύγιον) of the temple.

The part to which our Lord was most probably conducted by the devil, was the roof of the king's cloisters, on the southern side of the temple. Josephus describes this cloister as being more worthy of mention than any other under the sun; for while the valley was very deep, and its bottom could not be seen if you looked from above into the depth, this further vastly high elevation of the cloister stood upon that height, insomuch that, if any one looked down from the top of the battlements, or down both those altitudes, he would be giddy, &c. Further than this, the historian tells us that the *middle* of this cloister was twice as high as those parts on either side, and was richly ornamented with sculptures in wood. To the dizzy height of this central elevation of the king's cloisters, called "the little wing," or pinnacle, we suppose our Lord to have been conducted by Satan. We have no reason to suppose that there was any difficulty in gaining access to the loftiest part of this *outer* enclosure of the temple; but even admitting, for the sake of argument, that it was guarded, (of which there is no proof,) and that a miracle must be wrought to elude the guard—that miracle, on the supposition that Satan was visible only to Jesus, would require to be wrought by Christ, for his own passage, and not by his attendant invisible to the guard. It would be as easy for our Lord to pass through any guard in any part of the temple, as it was for him to pass through the crowd of his enraged townsmen at Nazareth, who intended to cast him headlong from the brow of the hill. Where, then, is the force of this third formidable objection to the literal interpretation of the evangelical narratives?

But Dr. P. thinks that the full import, as well as the propriety, of his view of the passage, will more fully appear as he unfolds his *fifth* remark, which relates to the particular temptations which the devil presented to our Lord.

The first was a temptation to the abuse or perversion of the supernatural

gifts with which he was endowed: "Command," said the tempter, "that these stones be made bread."

Here the Doctor has got into stony places, and his hypothesis is overturned at the outset by these stones of the wilderness. The Doctor writes, p. 12: "I submit that the entire narrative must either be taken literally or figuratively."

Let us see, then, how the Doctor's principle bears upon his own unfolding of these three temptations. In stating his own hypothesis, he says: "*The whole description is to be regarded as a highly figurative mode,*" &c., p. 12. But does the Doctor hold to his own principle and hypothesis in this fifth remark? As we read the unfolding of these temptations, we find the *stones* are represented as being *literal*; the temple as being *not literal*, but *imaginative*; and the mountain, &c., as a *lively conception* of the imagination. Here it is obvious that Dr. P. forsakes the *figurative* hypothesis he had previously adopted and his own *uniform* principle of interpretation. The Doctor betrays the weakness and untenableness of his own theory, when he treats the temptation to turn stones into bread as a literal temptation to turn literal stones into literal bread. Indeed, had he applied his theory of figurative interpretation to this first temptation, as he ought consistently to have done, he could no longer maintain, as he does, that the evangelical narrative contains the record of a *real temptation*. For if the *stones* were *conceptions* of the *imagination* as well as the *temple* and the *mountain*, it will follow that the *bread* also must be a conception of the imagination, (unless our Lord was tempted to turn *imaginative* stones into *literal* bread.) But if the bread was a fiction of fancy and not real bread, so was the *hunger*, and the *forty days' fasting*, and the wilderness, and Satan, and Christ himself,—the whole is a mere myth, as Dr. Strauss teaches!

Had the Doctor carried out his own hypothesis and principle of interpretation, it would have carried him to the

full adoption of the opinion referred to by him at the commencement of his fourth remark, as held by some persons, viz., "that the sacred writers record not an actual event, but a scene which was presented to the fancy of our Lord during the hours of sleep or vision." To be consistent, the Doctor must recant his *literal* interpretation of the first temptation, and adopt the opinion that the whole was a dream or vision; or he must renounce his figurative views of the second and third temptation,—abandon his semi-neology altogether,—and return to his former old-fashioned theory of literal interpretation.

To the ordinary reader the literal interpretation of the evangelical narrative presents but one real difficulty, and that may, we think, be removed by a little consideration. This difficulty lies in the statement, that "the devil showed to Christ *all the kingdoms of the world* in a moment of time."

On reading this account the question naturally arises: How could the devil show Christ all the kingdoms of the world from the summit of a mountain in Judea?

It has been said, in reply to this inquiry, we have evidence that the term *world* (*οικουμένη*) is sometimes used in a restricted sense to denote some large and distinct portion of the earth.

The term is so used by Luke, in speaking of the enrolment which brought Joseph and Mary to Bethlehem: "There went out a decree from Cæsar Augustus, that *all the world* (the Roman empire) should be enrolled," Luke ii. 1,—the word being in this case evidently employed to denote that part of the world only which was subject to Cæsar, *i.e.*, the Roman world; it may, in another case, be employed to denote a still smaller section of the earth's surface. There is proof also that the term "world" was applied to "Palestine (the Jewish world) and the adjacent regions." Josephus, for example, tells us that Ahab sent persons over the *whole world* (*κατὰ πᾶσαν τὴν οἰκουμένην*) to seek for Elijah. The

historian must have meant only the kingdom of Israel and the neighbouring countries.

It may be fairly assumed, then, that in the account of our Lord's temptation on the mountain, the term *world* is used by the evangelists in this restricted sense, as referring only to the different kingdoms and tetrarchies into which Palestine, or the Jewish world, was divided in the time of our Lord.

These, it may be presumed, were the kingdoms of the world shown by the devil to Christ. And if Mount Quarantania was the exceeding high mountain on which the temptation occurred, the position must have been a most favourable one for a wide survey of the land of promise. This mountain stands in the north-east corner of Judea, and has Samaria and Perea close at hand. It is but a comparatively short distance from Pisgah, whence Moses enjoyed that extensive view of Canaan described Deut. xxxiv. 1—3. And Quarantania being a few miles farther north than Pisgah, would probably command a nearer view of some of the richest scenery of Canaan than Moses could have had. The utmost territory that the devil intended to show or offer to Christ, was probably the land promised to Abraham, and subject to David and Solomon.

We think this view of the case to be a solution of the difficulty, satisfactory to any candid mind, capable of fairly testing the evidence of its probability. If, however, any one shall contend that a larger kingdom than the promised land must have been offered to Christ by the devil, we may adopt that opinion without forsaking the *literal* interpretation of this temptation. Satan having led our Lord to the top of this mountain, might use this wide-spread scenery as a platform by which (to use Dr. Payne's own words) he succeeded, "by the aids of those infernal arts which he well knows how to employ, in conveying to the imagination a lively conception of the splendour, and magnificence, and glory of the world."

We all know how much the imagi-

nation is aided in conceiving of an unknown scene, by comparison with some object already seen, and how much a wide range of observation aids the fancy to enlarge the pictures of the imagination.

For our own part, we prefer the former solution of the difficulty found in this temptation to the latter. But if the latter be adopted, (and we understand the showing of the kingdoms to have been partly to the bodily and partly to the mental eye of our Lord,) the interpretation is still strictly *literal*; the same word "show" being commonly applied, as everybody knows, both to ocular and mental exhibition. And we may ask any unbiassed person whether the word employed by the evangelists would not be strictly proper, if applied to any such case of combined visual and imaginative representation?

This difficulty being solved in one of these two ways, no other difficulty remains in the way of the literal interpretation of the evangelical narratives of our Lord's temptation in the wilderness. To that interpretation we hold with far more confidence, since called to a fuller investigation of the matter by Dr. Payne's remarks, than we did before.

In closing these observations, allow me to repeat, that the opinion, "that the devil presented himself *personally* and *visibly* to our Lord," has no place in the *literal* interpretation of the narratives of our Lord's temptations, both the evangelists being silent on that subject. We may hold Dr. P.'s view of his invisibility, and yet maintain a strictly literal interpretation. So that, if any one shall feel the force of Dr. P.'s objections to the visibility of the tempter, (although we do not,) he may hold any opinion he pleases on that subject, and yet interpret the temple, mountain, wilderness, &c., as Dr. P. has interpreted the *stones*, literally and not figuratively.

While Dr. P.'s closing practical lessons are all good, we do not of course think that the duty of retirement for solitary reflection, is deducible from Christ's being led into the wilderness to

be tempted of the devil. We should, also, have been glad to have seen more prominence given to the importance of the aid of the Holy Spirit in the hour of temptation, and the necessity for constant prayer, that the Divine Teacher and Comforter of the children of God may enlighten our minds and strengthen our hearts in all our conflicts with our adver-

sary the devil, that we may, through his power, be always triumphant.

Praying that the same Lord who inspired the Evangelists may teach us the true meaning of the gospel history in every part, and guide us into all truth,

I remain, my dear Sir,

Yours, most sincerely,

Salisbury.

THOMAS GREENFIELD.

NOTES OF A DISCOURSE BY THE LATE REV. T. N. TOLLER,
PREACHED AT KETTERING, FEB. 25, 1816.

“In thy light shall we see light,” *Psa. xxxvi. 9.*

THOUGH I do not recollect ever taking up this passage in a set discourse, yet it has often struck me as containing, in a small compass, a most instructive, sublime, and interesting sentiment: “It is by means of light drawn down from thy blessed self, that we can see anything that is to be seen and known in its true light.”

I. I shall endeavour to explain the sentiment: “In thy light shall we see light.”

It seems to mean, that we shall never be led into anything important by any light that is properly our own, inherent in us, or procured by us. We shall never see anything in its true light, or understand it to any purpose, without we see it, if we dare to speak so, with God’s eyes; that is, by light procured and derived from him. It is upon this principle that many passages of Scripture are founded: “The fear of the Lord is the beginning of wisdom;” for till man has just views of God, and a true regard for him, he never is really wise about anything,—never sees anything in its true light. It is upon this principle that wicked men are represented by Solomon as fools; not that they are literally idiots, but no wicked man sees things in a true light—in a light derived from God; so that all his knowledge is real ignorance, and all his wisdom mere folly.

Now, what better view can we give of Divine Revelation than that it is God’s views, contains God’s mind, enables us

to see things in God’s light? And upon this ground stands all prayer for the Spirit’s influence. Why pray for it? Because we want a superior influence to enable us to see things in the light that God does. This is the purport of the apostle’s prayer, that the eyes of their understanding might be enlightened. This is founded upon the very plain principle, that the author of anything is the only proper person to explain and lead you to understand it—any machine, for instance;—why, nobody can explain it so clearly and fully as the author. Now, on this ground stands the principle of the Psalmist in the text, “With thee is the fountain of life,”—of everything that makes life a blessing; and it is by the light that we derive from thee, that we obtain any right views of things at all: “In thy light shall we see light.”

II. I shall now point out the application of this principle as fully and plainly as I can.

1. It applies to the visible and material creation. It is easy to conceive, by a fiction of the imagination, that the whole material globe which we inhabit, with all the creatures of every class and description, might be as they are, and yet the whole scene of things be to us a perfect blank—a mere midnight, where nothing could be seen, known, or examined as it is. You are ready to ask, How could this be? Why it would be, if only one thing was absent from the system, *i. e.*, the sun in the firmament.

That is God's light; and it is only by standing in that light, and using it, that we know anything at all of these things:—"In God's light we see light."

(2.) The sentiment applies with special emphasis and force to the Divine ways and dispensations in providence; and that on a large national scale, and on a private personal scale. The whole procedure of Divine Providence is little better than a mysterious, jarring, staggering course of events, if we look at them with our own eyes, and with no light but our own. What was it that made the great body of the Israelites so desperately desponding in Egypt, using such excessively unbecoming language? Why, the reason was, they saw the whole series of providential dealings with them only with their own eyes; they would not see with the light that Moses would have brought them. But we find, at last, when they were brought into God's light, then they sang his praise; then their language was, "All that the Lord hath spoken will we do." What was the reason why so patient, so pious, so good an old man as Jacob, should sink into such a desponding state of mind because his ten sons came back from Egypt without Simeon, and would not go again without Benjamin, that he said, "All these things are against me?" As if there was no more providence in the world. What was the reason? Why, he only saw things with his own eyes. How different was his spirit when he appeared in more dangerous and difficult circumstances at another time, when his brother Esau was coming against him with four hundred armed men! What made the difference? Why, then he saw things in God's light; then he could view his case as in God's hand, and could say, "I am not worthy of the least of all the mercy and all the truth that thou hast showed unto thy servant: but thou hast said, I will surely do thee good." Then he saw things in God's light, and rested on his promise. Stand in God's light, and view the state of affairs—the wars that have desolated the earth, and other judgments that have

come upon mankind for so many thousand years—and then you will read and realise such passages as these: "God's judgments are abroad in the earth, that the inhabitants may learn righteousness." "The Lord reigneth: let the earth rejoice, let the multitude of isles be glad thereof. Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." Viewing things in this light, what will you say then? Why, "The Lord is righteous in all his ways, and holy in all his works." So this makes all the difference, in looking at God's dealings with individual Christians. Look upon an eminent afflicted Christian with your own eyes, and if you dare to say so, you would say to God, Is this thy conduct towards thy people? Is this the benefit of being a Christian? But look at it in God's light, and you will say, "My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him:—whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit."

(3.) The sentiment of the text applies to the great scheme of redemption, and the Christian cause. Think of the death of Christ. To be sure, if any of us had been upon the spot, we should have concluded just as the Jews did: that if God sent such a person as his dear Son into the world, his career must be all-triumphant and prosperous. The apostles thought so, and could not get it out of their heads. And when it came to the point—when he was crucified—what did they do? Why, they acted consistently,—they all forsook him, and fled; they gave it up for a lost case: and no wonder,—they looked at things with their own eyes. But now, what an astonishing difference was there, particularly with the disciples going to Emmaus, when he opened their understandings to understand the Scriptures! Till then, they looked at things with their own eyes; but how different was it when Christ joined them, and expounded to them out

of the Scriptures the things concerning himself. How different, when they said, "Did not our hearts burn within us, while he talked to us by the way, and expounded to us the Scriptures?" And how different did the other apostles talk afterwards! "It became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering." Now, what made this difference? Why, nothing but this: in the former instance they looked at things in their own light, and afterwards in the light of God.

The same thought applies to the persecutions of the apostles and early Christians; for all the converts were told, "that it was through much tribulation that they must enter the kingdom of God." We are ready to ask, What, is this the effect of a religion of peace, and love, and joy? It is staggering beyond measure, if we only look at it with our own eyes. But consider, that persecution propagates religion; and again, persecution endears religion; and again, persecution promotes and prospers personal religion; and then, "we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, when the love of God is shed abroad in our hearts by the Holy Ghost given unto us."

(4.) It applies to the nature of real happiness, and the true end of life. It is a most astonishing fact, that while the whole world are universally desirous of happiness, and are continually pursuing it, yet nobody finds it; and though everybody seems to love life and to cling to it, yet nobody seems to have found out the true end of life. But this is only because you judge of happiness, and of the end of life in your own light,—then all this appears rather mysterious. Now go and stand in God's light, then you will see these things clear enough. You have a catalogue of true blessedness, and the ingredients of it, drawn up by our Lord in the first opening of his ministry,

in his sermon on the mount, "Blessed are the poor in spirit," &c. So with respect to the great end of life, go and stand in God's light, and you will see that the great end of life is to live to the Lord; and then to live with the Lord forever, as the great and only happiness after death.

Lastly. This will apply to the great discoveries of eternity! When we attempt to look at the future state in our own light, all is darkness—sheer darkness. We cannot see a step beyond the present state; but when we can get into the light that our Maker has provided, we can more than guess; with an inspired apostle we *can* "*know*, that when this earthly house of our tabernacle is dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And though it "doth not yet appear what we shall be," yet in God's light we can see, that "when he shall appear we shall be like him, for we shall see him as he is." And we can imagine something what it will be to look at eternity in God's light, when we get there. Some incomprehensible contrivance, unknown to us, but infinitely easy to the Almighty, will make the regions of eternity as clear and vivid to our glorified spirits, as the sun in the firmament does in this world, when it has reached its meridian splendour.

"Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

(1.) We learn the great importance of a teachable, willing, lowly spirit: "If any man think that he knows anything, he knows nothing yet as he ought to know." Hence it has been the thought of some of the wisest of men, that the great point of knowledge at which we should all arrive in the present imperfect state, is to be brought to see that we know nothing aright: "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him."

(2.) To adopt a plain expression, take

care you don't stand in your own light. Many shut their eyes against the light; will not be led into it,—will not be taught. We say very justly, there are none so blind as those that will not see—will frame a happiness of their own, and will not admit the Divine light: "This is the condemnation, that light is come into the world; but men love darkness rather than light, because their deeds are evil."

To conclude: Learn the importance of a waiting spirit,—an evangelical waiting spirit. Surely this is our duty, to wait God's time in communicating light in providence and grace. The light of day comes on gradually; you must wait for

the rising sun, and if you will be impatient, and set out in the dark, you must take the consequences: "The Lord waiteth, that he may be gracious unto us: he is a God of judgment. Blessed are all they that wait for him." "Wait the great teacher, death, and God adore." "Be patient, therefore, brethren; establish your hearts, for the coming of the Lord draweth nigh."

"I welcome all thy sov'reign will,
For all that will is love;
And when I know not what thou dost,
I'll wait the light above."

May God inspire us with this temper!
Amen. T. C.

Ashley, Feb. 3, 1848.

THE SABBATH AS IT IS, AND AS IT OUGHT TO BE.

THE sabbath is a day appointed by God to be kept holy; yet how many strive to get rid of its claims, and spend its sacred hours in worldly amusements!

Others, by a partial observance, seek to ease the smart of conscience, and satisfy themselves, if they regularly attend some place of worship, and make that the whole of their religion. On the other hand, there are many who "call the sabbath a delight, the holy of the Lord honourable," who not only love to worship God in the sanctuary, but feel that their home is sacred too.

It is with much sorrow that we have seen, in professedly Christian families, the partial observance of this day; and, were facts fully stated, many would imagine that the real truth was departed from. Instead of fasting there is feasting. Instead of the "speech with grace," there is light and frivolous conversation, and little beyond the mere form of godliness. No wonder that ministers preach in vain, that even the word of God is read without profit, when these things are ready to counteract the good, to blight the seed of truth, and make it fruitless.

Let us turn to the opposite of this, and

look at a sabbath-loving family. The day begins well, for all meet in good time at the family altar. Parents, children, and servants, all go to the house of prayer, (except those detained by *necessity*—and every one knows that works of mercy are lawful on the sabbath-day.)

In the intervals of worship, the parents take the children, and teach them to love the day. They hear the younger ones repeat the simple hymn, or the elder read the notes they have taken of the sermon; or, what is better, the notes they have written from memory on their return home;—at the same time explaining and illustrating the subject, that all may get some good from what has been preached; and there are few Scripture subjects that cannot be made simple to the minds of children.

But more than this, the mother or father takes the children and prays with them,—sometimes altogether, sometimes with one alone. The mother's sabbath-prayers—how well we remember and love to think upon them! Few things are so blessed to a child as this,—the impression remains through life.

Still more, the parents live as they teach; they neglect not personal religion,

—and where this is cultivated the sabbath is a welcome day, and its hours always pass gladly with those who strive after their soul's good.

Would that these things were more common! the real happiness of families would be promoted, and the prosperity of the church increased.

In closing these remarks, we would put this question, "How do you spend your sabbath?" To those who complain of a profitless ministry, who say they derive little spiritual good from the preaching of the word, we would appeal.

You lay all the blame upon the minister; but on your return from God's

house, do you indulge in cold criticisms on the manner or style of the preacher, —looking at a sermon as merely something to be "liked"—to gratify the taste? If so, no wonder that your heart is lifeless: for if truth be ever so excellently presented, and not meditated upon —no attempt be made to follow out the trains of thought—to carry on the work at home in the spirit of prayer, it is not reasonable to expect profit.

Reader, take the question home to thyself. Look at the hours of the sabbath as a precious gift from God—hours which, if rightly used, will serve you for a never-ending sabbath above. OMICRON.

THE FAMILY CORNER.

MY MOTHER IN HER CLOSET.

NOTHING used to impress upon my mind so strongly the reality and excellence of religion, as my mother's counsels and prayers. Very frequently she retired with her children to a private room; and after she had read the Bible with us, and given us some good instruction and advice, kneeled down with us and offered a prayer, which, for apparent earnestness and fervour, I have seldom known equalled. These seasons were always pleasant to us; and sometimes we looked forward to them with impatience. My mother seemed to me then almost an angel; her language, her manner, the very expression of her countenance, indicating great nearness to the throne of grace. I could not have shown levity at such times: it would have been impossible. I felt then that it was a great blessing to have a praying mother; and I have felt it much more sensibly since. Those counsels and prayers time will never efface from my memory;—they form, as it were, a part of my very constitution.—*Christian Treasury*.

EMPLOYMENT BETTER THAN SCOLDING.

GREAT unkindness and injustice is often done to little children, by treating

them as mischievous, and scolding them for being troublesome—when the truth is, the little creatures are either weary for want of employment; or else the love of knowledge, or curiosity, has induced them to examine the *inside* of something they ought not to have meddled with. Find them something to occupy them—work such as they can do, or innocent amusement—and they will not trouble you with mischievousness.

It has been said, the mind of a child is as active as that of a statesman. This must be acknowledged, since it is admitted that a child learns more the first two years of its life than in any six subsequent ones. And only think what the little creatures have to acquire! They have to learn a *language*—and one might almost say *two*, if we take into account the unintelligible jargon that some use when talking to infant children. Then they have to learn the use of everything around them, and the various characters of the persons they meet with.

A father tells us, while he was working in his garden, his little son was very desirous to help him: the hoe, shovel, and rake were each in turn put into requisition, and, as might have been expected, he did more harm than good; and the father was under the necessity of

arresting him several times, by saying: "Little boy, you must not do that; you must not do so." At length the little fellow said: "Well, what MAY I do?"—*Christian Treasury.*

THE FAULTS OF CHILDREN.

IT may be well to drop a hint against the folly and impropriety of making the faults of your children the subject of conversation with other people. Nothing can be more unkind and injudicious. If you wish your children to reform and improve, you must throw a shield around their character. However foolishly they

may have acted, let them see that you are anxious to keep open the way for their return to propriety and respectability. Many a youth has been driven to despair by being tauntingly upbraided before strangers with misconduct, which never needed, and therefore never ought, to have been known beyond his own family. On the other hand, many a wanderer has been encouraged to return, by observing, in those most injured by his follies, a general readiness cordially to reinstate him in their esteem, and to shield his reputation from the reproaches of others.—*Christian Treasury.*

A FEW GEMS.

No. II.

"We present you a few sacred pearls."—*Anonymous.*

THE IMPORTANCE OF CHRIST.

THE Saviour is, in a pre-eminent sense, the consolation of his people, because he is the *basis* of all their comfort. Take him away, and what becomes of every hope? Take him away, and what becomes of the work of the Spirit of God in our souls? Faith has nothing to rest upon. Repentance has nothing to which to look. Hope has no prospect to realise. Take away Christ, and heaven has *no charm*; for who knows not that, but for the presence of Christ, even heaven must be a *barren place*. Christ, then, is the comforter of his people, because he is the basis and source of all their consolations.—*Evans.*

CHRISTIAN ZEAL.

TRUE Christian zeal is a noble grace. It is not found always projecting itself to view; always proclaiming its exploits; always demanding notice, and expecting to be greeted; but it is humble and unassuming. Though it moves into public view, it *despises flattery*, and can live without an *atom of human applause*.—*Joseph Hughes.*

TRUE GREATNESS.

ALL may be great in the sight of the Lord; and he is the greatest, whatever his circumstances in life, who *best obeys* his Lord and Saviour.—*Jay.*

SINGULARITY IN RELIGIOUS MATTERS.

As to its looking particular, I grant it does; and so does almost everything that is serious, or that may any way advance the glory of God, or the salvation of souls, if it be performed *out of a pulpit*, or in the way of *common conversation*; because, in our corrupt age, the utmost care and diligence has been used to banish all discourse of God or spiritual concerns out of society, as if religion were never to appear out of the closet; and we were to be ashamed of nothing so much as of *confessing ourselves* to be Christians.—*The Mother of John Wesley.*

WESLEY'S FATHER IN OLD AGE.

"You see," said he, "that Time has shaken me by the hand; and Death is but a *little way* behind him. My eyes and heart are now almost all I have left, and I bless God for *them*."

FINE ADVICE TO WESLEY BY HIS MOTHER.

AND now, in good earnest, resolve to make religion the *business of your life*; for, after all, that is the one thing that, strictly speaking, is necessary. All things beside are comparatively *little* to the purposes of life. I heartily wish you would now enter upon a *strict examination* of yourself, that you may know whether you have a reasonable hope of salvation by Jesus Christ. If you have, the satisfaction of knowing it will abundantly reward your pains; if you have not, you will find a more reasonable occasion for *tears* than can be met with in a *tragedy*.

ENGLAND AND AMERICA.

THERE is an alliance between England and America with more electricity in it than the telegraph—an *alliance of love* between the continent and the parent island, which shall last until the archangel's trumpet calls us all to rest at home in Christ.—*Professor Cox*.

RIGHT CONQUERING MIGHT.

THE time is coming when might will no longer be discerned as the maker of right, but when *right will make might*, and when *moral* power shall be the controller of physical power everywhere.—*Ib*.

THE UNITY WANTED.

GIVE me that unity, that truth and grace, which the spirit of the living God makes in the hearts of men. It is all the unity for which I care, and it is the *only* unity which ever made a Christian since the world began.—*Ib*.

THE LOSS OF THE SOUL.

IT is to be considered, (and how should it be regarded!) that when men perish their souls are lost. This is the subject of the loss; and what a calamity! Ah, poor wretch! if thou hadst only lost an estate; if thou hadst only lost an eye, a limb, a hand, a foot, a leg, an arm, here

had been either some remedy, or some relief for *this* loss: but to lose a soul—an immortal spirit—to have that precipitated and plunged into eternal ruin—what reparation, what remedy, for this loss?—*Howe*.

THE MANNER IN WHICH GOD PARDONS.

WHEN sin is pardoned, it is *perfectly* pardoned: "As far as the east is from the west, so far hath he removed our transgressions from us," Psa. ciii. 11. The east and west are the greatest distance in the world. The terms can never meet together.

When sin is pardoned, it is *never* charged again. The guilt of it can no more return than east can become west, or west become east.—*Charnock*.

THE BEST VICTORY.

LET the *first* conquest which you present to the Lord be that of *yourself*. It is the noblest victory—the most arduous achievement—the most splendid trophy. Has the conquest been gained, the offering been presented?—*Anonymous*.

THE BUSINESS OF THE CHRISTIAN SOLDIER.

IAM a soldier stationed on duty, not to seek my own pleasure, but to obey the orders of my heavenly King. I must ever watch, ever be prepared with my armour, my weapons; ever be ready for the enemy, for the encounter. I must be always at my post—I must be sleepless. If I slumber, I may be taken in an instant—I may be shot—or stabbed through the heart. Soldiers of Christ, remember your *business*!—*Ib*.

FINE DETERMINATION OF LESSEY.

"Now," said Theophilus Lessey, that admirable and gifted preacher, on the night of his conversion, "I will strive to be a champion for God."

BEING PUT TO THE TEST.

Who knows what he is till he is tried,

and until he meets with *his own* trial? For every one is not discovered in the same way: we may be firm in one peril, and fail in another.—*Jay.*

THE IMPORTANCE OF LITTLE CIRCUMSTANCES.

LIFE, to a great extent, is made up of circumstances comparatively trifling, and trifles, *ever-recurring*, have no little influence on the character. How they modify, how they shape it!—*Anonymous.*

A DEFECT OF GREAT MINDS.

It is a failure of great minds, that they cannot conceive a great idea, without making *too much* of it.—*Ib.*

GREAT PRINCIPLES.

If a person be loose in his *leading* principles in religion, he will never excel. There may be a foundation without a superstructure, but there can be no solid and safe superstructure without a foundation.—*Ib.*

THE CHARACTER OF THE PRESENT STATE.

THIS is a militant state, nor must man unbuckle his armour, till he puts on his shroud; for the most *victorious veteran* may meet with a defeat.—*Dr. E. Young.*

PAST MISDEEDS.

No rebukes are so powerful as those from our own conduct. The distempers of the *past* periods of our lives, are the *best antidotes* for those to come.—*Ib.*

MEMENTOS AFFORDED BY THE DEATH OF FRIENDS.

WHAT numerous monuments rise over the cold bosoms that once warmly received us—that shared our counsels, our ambitions, our pleasures, our hearts! Their epitaphs collected would make a volume—a volume how instructive, if read aright! A friend's monument is a

friend's *legacy*, and a *richer*, to the considerate, than any parchment can convey.—*Dr. E. Young.*

HOW DIFFICULTIES ARE TO BE OVERCOME.

IT is in trying paths and transactions that the *strength* of the believer is increased, and Christ glorified. He is the wise man, who knows what to do in difficulties, like Peter—"Save, Master!"—*Cecil.*

THE REMEDY OF FEAR.

OUR fears occupy more than half our lives, and they are only to be banished by fixing the eye of faith on an almighty Friend. The *substance* of the Bible is to turn a sinner's eye to the Saviour.—*Ib.*

LUTHER AND THE BIRDS.

WITH the birds of his native country Martin Luther had established a strict intimacy, watching, smiling, and thus sweetly moralising over their habits:—"That little fellow," he said of a bird going to roost, "has chosen his shelter, and is quietly rocking himself to sleep, without a care for to-morrow's lodging, calmly holding by his little twig, and *leaving God to think for him.*" Christians, in all your cares, in all your straits, in all your situations, you must do the same. Discharge your duty, and "leave God to think for you."

CADOGAN'S CURATE.

A CURATE, a pious and useful man, had been mentioned to Mr. Cadogan; but he wrote to Mr. Cadogan, objecting that their creeds were somewhat different, and that he could not preach *particular* redemption. Cadogan replied in these terms:—"Come to me directly, and preach among us redemption *freely, fully, and eternally, by the blood of Christ, and cross general and particular* out of your creed." UPSILON.

Review of Books.

A NEW LEXICON of the HEBREW LANGUAGE. *Part I. Hebrew and English. arranged according to the PERMANENT Letters in each word; (by means of which arrangement the root is more readily found than by any former method.) Part II. English and Hebrew; with an Introduction, containing—A Hebrew Grammar, a separate Vocabulary for each chapter of the Book of Genesis, and a Grammatical Analysis, alphabetically arranged, of every word in that book; and an Appendix, containing—A Chaldee Grammar, a Lexicon of the Chaldee words in the Old Testament, and a Grammatical Analysis, under each word, of all the forms that occur.* By the Rev. THOMAS JARRETT, M.A., Professor of Arabic in the University of Cambridge, and Rector of Trunch, Norfolk. 8vo. pp. 586.

John W. Parker, West Strand.

IN carefully looking at this admirable apparatus for the study and mastery of the Hebrew language, our first feeling has been one of regret, that no such volume existed when, nearly forty years ago, we entered upon our Hebrew studies. With all the aid we then had from books and tutors, we had to plod our weary way through endless difficulties and uncertainties, which are here disposed of in an enlightened and scholarly manner, and with but little loss of time to the diligent and anxious student.

In few words, we shall endeavour to give our readers an accurate idea of Mr. Jarrett's labours, in the excellent class-book which he has supplied.

His Introduction, which extends to one hundred and seventy-four pages, consists of three departments:—1. A Hebrew Grammar, in which the author has availed himself of all the modern lights shed upon Hebrew literature by eminent orientalists in Great Britain, America, and Germany. One great recommendation of this part of the work is, that, while it will be valuable under the guidance of a competent teacher, it is constructed upon the principle of *self-instruction*; so that any one of moderate capacity, with this Grammar in his hand, may acquire an average knowledge of the language without the aid of a tutor.—2. A Vocabulary for the Book of Genesis, with the words of each chapter separately arranged, and grammatical notes appended to each.—3. An Index and Grammatical Analysis of the whole book, in which, by common numerals, reference is made to the chapter in the vocabulary where the signification of the word will be found. If there is a second Hebrew word in the same

line, that second word denotes the primitive of the verb, or the simplest form of the noun or other word. When a word has neither chapter marked, nor primitive or simple form set against it, it belongs to the word immediately preceding: thus, אֲבִיכִי, belongs to אָב, and is in the plural number, like the preceding word, but has *our* as an affix instead of *thy*. After a verb, the conjugation, tense, or mood, number, person, gender, and affix, (if there is one,) are all usually marked in order; and after words, which are not verbs, the number, gender, and affix, are carefully marked. If no conjugation is marked, the *first* is to be understood; if no tense, the *past* is understood; if no person, the *third*; if no number, the *singular*; and if no gender, the *masculine*.

When the student has made himself familiar, in the Grammar department, with the pronouns, nouns, and the verb פָּקַד, he is recommended to begin to translate the Book of Genesis; but, as a preparation for this, he is advised to commit to memory the vocabulary of each chapter in succession, and, in reading the chapter, to refer to the Grammatical Notes and Index: it is presumed that he will thus be prepared to read, with ease, the historical books, from which he may advance first to the psalms and then to the prophets.

Mr. Jarrett's *Hebrew Lexicon*, which follows his Introduction, has this peculiarity attaching to it, that it adopts a new and effectual method for finding the root, or primitive, of a word,—a difficulty which has hitherto perplexed all beginners in entering on the study of the Hebrew language, and, indeed, of all the Semitic dialects. Though the root of any word consists of at least three letters, yet it so happens that, in the course of grammatical inflexion, one or two of these letters may disappear; so that the tyro in Hebrew studies is sure to lose a great deal of time, if not actually to blunder, in discovering the primitive of certain words. "Thus," observes Mr. Jarrett, "the word וָשַׁב may be derived from either of the following verbs, יָשַׁב, נָשַׁב, שָׁבָה, שָׁרַב; all of which actually exist in the language. But a learner may be still further embarrassed by the possibility of the existence of the verbs שָׁבַב, and שָׁרַב; from either of which the word in question might have been derived. Thus, for every verb which the student meets with that has lost one of its radical letters, there are six possible roots; and chance may guide him to five imaginary ones, before he turns to the real root."

Our author meets and removes this diffi-

culty by the following manner:—"If we give," says he, "the name *permanent* to those letters of a word which, on the one hand, cannot be *changed* or *thrown out* by grammatical inflexion, and, on the other hand, cannot have been *introduced* by it; we see at once that those letters must form a part of the primitive, but not necessarily the whole of it. What letters, then, must we reject in order to keep only such as are *permanent*? (1.) Every ך and ם; because these letters may be introduced or rejected, either at the beginning, middle, or end of a word. (2.) The inseparable particles, and pronominal affixes. (3.) Every letter of the class ך, ם, ן, that is not included between two letters not belonging to that class: thus, כּמּא will be reduced to כּא; but the ם in רמּשׁ will be permanent. The reason of this rule is, that these letters are used as formatives at the beginning and end of a root, but are never inserted in the middle. (4.) If we now have left three letters, of which the third is like the second; or, if we have four letters, of which the fourth is like the second, and the third like the first; in either case, the first two only are permanent: thus, מרדּק becomes מרדּ, and כּלל is reduced to כּל.

"In this Lexicon every word is placed under its *permanent* letters; the verbs containing any existing combination of permanent letters being ranged together first, in alphabetical order; and then all other words containing the same permanent letters, also in alphabetical order. If there are no permanent letters in the word sought, it will be found under the head רמּשׁ, at the beginning of the Lexicon; because such word consists wholly of letters of that class."

By this method the inexperienced student, and even the person who knows not a word of the Hebrew language, may find any word, whether verb, noun, or particle, in the Lexicon. The improvement is an admirable one, equally ingenious and useful.

We need say but little of the English Hebrew Lexicon; only that no word finds a place in it that has not scriptural authority; so that it may be taken as a safe guide in the study of the Hebrew Bible.

The Chaldee Grammar is little more than a reprint of that published by Michaelis; but will prove very simple and intelligible to those who have made a little progress in the study of Hebrew.

The Chaldee Lexicon embodies all the Chaldee words which appear in the Old Testament; while a grammatical analysis of every form that occurs is given under each word, with references to the Grammar, wherever it was deemed necessary.

It would be difficult to overestimate the value of this work, at a time when Hebrew literature is more than ever cultivated. It

is the completest thing of its kind we have yet seen. In a single ordinary-sized octavo, the student has all the apparatus necessary for acquiring a competent knowledge of the Hebrew and Chaldee languages; and, if he has ambition enough, he may proceed hopefully to his task without the aid of any teacher. We are grateful to the learned professor for this labour of his pen, and know that he will receive the hearty thanks of all the tutors and students in our Dissenting colleges.

The SPIRITUAL REIGN: an Essay on the Coming of our Lord Jesus Christ; with an especial reference to the Premillennial Argument of the Rev. E. B. Elliott, in his "Hore Apocalypticæ." By CLEMENS.

London: Seeley, Burnside, and Seeley.

THE millennium is a subject on which much has been written, and respecting which many rash opinions have been hazarded. But, as experience too frequently propounds its lessons in vain, the piles of learned lumber transmitted from the past, and the falsification of many theories loudly proclaimed by the development of events, are not sufficient to restrain the *cacoëthes scribendi* on that question. The ease with which many of the recorded facts of history may be so construed as to favour the most extravagant views of the subject, and the ample room which the dimness of unfulfilled prophecy leaves for the play of the imagination, are temptations too strong to be resisted by those who are ambitious of "rushing into print." Much, therefore, as it may be regretted, it cannot be a matter of astonishment that the millennium should continue to be a most prolific source of authorship. Whilst the majority of mankind feel themselves drawn irresistibly towards subjects invested with mysteriousness, and whilst each one imagines that he can more successfully unfold the mystery than his predecessor or neighbour, so long will essays, disquisitions, and dissertations abound on questions connected with the millennium. But among the numerous useless and unwise publications which have appeared, and still continue to appear, on the varied aspects of this subject, it is gratifying to find some distinguished by a spirit of inquiry—calm, just, enlightened, and soundly scriptural. To this class the volume before us, in an eminent degree, belongs. The author, who modestly conceals himself behind the assumed name, "Clemens," is evidently a man of scholarship, vigorous dialectical power, and ample scriptural knowledge. He evinces a familiarity with the numerous and widely-diversified views which have been entertained on the subject of the millennium, and a skill in

applying the various principles essential to an enlightened discussion of the question, which nothing but superior mental gifts, combined with prolonged and patient investigation, could command. Above all, there is so much of the *suaviter in modo* pervading his pages,—there is such an unequivocal manifestation of the meekness and gentleness of Christianity running throughout his whole argument,—that the most ardent supporters of the premillennial scheme must yield to him the homage of admiration; whilst those who hold the opinions which he advocates in a manner not less convincing than beautiful, must gather fresh convictions of their truth from a perusal of his volume.

Among the various publications on the subject of the millennium which it has fallen to our lot to examine, there is none, we candidly confess, that has yielded us greater satisfaction than that of “*Clemens*,” nor is there one we could with greater confidence recommend to those who are anxious to have their inquiries on what is styled the Personal Reign, conducted to a conclusion in which the understanding shall fully acquiesce, as sustained by the verdict of sound scriptural interpretation. The refutation of the premillennial scheme is, in our estimation, clear, scriptural, triumphant. The positions of Mr. Elliott are shown to be altogether unfounded, his modes of reasoning weak and sophistical, and his conclusions assumptions resting on nothing, rather than results sustained by Scripture. But whilst Mr. E.’s premillennial theory is shown to have neither name nor local habitation among scriptural verities, the argument is so thoroughly imbued with the element of Christian gentleness, that even he must deem it “an excellent oil.” “*Clemens*” is, indeed, among Mr. E.’s most ardent admirers, and extends to him an amount of commendation which is undoubtedly merited on grounds of general scholarship and scriptural interpretation on other questions, but certainly not on account of the skill or argumentative power displayed by him on the subject of the millennium. On this subject, as must be admitted by every one who carefully and candidly peruses the volume of “*Clemens*,” Mr. Elliott has evinced neither strength of argument nor clearness of scriptural statement. Whilst, then, we most cordially welcome and earnestly commend the volume of “*Clemens*,” we cannot but feel that when such a superior scholar and biblicist as Mr. E. has so signally failed, there can be no room for success—the premillennial scheme can have no foundation in Scripture, and consequently none in sound reason.

CARES of YOUTH; or, Discourses on Subjects of Interest and Importance to the Young. By SAMUEL MARTIN, Minister of Westminster Chapel, Westminster. 12mo. pp. 156.

Ward and Co.

MR. MARTIN’S efforts to benefit the young are well known to a large circle. We believe they have been peculiarly owned by the Head of the church. His modes of thinking are simple and unencumbered, his style is sententious, and his matter eminently scriptural. There is a dash, moreover, of quaintness in his modes of address, which arrests attention, and affords aid to the retentive faculty of his hearers. The young, too, have been much studied by him; so that he knows what to say to them, and what not to say.

The volume before us is the third of a series; the first, on the “*Circumstances of Youth*,” the second, on “*Youthful Development*,” and *this*, on the “*Cares of Youth*.” The title, perhaps, is not the happiest conception of the volume; for, first of all, youth is not, at a first glance, or viewed generally, the period of *care*; nor, secondly, in looking at the volume, do we find that it is addressed to the subject of youthful cares. Still, by a little ingenuity, we could make out a fair and reasonable plea for the title; and it is of far less consequence what a book is called, than what it really is. The book is a good one; so good, indeed, in general character and tendency, that we could wish to see it in the hands of all young people. There is a world of good advice and wise counsel in it, upon a vast variety of topics, in which the welfare of our rising youth is deeply concerned.

The subjects are well chosen, as the following list of contents will abundantly prove:—1. The Signs of the Times in their Aspect towards Youth. 2. Occupation. 3. Recreation. 4. Mental Improvement. 5. Habit. 6. Temper. 7. Marriage. 8. Religious Profession. 9. Social Influence. 10. Benevolent Effort. 11. Self-government. 12. Redemption of Time.

Now, though in no well-defined use of terms, can we consider this beautiful outline of subjects as descriptive of the “*Cares of Youth*,” yet we most readily admit, that it furnishes a train of thought, inviting and demanding the care of youth;—a train of thought, which the respected author has handled in a truly practical and useful manner. The Lectures, from the particular tendency of Mr. Martin’s mind, are eminently suggestive, they partake less of discussion than of pregnant hints and wise counsels. One admirable feature in them we must greatly commend, viz., the abundant use of apt scriptural quotation, illustrating and confirming the author’s positions. Everything is backed

by Divine authority; the reader is always kept on sacred ground; the Bible is the great storehouse from which the lecturer draws his materials. In some few instances, we could have wished that Mr. Martin had committed himself a little more upon the import and design of passages quoted by him. For instance, in the third Lecture, on "*Recreation*," the whole orthodoxy of Scripture is summoned into the field against worldly recreations; but there is no distinct specification of recreations which Mr. Martin deems to be sinful. In our state of society, and even of professing society, we should have liked to have seen certain worldly conformities distinctly attacked.

Some further Portions of the DIERY of LADY WILLOUGHBY which do relate to her Domestic History and to the Events of the latter Years of the Reign of King Charles the First, the Protectorate, and the Restoration. Small 4to. pp. 220.

Longman and Co.

SOME of our readers, perhaps, will remember our notice of the first portion of this Diery, written at a time when many were disposed to regard it as a veritable document. Though we at once discovered that Lady Willoughby was but the personation of a woman of rank in the days of the Protectorate, we were gratified in no ordinary degree to find that there was a writer in our times who was capable of embodying, in a fictitious character, the domestic manners, the political life, and the religious feelings, of the eventful period to which the Diery refers. There is so much of the real beauty and simplicity of nature in all that Lady Willoughby says and does, that the illusion of actual history ever and anon steals over our spirits, while we follow her, and sympathize with her, in all the scenes of her chequered life—a life which many spent in the days of the first and second Charles. We adhere to our original opinion, that only a woman could have written this volume. There are minute and delicate touches of feeling constantly occurring in the work, which could only have found a place in the heart of woman.

Although there is a leaning to the royal party throughout the Diery, and a somewhat unfair view, at times, is given of the character of the Protector, yet, upon the whole, there is but little cause of complaint on this score. Lady Willoughby is not a violent partizan, but a calm, judicious, and loving woman, who looks in general at men and things with a clear, correct, and candid mind, admitting the existence of real excellence wherever she finds it, and only sympathizing with her party where nature and religion might dictate.

The tendency of the volume is excellent. None can rise up from the perusal of it without feeling the heart softened and improved. Some of the scenes are most touching. We give the following, as a sample of very many. It is Lady Willoughby's reminiscences of her mother:

"*July 12th, (Monday).*—To-day my strength was so farre increased, that I was able to walke downe to the Brooke, and sate downe on the warme sunnie Banke.

*The Winds were husht, no Leafe so small
At all was seene to stirre,
Whilst tuning to the Water's fall
The small Birds sang to her.*

Thought of my deare and honoured Mother, and of the last time wee did passe together at this Spot; the little Streame of cleere water did now run gurgling on just as it did then, and the Flowers and the Mossie Banke were there, but my Mother's voice no more; yet did she seeme neare mee, and nearer in this, that some of her experience had now beene mine. Sorrow and Death had been my teachers, *Ministers of his that do his pleasure*; but he leaveth not his children comfortlesse: the words of the Lord Jesus sustained mee; His Life and His Death were my Strength and Consolation. How sweet is it, that the Memorie of my Mother is ever linked with peaceful and holie thoughts. Oh might I so live that my deare Children might so thinke of mee; but I am not worthie of this. Oh that the desire may bee more present with mee, and put more of Heaven into my Love for them. I do confesse, with sorrow and contrition of Hearte, that my Solicitude for them hath beene more worldly as they have grown older, and the sence of their immortall Destination not so abiding as when they were younger, Gifts newly from God's owne Hand, and Talents entrusted to my Stewardship."

The SACRED HISTORY of the WORLD, attempted to be philosophically considered, in a Series of Letters to a Son. By SHARON TURNER, F.S.A. and R.A.S.L. Eighth Edition. 12mo. Vol. I.

Longman, Brown, Green, and Longmans.

A NEW and more reasonable edition of this valuable work, with the venerable and indefatigable author's last corrections, will be a welcome boon to many who could not afford to purchase the former editions, but who have made themselves acquainted, in some measure, with the results of Sharon Turner's diligent researches into subjects connected with moral and physical science, or what he terms "the Sacred History of the World." Few modern authors have

amassed, in a single work, an equal amount of well-digested information as is to be found in this series of admirable Letters. When the first edition made its appearance, the undertaking had much of novelty attached to it; and though works of the kind have greatly multiplied since that period, nothing has yet been produced to supplant the author's general design. We should yet, with confidence, put the work into the hands of an inquisitive young person, assuring ourselves that we should be furnishing him with one of the best aids for the development and improvement of his mind, and for the adjustment and regulation of his moral principles and feelings. The collection of well-authenticated facts in the "Sacred History of the World" is immense; and, introduced as they are to illustrate the scientific doctrines advanced by the author, they acquire a peculiar value. We shall be glad when the other two volumes are published; and we have reason to believe that the sale of the present edition will be greatly promoted by the completion of the work. People do not like to purchase editions of standard works in an imperfect state, when even, as in this case, they have no doubt that the remaining volumes will be forthcoming.

DISPHONIA CLERICORUM; or, Clergyman's Sore Throat: its Pathology, Treatment, and Prevention. By JAMES MACKNESS, M.D., Consulting Physician to the Hastings Dispensary, &c., &c. 1848.

London: Longman.

THIS volume well deserves the attention not only of clergymen, under which Dr. M. includes Dissenting ministers, but every class of public speakers. Those who are destitute even of the sciolist's knowledge of anatomy may find fault with the volume, as too professional, and too technical; but many parts of it will well reward the attention of those who are the most ignorant of this branch of science. The most practised and skilful anatomist will be interested, and the *unlearned* will meet with not a little to instruct.

Some iron men of the last generation could not understand why a few public speakers, younger, and less firmly knit than themselves, complained of affections of the throat. These veterans, without scientific knowledge on the subject, or any peculiar care, maintained the power of their voice in its fulness, clearness, and occasional correctness, to their seventieth year. We must suppose that they were stronger than the present race of public speakers, or, if this be not admitted, they must have known better how to manage

their voice.' Probably they spake more naturally and unaffectedly than those who generally suffer from disphonia.

Dr. Mackness assures us, (and we happen to know that he has an extensive acquaintance with Dissenting ministers,) that the complaint is much less frequent with these than with their episcopal brethren. He assigns as the reasons, first, the mere continuous speaking of the clergyman; secondly, two hours; and, in the case of zealous men, even much longer. The mere reading of the Liturgy occupies a long time; and where the service is not shared between two, the prayers and the sermon following press with no little severity on a man who has not considerable physical powers. The effort, unlike the speech of a barrister or a legislator, on some great occasion, is not occasional, but made twice or thrice a week, and that without intervals of relaxation, for months, and even years together: we have known, indeed, many who have sustained the labour for a series of years, with unshaken health and unfading vigour, but we have known many more who have failed under it, and have been compelled to relinquish their calling, or fix for their remaining years on a very limited sphere of labour.

A naturally weak voice, the result of an imperfect development of the organs of speech, accompanied, as these frequently are, with a tendency to affections of the chest and bronchial tubes, ought to prevent any thought of the ministry, unless a small chapel and a very limited charge will content. But in how many instances do young men of delicate health, addicted to sedentary and studious habits, if touched by the grace of God, kindle into a holy flame of heat for the diffusion of the gospel! But while intellectual, moral, and religious qualifications are present, and all that can be wished for, the physical requisites are not so fully developed, and then this evil follows: the very interesting character, and, it may be, high attainments of the youth, render him popular; he is called to occupy an important position; a large church or chapel is the sphere of his stated pulpit efforts, claims press on him, duties multiply, both from the people of his charge, and the calls which are urged upon him from without. Who can wonder that the modicum of strength he has not duly husbanded should fail? With such a frame, and no greater powers of voice, a small town, or a village congregation, might give useful and even invigorating occupation, while, to force such a youth into a field of arduous labour, with any hope of permanent success, is to expect from the golden-crested wren the pinion and flight of the eagle. Every young man whom Divine Providence has led to the ministerial work,

should, ere he accept a charge, learn what his powers of endurance are:

"Versate diu, quid, ferre recusant,
Quid valcant humeri."

Where there is great bodily vigour, and a full, rich, flexible, and strong voice, comparatively little care is necessary; but even here it must not be wholly omitted. "Let not the strong man glory in his strength."

Dr. Mackness assigns a second reason for the more numerous cases of disphonia among the clergy, than amongst Dissenting ministers. The latter generally speak in a natural, conversational tone of voice; the former seem to think that a religious service demands something different. Hence a constrained, sonorous method of speaking. It is not an utterance "trippingly upon the tongue;" the sounds appear to come from the lungs or throat without being modified as they pass through the other organs of speech. There may be sound enough—often too much; the preacher sends it forth from the lungs without moulding it sufficiently with the tongue, the lips, and the teeth. The wise and valuable maxim on this point is reversed: "Take care of the consonants, and the vowels will take care of themselves;" for all the care is bestowed on the vowel sounds, while the poor consonants are left to shift for themselves, with hardly a *passing* notice. We willingly admit that a good motive may be brought to this deviation from nature. It is doubtless adopted in many instances to produce increased solemnity, or with the hope of deepening impression. But this is a great mistake. If the right feeling exist in the preacher, the suitable tone (organic defects always excepted,) will certainly follow; but if not, the very effort to express what does not exist, will produce any but a good moral effect on the speaker, while, to the organs of voice, such a habit will be most injurious.

"Form your voice," said the late Rev. E. Simeon, "not in your chest, nor in your throat, nor in the roof of your mouth, but simply with your lips and teeth. Deliver your sermons, not pompously, but as a professor, *ex-cathedra*, and as a father in his family. Let there be the same kind of pause and of emphasis as a man has in conversation, when he is speaking on some important subject."

It is erroneously imagined that a great amount of public speaking is injurious to the voice. But, always taking into consideration the injury sustained both to speakers and hearers in densely-crowded and badly-ventilated buildings, "the exercise of the voice, under proper regulations, so far from being injurious, is positively beneficial to health, expanding the chest and strengthening its muscles, and thus

aiding the important function of respiration."—*Dis. Cler.*, p. 125.

We can only add, that the careful study of this volume by our young ministers may be the means of improving their powers of utterance, invigorating the health of the most important organs of the frame, and thus better qualifying them for usefulness.

SCHEME of MUTUAL ASSISTANCE in the SUPPORT of MINISTERS; with a Prefatory Note. By the Rev. Dr. BAIRD, Paisley. Together with an Address on the Necessity of a more Liberal Provision for the Support of Ministers. By the late Rev. Dr. PEDDIE. 1847. pp. 23.

Edinburgh: W. P. Kennedy.

As the title-page intimates, this is a reprint of a Synodical Address, by the late Dr. Peddie, of Edinburgh, written in 1806; and of an able article that lately appeared in the original *Secession Magazine*, the organ of Dr. Mc'Crie's denomination; with a Prefatory Note, by Dr. Baird, of Paisley, recommending the pamphlet, and enforcing the subject. But though written at different times, and by different hands, with characteristic differences of style and manner, there is a remarkable unanimity of sentiment, and earnestness of appeal, on "the necessity of a more liberal provision for the support of gospel ministers." This necessity was felt in the beginning of this century, and the necessity is not lessened, but increased, after a lapse of more than forty years. During that period there has been a rapid advance in civilization, in wealth, in the social elevation, conveniences, and comforts of life, especially in the middle ranks of society. To that order Dissenting ministers naturally belong. But most of them are not at all improved in their worldly circumstances. They are, therefore, *relatively* lower in the social scale, and more straitened in worldly means, than they were at the commencement of the century. This is proved, only too clearly and convincingly, in the pamphlet before us, not merely by close and cogent reasoning, but by an appeal to facts and figures, on which all reasoning is founded. And the mournful truth applies equally to Dissenting ministers south of the Tweed, as to those in the north. In some respects, perhaps, it applies, in a higher degree, to the former than to the latter, especially in the rural districts of the country. Ought this state of things to obtain and continue among us? Is it creditable to our people? Does it commend our principles? Does it elevate our character? Does it improve our position, or extend our influence in society? It does the reverse of all this. Can we expect to

find a learned and talented ministry with an impoverished station, and ill-requited services? We cannot, and ought not. The two things will not long continue together. What is the cause of this very painful and prevalent evil in our churches? The great cause is, the low state of piety—the low tone of spiritual-mindedness in our churches. Were that generally elevated, there would soon be a general increase and improvement in the incomes of those who are their servants for Jesus' sake. But while all are to blame in this matter, we think the wealthy members in our churches, and the large churches especially, are to blame. The former ought not only to set an example of liberality themselves, but use their influence in stirring up the liberality of their brethren; and the latter ought to be more mindful of, and obedient to, the apostolic example and injunction: "I have showed you"—not only in words, but in deed; not only in preaching, but in practice—"how that, so labouring, ye ought to support the weak." The support of the weak churches is not a matter of option, but of obligation, lying on the strong. The principle is equally applicable to the conduct of Christian communities towards each other, as it is to the conduct of individuals towards each other. Such support is demanded by Divine authority, by Christian compassion, by community of feeling and interests, by the state of the weak churches, by the straits of their ministers, by the circumstances and signs of the times, by the relative position of parties in Church and State, by the claims of an unfettered Christianity, by the present condition and the present wants of unchartered churches, by the welfare of our country, and by the best interests of the world at large. For this purpose, we cordially recommend this short and seasonable pamphlet, as an able plea, and an earnest and effective pleading for the urgent "necessity of a more liberal provision for the support of gospel ministers," especially among the Nonconformists of our country. It deserves an extensive circulation among them, and we earnestly wish and hope it may receive it.

We should like to give extracts from the work, but cannot afford space.

A LECTURE to CHILDREN and YOUTH, on the HISTORY and CHARACTER of HEATHEN IDOLATRY; with some References to the Effects of Christian Missions. Illustrated by Thirty Wood Engravings. By WILLIAM BRODIE GURNEY. Crown 8vo. pp. 48. Price 4d.

Houlston and Stoneman, and John Snow.

THIS Lecture has been delivered by the author to many thousand children and

youth in various parts of the kingdom. It is a carefully-prepared document, drawn from authentic sources, and remarkably well written. We do not wonder that it proved interesting to the young people for whom it was originally designed; for it is one of the most skilful efforts of its kind we have had the opportunity of perusing. So much has this been our impression, as we have glanced at its contents, that we have been powerfully struck with the feeling, that it is destined to be eminently serviceable to the work of missions, among the juvenile supporters of the great and good cause. We could wish to see copies of it in the hands of all the principal promoters of our juvenile associations, to be by them lent and circulated among all their youthful members. A little money spent in this way would be well spent; for assuredly heathen idolatry has never before been sketched, in a way so much calculated to affect the young and tender mind.

As the profits of the work are to be devoted to the schools connected with the Baptist Missionary Society,—on this account, no less than on account of the merits of the work,—we hope that it will have a large and productive sale.

WILDERNESS RECORDS; or, a Memorial of H. H., of Chertsey, who died July, 1839.

London: Nisbet and Co.

THE writer of this memoir was in humble life. Her character was as unobtrusive as it was pious; and while not a few felt a lively interest in her remarkable case, and wished for its publication, she was induced to comply with the requests made to her. This little volume is the result. The fullest reliance may be placed on the truth of the narrative. One who knew her well can bear testimony that, for nearly twenty-four years, it was his privilege to behold her uniform course of holy conduct, and, with little exception, of holy cheerfulness too. Many, it may be hoped, were drawn to the Saviour by her means; and not a few, we are well assured, were encouraged by her example, to live more holily, and more devotedly. She was characterised by simple dependence on her Saviour, by patience under long-continued affliction, by heavenly temper under the severest trials, by love to God, and by charity to man. With much holy fervour, her spirit was as far as possible removed from spiritual pride or ostentation. Her gratitude, humility, charity, were evidently the fruits of a Divine operation. While others admired them, she could not glory in them. She well knew that they had not sprung up as the natural products of her own heart, but were the results of his inspiration, who is the

"Author and giver of every good and perfect gift."

The subject of the memoir was, in her early days, consigned to the care of some elderly persons at Buntingford. Her nurse won her heart. When the child was nine years old, this faithful friend was removed by death. "I often saw her," says the writer, "sit down in her chair, evidently suffering much pain, and heard her sigh deeply and say, 'Oh! that I could lay me down and die!' Within a short time she took to her bed, and never rose from it again. I remember her calling me to the bedside, and pointing out, according to the imagination of her wandering mind, flowers, shepherds, and flocks on the quilt, which affected me even to tears. Soon after I was taken away, and never more met her eye, nor heard the sound of her well-known voice." . . . "I attended the funeral as mourner, among many others, for she was much respected; but I am ashamed to say, that a long black sash, worn for the occasion, took off my thoughts from the solemnity of the scene, until the coffin being lowered into the grave, and the earth cast upon it, the sound startled me into floods of grief; and when the hymn was sung,

'Since our good friend is gone to rest,
Within the silent grave.'

I could contain myself no longer, but sprang forward, exclaiming, 'Oh! I must go too!' and the spectators bore me from the spot. I remember saying, 'Now poor nurse is gone I have none to take care of me.' The woman who led me by the hand replied, 'O yes, you have,—there is your own mother, and God, too, to take care of you, if you are good.' And now that years have rolled on, I can, with an overflowing heart, witness that she prophesied right things; for God has never forsaken me; and my beloved parent, at the advanced age of seventy-two, is yet spared."

From the above extract an idea may be formed of the style of the volume. The closing scene of her life is thus depicted:—

"In her last interview with me, she expressed to me her unclouded hope, her joy in Christ, and the benefit that had been derived from her pains. She then took her final leave, saying, 'My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour.' 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' These were her last words, says the preacher, in my hearing. What she said to those who waited on her in her last moments, evinced her anxiety for their spiritual welfare. Thus to one, on taking leave, she said, 'God bless you! read your Bible, and lay up in store for the time to come!' To another,

'The Lord of heaven protect you!' To her faithful servant, who waited on her continually, 'The Lord of heaven protect and guide you through this wilderness! I have guided you hitherto; now I leave you in the hands of the Lord.' Her last words, a few moments before she expired, were, 'Come, Lord Jesus, come quickly: receive my departing spirit.' Thus this servant of God resigned her last breath, and committed her soul into the hands of her Saviour. From the beginning to the end of her long trial we may see what the purpose of God was. It was appointed to her thus to glorify God. Some have to honour God by a life of active and energetic service in his cause; others, like our departed sister, patiently to suffer, calmly and cheerfully to submit to his paternal discipline, and to evince that, when we most need the presence and aid of our Saviour, then he will be peculiarly near to us, and thus teach us that we may teach others his love and his faithfulness."

To sufferers especially this little volume will be invaluable; and we can most conscientiously recommend its extensive circulation.

The PHILOSOPHY of a FUTURE STATE. By THOMAS DICK, LL.D., Author of "The Christian Philosopher," "The Philosophy of Religion," "Diffusion of Knowledge," "Moral Improvement," "Celestial Scenery," &c. 12mo. pp. 304, 1s. 6d.

William Collins.

THIS is another of the triumphs of cheap printing, the possibility of which would have been questioned ten years ago. As certain modern divines are urging the baseless theory, that immortality does not belong to the constitution of man, but is the sole and exclusive gift of God to believers in Christ, we are glad to see this new and cheap edition of Dr. Dick's "Philosophy of a Future State," in which abundant materials will be found to combat this weak notion, which tends to disturb the whole system of scriptural theology; and, as we honestly believe, to prepare the public mind for serious and fatal deviations from "the faith once delivered to the saints." In Dr. Dick's volume, he first of all furnishes proofs of a future state, from the light of nature; secondly, from Divine revelation; and then shows the connection of science with a future state—the aids which the discoveries of science afford for enabling us to form a conception of the perpetual improvement of the celestial inhabitants in knowledge and felicity, and the moral qualifications requisite to the enjoyment of the felicity of the future world. The volume is one of Dr. Dick's

most ingenious efforts, and, in its present cheap form, will find its way into the hands of thousands who never saw it in its more expensive dress.

BRIEF NOTICES OF BOOKS.

1. *The Works of the Rev. John Howe, M.A.*, as published during his life. Comprising the whole of the two folio volumes; edit. 1724. With a Life of the Author, by the Rev. J. P. HEWLETT, and a Portrait from an Original Painting, by Sir P. Lely. In three volumes. 8vo. William Tegg and Co., Cheapside. 1848. — We must content ourselves, for the present month, with merely announcing the publication of this new and excellent edition of the Works of Howe. To have them before us complete, in three compact and thoroughly readable volumes, is, to us, matter of sincere delight, and will be to hundreds beside, especially at the reasonable price of *Twenty-seven shillings*.

2. *Travels in Ceylon and Continental India*; including Nepal and other parts of the Himalayas, to the borders of Thibet, with some Notices of the Overland Route. Appendices: I. Addressed to Baron Von Humboldt, on the Geographical Distribution of Coniferæ on the Himalayan Mountains. II. Of the Vegetation of the Himalayan Mountains. III. The Birds of the Himalayan Mountains. By Dr. W. HOFFMEISTER, Travelling Physician to his Royal Highness Prince Waldemar of Prussia. Translated from the German. 12mo. pp. 534. W. P. Kennedy, Edinburgh; Hamilton, Adams, and Co., London. — This is a volume of sterling value, the production of a highly cultivated and scientific mind. As a record of travel it is full of incident, such as could only present itself to a mind of the first order; while the other parts of the work may be regarded as an important addition to our scientific knowledge of eastern climes.

3. *The Jewish Nation*; containing an Account of the Manners and Customs, Rites and Worship, Laws and Polity. With numerous illustrative Engravings. Small 8vo. pp. 456. Religious Tract Society. — Among the many useful and instructive publications now issued by the Religious Tract Society, the one before us is entitled to a distinguished place. It answers well to its title; and may be relied on as a careful digest of all the authentic information extant in reference to the Jewish nation.

4. *Notes of a Tour in Switzerland*, in the Summer of 1847. By BAPTIST W. NOEL, M.A., Minister of St. John's Chapel, Bedford-row, London. 12mo. pp. 316. James Nisbet and Co. — This Tour, from the pen of our excellent friend, will be read with avidity and profit. There is not a page in it that is uninteresting; and the sketches of political, social, and religious life in Switzerland will amply repay a careful examination. There is great vigour and sprightliness, too, in Mr. Noel's delineations of natural scenery. But, above all, the valuable information contained in the volume entitles it to a high place among the class of works to which it belongs. The fervent piety which it everywhere breathes is not its least recommendation.

5. *Amy Harrington*; or, *A Sister's Love*. By the author of "The Curate of Linwood." Small 8vo. pp. 402. James Nisbet and Co. — This well-constructed tale is intended to hold up to just scorn the Jesuitical intrigues now practised in all directions by the Puseyites. Those who think that this semi-Popish system is on the decline in the Church of England, have only to look into these pages to have their eyes opened.

6. *The Story of Grace*. By the Rev. HORATIUS

BONAR, author of "The Night of Weeping," &c. 18mo. pp. 316. James Nisbet and Co. — This little volume, like all the other writings of the esteemed author, will be found an able and truly instructive exposition of the plan of God's mercy to a guilty race. It is full of the gospel, well-told and fervently enforced.

7. [*Monthly Series.*] *Protestantism in France, from the Earliest Ages to the Reign of Charles IX.* 18mo. Religious Tract Society. — We are much indebted to the Tract Society for its multiplication of works of this class in its Monthly Series. The present volume, which we suppose will be followed up by another, to carry down the history to the present times, appears to have been written with care, by some competent author.

8. *Rawdon House*; or, *Hints on the Formation of Character at School*. By Mrs. ELLIS, author of "The Women of England," "The Daughters of England," &c., &c. 12mo. pp. 72. Jackson, Angel-street. — Those who wish to get a full insight into the plans of education sanctioned and pursued by Mrs. Ellis, in the Rawdon House Institution, will be highly gratified by the perusal of this interesting volume. There is much, we conceive, in the views entertained and carried out by Mrs. E. deserving of serious and grave consideration.

9. *Anecdotes of Fontainebleau*; with an Introduction. By the Rev. DANIEL WILSON, M.A., Vicar of Islington. 18mo. pp. 54. W. Jones, 56, Paternoster-row. — Those who take interest in the progress of evangelical light in France will read this little tract with great pleasure. It contains many interesting details of the power of God's word.

10. *Statement of Facts, demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism*. Small 8vo. pp. 126. H. R. Fletcher, New Broad-street. — As a collection of *Facts*, in reference to the present aspects of Popery, this volume is deserving of a wide circulation and a careful perusal.

11. *The Shaking of the Nations subservient to the Triumph of Christianity*. Being the substance of two Discourses delivered at Islington Chapel on Lord's day, March 19, 1848. By the Rev. BENJAMIN SAMUEL HOLLS, minister of the chapel. 12mo. pp. 36. J. Snow. — These Discourses present many very appropriate reflections in connection with the present convulsed state of almost all the nations of Continental Europe. They are both instructive and suggestive.

12. *Reflections on the French Revolution of 1848*. A Discourse delivered in Stepney Meeting, on Lord's day, March 12, 1848. By the Rev. JOHN KENNEDY, M.A. Small 8vo. pp. 32. John Snow. — This is a very superior Discourse, for the publication of which there needed no apology from the esteemed author. As a Tract for the Times, calculated to calm men's minds, in the view of God's government of the world, we earnestly recommend it to all our readers.

13. *Recollections of Northern India*; with observations on the Origin, Customs, and Moral Sentiments of the Hindoos, and remarks on the Country and Principal Places on the Ganges, &c. By the Rev. WILLIAM BUYERS, Missionary at Benares; Author of "Letters on India," &c. 8vo. pp. 548. John Snow. — This able, instructive, and popular volume, we hope soon to review. It is a first-rate production.

14. *Posthumous Works of the Late Rev. John Ely*: with an Introductory Memoir. Under the Care of RICHARD WINTER HAMILTON, LL.D., D.D. 8vo. pp. 598. Hamilton, Adams, and Co. — We shall not fail, we trust, in due time, to do justice to this deeply interesting memorial, over which tears of affection have freely flowed.

Obituary.

A BRIEF SKETCH OF THE LIFE AND DEATH OF THE LATE MR. ISAAC CHADWICK, OF KIDDERMINSTER, FOR MANY YEARS SENIOR MANAGER OF THE LATE COUNTESS OF HUNTINGDON'S CHAPEL, IN THE ABOVE TOWN.

THE subject of this outline was the son of pious parents, and was born at Knaresborough, in Yorkshire, in the year 1777, and there resided until he had served his apprenticeship.

Little is known of his early years, except that they were spent in childish follies and boyish thoughtlessness. However, he possessed a tender conscience from his childhood, (a frequent result of religious training,) which, under God, preserved him from many gross sins, into which others plunged without either compunction or fear. So tender, indeed, was his conscience, that the least deviation would fill his mind with painful remorse, and fearful forebodings; frequently dreading to close his eyes in sleep, lest he should awake in hell. These convictions were, however, transient as the "morning cloud and early dew;" and returned again, with every renewed commission of sin. Thus, according to his own testimony, he spent the first sixteen years of his life in sinning and repenting, and again repenting and sinning, without resolution to break away from his sins, which made him unhappy; and without power to silence his conscience, which condemned him. And thus he would have lived and died, but for the grace of God, which was, about this time, magnified in his salvation.

He was induced, from mere curiosity, in company with several others, to resort to a certain place of worship in his native town, and there heard a most impressive sermon, from the first clause of our Lord's Prayer, "Our Father." The word was with power. His heart was melted within him. His spirit was broken with a sense of sin and ingratitude, and, with a child-like spirit, he sought forgiveness. Then He, who welcomed the prodigal's return, received our young friend with open arms, and ultimately enabled him to rejoice in the assurance of acceptance with God, through the merits and mediation of our Lord Jesus Christ.

In his seventeenth year he was united to the church, then under the pastoral care of the Rev. Wm. Howell, to whose person he was devotedly attached. Even at that early age, he used to accompany Mr. Howell every sabbath afternoon into the surrounding villages, to assist him in his efforts to win souls to Christ; and thus commenced a career of honourable usefulness, which

terminated only with his life. Having at length served his apprenticeship, he left Knaresborough, and, for some time, continued in a very unsettled state. During this period, he felt most keenly the loss of Christian privileges and ordinances. So high a value did he set upon the gospel and the faithful ministration of it, that he has frequently walked thirteen miles to enjoy it: and this partiality for the public ordinances was a striking feature in his character, and continued unabated through life, even to its close—for the last time he trod the "earthly courts," three weeks only before his death, he was literally assisted there. Few men, if any, attended the means of grace more regularly, for a lengthened period of fifty years, or loved the house of God more ardently. The words of the psalmist were the breathings of his soul: "Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth," *Psa. xxvi. 8.*

At the age of twenty-five, his steps, by the providence of God, were directed to the town of Kidderminster, and there he found a resting-place, a home, and a grave. He frequently reviewed that event with thankfulness and gratitude. He saw the hand of God in it, and never failed to acknowledge it. When speaking of it in later years, he used to say, "that he went out, like Abraham, not knowing whither he went." But the God of Abraham was his God, and he "led him by a right way to a city of habitation."

For several years after his settlement in the above town, he worshipped God in the "Old Meeting," under the pastoral care of the Rev. Alexander Steill, and afterwards of the Rev. Thomas Helmore, and late of Stratford-on-Avon, to whose personal ministry he was most sincerely attached, and which ultimately ripened into a friendship that terminated only in death; nor in death were they long divided. It is somewhat remarkable that Mr. Helmore, whom he had always fixed upon to preach his funeral sermon, should pass the vale a *few weeks only* before his friend.

"And now they range the heavenly plains,
And sing their hymns in melting strains;
And now their souls begin to prove
The heights and depths of Jesu's love."

From the first he felt great interest in the prosperity of the Redeemer's cause, both at home and abroad, and, in various ways, took a lively and active part in its promotion. His piety was of a very high order; it was elevated and heavenly. One could not be long in his company without being struck with it, and sensibly feeling we

were in the presence of a "man of God." One was always compelled secretly to exclaim: "It is good to be here!" and many besides the writer have regretted leaving his edifying conversation. We could not help regretting coming down from the elevated ground which we had been occupying. We felt the *chill of a cold world*, whose air is impure, and whose spirit is hostile to spiritual religion. But "he walked with God;" and this walk was maintained through a long life of profession, and amid much worldly cares. He was pre-eminently a man of faith and prayer. He *lived* in the spirit of it: and latterly, in the exercise of it, too literally, "he prayed *without ceasing*." He thought nothing too trivial to carry to a throne of grace. It was his resource in every difficulty, and his support in every trial. Instances might easily be mentioned to show that daily incidents, and the little occurrences of domestic life, were constantly turned by him into subjects of prayer. When any little difficulty occurred in his family, "I will pray for you," was his constant remedy. It was his habitual practice, during his busiest days, to spend an hour every morning in prayer and meditation on God's word, *before* he entered upon his worldly calling. "Not slothful in business, fervent in spirit, serving the Lord," saith the apostle; and few men carried out both the precept and the practice here enjoined more truly or blessedly. Not long before his death, he told a friend who had called to see him, "that in his busiest days he *never had suffered his business to interfere with his religion, nor his religion to interfere with his business*." After his retirement from business, his habits of devotion were greatly increased. He invariably spent four hours of each day in devotional exercises; and it is worthy of remark, that he always read his Bible *on his knees*, and so turned nearly every sentence into prayer. Hence his knowledge of the Scriptures exceeded most men; nor was his love to the word of God less remarkable. "O! what a different world would this be," he would frequently say, "if it were to take the Bible for its guide, and men were to act up to its precepts!" He greatly admired that universal law of right between man and man, as propounded by Jesus Christ: "As ye would," &c., Matt. v. He had been in the habit, for years, of committing to memory very extensive portions, that he might be furnished, as he used to say, with matter for meditation, in case he should be deprived of the power of reading. He could repeat *whole* epistles correctly. Indeed, the study of the Bible had become so habitual to him, that he would frequently repeat a chapter at family worship, yet so as to avoid the appearance of it, except by very close ob-

servers. Methinks I now see him, with his spectacles on, his eyes fixed on the Bible before him at family prayer, and apparently reading a chapter, but with his eyes closed. Nor did he study the Bible for his own advantage; he took many opportunities of recommending it to others. Until very lately, he had been in the habit of assembling young men at his own house weekly, to read and explain the word of God to them. Another singular instance of his regard for the Scriptures, and his confidence in their purity and power, is illustrated in the early part of his life, while presiding over a great number of men, in a large manufactory. In consequence of much ungodliness among them, he had recommended the word of God so strongly and successfully to his unholy associates, whose filthy conversation, like Lot, "vexed his righteous soul," that he was permitted to read a portion of it to them daily, which soon had the effect of holding their ungodliness in check; nor would they afterwards attempt, in his presence, to utter anything profane or unholy. What an influence does a consistent, upright, sincere Christian exert over his fellow-men! Impiety quails before such an one; and irreligion seeks a hiding-place. Religion, with him, was his *business*—the "*principal thing*"—the "one thing needful." It was easily seen, that it had the *supremacy* in his heart—that everything was made to bend to it—"every thought was brought into subjection to Jesus Christ." In short, it was his chief concern. It entered into all the walks and relations of life: it was made to bear upon all the concerns of life,—in the shop and the market, as well as the closet and the sanctuary. Few men proved more strikingly, "That the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost," Rom. xiv. 17. Nor was he righteous for himself only; he embraced every convenient opportunity to recommend religion to others. It was his constant practice, and he had a happy art of doing it, without exciting disgust on the one hand, or affecting superior sanctity on the other. It was the natural effusion of a heart warmed with the love of Christ, and mainly anxious that others might participate in the blessings he enjoyed. But there *was* seriousness and zeal, which proved his earnestness, and expressed the value he set upon the blessings he recommended to his fellow-men. His conversation with the people of God, too, was very edifying, being always seasoned with salt. It was in heaven, and hence it partook largely of a heavenly character. He used to remark, that there were three things he had been trying to learn all his life:—namely, first, "to love his enemies;"

secondly, to "be content with such things as he had;" and thirdly, to say, "Thy will be done." He was unwearied in his visits to the sick and dying; and few were more happy or useful. The suffering Christian could always calculate upon his visits, sympathy, and prayers. And many have blessed God for such visitations,—the ungodly, even, welcomed him as a messenger of mercy, and always listened to him with grateful attention: and these labours of love were continued by him until a few weeks of his death. He observed family worship with the most rigid punctuality; and however engaged, he always "returned to bless his house." He used to remark, that "God's blessing did not rest upon that house where no altar was erected to his name," nor would he abide in such an house, unless permitted to conduct worship in it; which need scarcely be added, was always the case. If anything occurred

in his own family, which was seldom the case, to prevent family prayer, he always felt unhappy and uneasy. The writer remembers one such occasion. It was a joyous nuptial day; the hurry and bustle of the morning had interfered with the usual family devotions; but amid the joy around—and he participated in it—he was uneasy, and more than once expressed his regret. It was named to the writer; and it was proposed and conducted, *after dinner*, by another minister present, the Rev. George Fowler,—when opportunity was given to implore a blessing on the union of the young people; and then he felt happy, because that "Jesus had been called to the marriage." "Three times a day, too, did he pray with his family, and give thanks before his God." For his thanksgiving after dinner was always a very suitable prayer of some length.

(To be concluded in our next.)

Home Chronicle.

ANNUAL MEETING OF THE TRUSTEES OF THE EVANGELICAL MAGAZINE.

THE Trustees of the *Evangelical Magazine*, in London and the Provinces, are respectfully informed, that the Annual Meeting of the Trust will take place (D.V.) on Wednesday, the 10th May, at Baker's Coffee House, Change-alley, Cornhill, when their attendance is earnestly requested.

Dinner will be on the table at two o'clock *precisely*.

THE LATE CHARTIST DEMONSTRATION.

Monday, 10th April.—While we are penning this article, London resembles a besieged city; trade and industry are everywhere arrested; hundreds of thousands of peaceful citizens are converted into special constables; the public buildings are all put under strict watch and guard; many regiments of soldiers are in readiness, at various points of the metropolis, to support, if need be, the civil authorities, in preventing riot, or any other breach of the public peace.

The occasion of all this stir and excitement, which spreads terror and alarm among all classes of her Majesty's loyal subjects, is the proposal, on the part of the Chartists of London and the provinces, to hold one of their monster-meetings on Kennington common, and thence to march in a body, with a petition, generally signed by their political party, to the House of Commons, and to demand attention to their claims.

In ordinary circumstances, such a gathering might have been looked on with but little apprehension, and might have been left under the watchful eye of the police, to convene and separate at its pleasure; but the case as it stands is peculiar. A body of Chartists, calling themselves a "National Convention," have been sitting for days in the metropolis, at which some most inflammatory addresses have been delivered, indicating but too plainly that some leading members of the body are disposed to resort to other methods than speeches, petitions, and processions, in order to effect their proposed object. Certain of the speakers in the said convention have uttered language full of menace, not to say of decidedly seditious tendency. The proposal, too, of marching thousands of their body through the public streets to the House of Commons, carried with it something of threat and intimidation, which could not but excite alarm, more especially in the present disorganized position of Ireland, and the unsettled and convulsive state of the continent of Europe. Moreover, the late riots of the metropolis and other parts afforded full proof that vast gatherings of the people, at such a crisis, are not without hazard to life, property, and public tranquillity.

Under these circumstances, and doubtless with more information than the citizens of London and its suburbs in general possess, the Government has wisely determined on preventing the proposed procession to the House of Commons, and has, by other means, provided for the preservation

of the public peace and order of the metropolis. Had it neglected to do so, it would have been guilty of a great dereliction of duty, and would have been justly chargeable with all the consequences of any excesses that might have been committed. Its prudent and determined course has been nobly seconded by all ranks and classes of her Majesty's subjects, who have vied with each other in an effort to prevent any such public demonstration as might tend, in these troublous times, to create riot, or to give an impression that the Government was unequal to the crisis which had come upon it. Those who blame her Majesty's ministers for the course pursued by them, or who think and say that the preparations were greater than the emergency demanded, would have been the first to blame them if, through their supineness, any catastrophe had arisen.

The result, which, since we commenced this article, we have been happy to learn, proves how discreet and effectual has been the course pursued by Government, aided, as it has been, by the city authorities, and by the great mass of the industrial classes in the metropolis. The anxious day has passed off without loss of life or property, or any serious personal injury to any of her Majesty's subjects. The Chartists assembled in considerable strength, though not so numerous as was anticipated. To do them justice, they conducted themselves generally with considerable decorum; and yielded, without physical resistance, to the authority of Government. So far, we are thankful that the counsels of some of their less discreet leaders, did not prevail. The day passed off better than could have been anticipated; and all loyal and religious men must rejoice at the course which events have taken. It is due to Feargus O'Connor to say, that he strenuously urged the assembled masses not to come into collision with the Government, and not to resort to physical force; and it is equally due to the Government to affirm, that its course was such as, in no way to provoke the angry passions of the multitude. With a full heart we give thanks to God, who has scattered the threatening cloud, and enabled the citizens of London to set a good example to the provinces, to the sister kingdom, and to the nations of the continent.

And now we close our observations with a few words to the *Chartists*, and to the *Government* and *Legislature* of the country.

If the Chartists are desirous of conciliating the convictions of wise and upright citizens to their views, or to any part of them, as expressed in their Charter, they must abstain, in their public discussions, from the use of all threatening and seditious language; they must avoid all sym-

pathy with those violent leaders who broach doctrines not at all sanctioned by the Charter itself; and they must have no more talk about the use of other weapons than those of reason and progressive illumination. If they will not take our friendly advice here, and will persist in intimidating public demonstrations, and formidable gatherings of the people about large cities and towns, they may rely on it that they will be judged by the great mass of their countrymen, more by their overt acts, than by their written Charter. That Charter has very many admirable points in it—points, which no enlightened statesman in our day can afford to overlook; but violent and seditious advocates will destroy its influence; and monster meetings, which only intimidate the peaceable and well-disposed, and arrest the industrial labours of the people, will breed a prejudice which no strength of reason will be able to overcome. The *Charter* and *Revolution* will inevitably be identified, if those who aim to make it law do so by any but legal and peaceable means. The idea of collecting hundreds of thousands for discussion, is the most absurd thing in creation. It is said that the immortal Whitefield could be heard by ten thousand people; but, with all our experience in speaking, we never believed it.

To the Government and the Legislature of the country we would say, with all deference and respect, that they must not unnecessarily defer many needed and desirable reforms. **CLASS LEGISLATION MUST NOW AT LAST COME TO AN END.** Reasonable concessions must be graciously made, lest they should be offered when it is too late. Our fine country, and our noble principle of government, are worthy of being preserved and transmitted; and, notwithstanding our necessarily heavy burdens, in order to keep faith with the public creditor, there ought to be a far greater consideration of the poor and labouring classes in the matter of *indirect* taxation. The pressure should be made to fall where it can be borne, and ought not to be such as to grind the faces of the poor. We believe that an income and property-tax is the best and most productive source of public revenue, if fairly and honestly adjusted; but the present *income-tax* is wrong in principle, and unproductive in amount. These suggestions must and will have due consideration of the Government and Legislature at an early period. All pension-lists must for ever cease—certainly *all* in the case of men who have had ample opportunity of providing for old age by the public pay they have received in the days of activity and health. Meanwhile, we feel that constitutional methods alone ought to be resorted to, in order to bring about wholesome and necessary reforms. May God bless and di-

rect those at the helm of public affairs ! If Christians prayed more for them, we might hope for better things.

THE BISHOP OF EXETER.

THIS clever prelate has more of the Ishmaelite in his composition than sits gracefully on a mitred head in 1848. We predict that he will be the last in England of his class. The days of Bonner and Laud are past ; and those who would mimic their theology or their persecuting spirit, will every day become more and more obsolete in happy Old England. We cannot, in these times, afford state bishops, who live only to agitate both church and state. One consolation remains, that recent and existing events in the diocese of Exeter will open men's eyes, and teach ministers of state to be more circumspect than they have often been in their appointments to the episcopal bench. Neither political bishops nor Puseyite bishops will suit the temper of the present age ; and the multiplication of them would bring on a crisis in the English episcopate which its best friends could not arrest. Dr. Campbell has well and tersely said, that "it is no easy thing to *get* into the diocese of Exeter, as the Rev. Mr. Gorham can attest ; no easy matter to remain in it, as is witnessed by the Rev. Henry Erskine Head ; and impossible to get out of it, as is demonstrated by the case of the Rev. James Shore, who, within a few days, will probably be incarcerated for daring to preach within the 'Diocese of his Lordship.'"

It is really terrible that such things can be perpetrated in Great Britain in the nineteenth century. The Rev. Mr. Gorham, an experienced and excellent clergyman, presented to a living in Cornwall by the Lord Chancellor, is pronounced unfit for it, after a most vexatious examination, extending over many days, because he cannot avow himself a convert to the doctrine of baptismal regeneration, and other fragments of popish origin. But the case of the Rev. James Shore surpasses anything of the kind we have ever heard of. He is actually proceeded against, and attempted to be crushed, because though *once* in orders in the diocese of Exeter, he dares to officiate within its precincts, as a Dissenter from the Established Church. We could not trust ourselves to describe the spirit of the man who would venture, in this enlightened age, to enforce, by penal proceedings, the doctrine of *perpetual* priesthood in the English church. But we ask, with indignation, Can this be the law under which Englishmen live in the year of grace 1848 ? If it be, ought the law to be permitted to survive another month ? Is it not a monster iniquity,

which ought to be swept, with scorn and contempt, from the statute-book of this free and happy country ? Talk of the *majesty* of law,—such a law as this would be enough to bring all law into contempt. But the friends of religious liberty have taken up the cause of the Rev. James Shore, and he is safe, spite of all the harsh and cruel treatment to which he has been subjected. Surely, neither the clergy nor the laity of the Established Church will settle down quietly under this new Star-Chamber discipline. But, whether they do or not, we respectfully remind them that it is a British question ; any clergyman may see it his duty to leave the Establishment, and is it to be credited, that the mere circumstance of his having been once in episcopal orders, deprives him of his rights and liberties as an Englishman ? Here is one, at least, of the links of church and state, which cannot be too soon snapped asunder.

PROVINCIAL.

AMBLE, NORTHUMBERLAND.

THE new Independent chapel, in the above village, was opened for public worship on Thursday, March 23, 1848. Dr. Alexander, of Edinburgh, preached in the afternoon ; the devotional part of the service was conducted by the Rev. G. Richards, of Alnwick, and Rev. W. Ayre, of Morpeth. About 200 took tea in the chapel. The meeting in the evening was addressed by the following ministers :—The Rev. J. G. Rogers, of Newcastle, on "The Kingdom of Christ ;" Rev. W. Ayre, of Morpeth, "The Duty of Christians in relation to existing Events ;" Rev. M. Edwards, of Widdrington, "Education ;" and Rev. J. Duncan, of Warkworth, "Liberty."

On the sabbath following the Rev. G. Richards, of Alnwick, preached morning and evening. The collections were all that could be expected from a labouring population. The proceeds of the tea-meeting and collections amounted to 20*l*. The cost of the chapel is 550*l*. The remaining debt is 360*l*., towards the extinction of which the aid of the Christian public is earnestly solicited.

Amble is a station of the Home Missionary Society, and in connection with the Durham and Northumberland Association of Congregational Ministers and Churches. This case is recommended by the Rev. Messrs. Jack, North Shields ; Reid, Newcastle ; and Richards, Alnwick. Contributions will be thankfully received by the treasurer, Mr. Andrew Richardson, and Mr. James Wood, Home Missionary, Amble.

EAST RETFORD, NOTTINGHAMSHIRE.

THE Rev. Micaiah Hill, (son of the Rev. Micaiah Hill, of Calcutta,) was ordained as pastor of the Congregational church in the above town, April 13th, 1848. The morning service, opened by the Rev. G. B. Johnson, of Doncaster, included—the introductory discourse, by the Rev. Dr. Alliot, of London; questions, by the Rev. H. L. Adams, of Newark, with answers from the church at Retford, and by Mr. Hill; the prayer of designation, by the Rev. R. Weaver, of Mansfield; and the charge to the minister, by Dr. Reed, of London, formerly Mr. Hill's pastor.—In the evening, the Rev. S. M'All, of Nottingham, preached to the church and congregation; the Revs. Messrs. Ash, of Laxton; Muncaster, of Gainsborough; M'All, of Sunderland, and several ministers of the Methodist and Baptist connexions, also took part in the services.—In the afternoon, after dinner in the school-room, addresses were delivered, bearing chiefly on the very interesting aspect of the cause at East Retford.

Throughout the day a deep sympathy was evidently excited in the labours and ardent desires of the pastor. The guiding of Providence appeared distinct and impressive in the account furnished of his entrance on the sphere; and already most cheering tokens of advancing success have been granted, that the people contemplate the erection of a new chapel. The simple but graceful design prepared by Mr. J. C. Gilbert, of Nottingham, especially when contrasted with the present unsightly structure, might almost plead for its erection. The necessity is indeed pressing. The people and their minister are working hard to insure the accomplishment, and those who are spectators of these efforts, undertaken in much of the genuine missionary spirit, will not, it is hoped, refuse their generous help. This ordination-day was solemn, happy,—a day of sacred resolution and fervent prayer. May its brightest promise be surpassed!

BROMSGROVE.

ON Thursday, Nov. 25th, 1847, the Rev. J. Chisman Beadle, of Highbury College, London, was ordained to the office of the ministry, as pastor of the Independent church, Bromsgrove, Worcestershire.

The Rev. Dr. Redford, of Worcester, delivered the introductory discourse; the Rev. D. K. Shoebottom, of Kidderminster, asked the usual questions, and received the confession of faith; the Rev. Henry Welsford, of Tewkesbury, offered the ordination prayer; and in the absence of the Rev.

John Angell James, (who was prevented from attending in consequence of an unexpected family bereavement,) the Rev. Professor Barker, of Spring-hill College, Birmingham, delivered the charge. In the evening of the same day, a sermon was preached to the church by the Rev. John Raven, of Dudley. The Rev. H. Humphreys, of Redditch; the Rev. John Parsons, of Brierley-hill; the Rev. T. Davies, of Bromsgrove, (Baptist;) and the Rev. J. Way, of Stratford-on-Avon, (Wesleyan,) took part in the services.

The Independent church in this town was first formed by the Rev. John Spilsbury, the pious vicar of the parish, who was ejected from his living, which is one of considerable value, at the time of the passing of the Act of Uniformity, and who, in consequence of his nonconformity, suffered several severe imprisonments. About seventeen years ago the old chapel, which was built at the Rev. John Spilsbury's own expense, was taken down, and the present handsome edifice erected on its site.

CALLS ACCEPTED.

THE Rev. Richard Knill, late of the Tabernacle, Wotton-under-Edge, having accepted a unanimous invitation from the church assembling in Queen-street Chapel, Chester, to become their pastor, commenced his labours amongst them on the first sabbath in January.

The prospect of a very enlarged sphere of usefulness induced Mr. Knill to relinquish his connection with the church at Wotton. The removal has occasioned deep and mutual regret; and his friends there have presented him with two very chaste and elegant pieces of plate, as a testimonial of their affection and esteem. [We regret that this notice has been accidentally neglected.]

T. JOWETT, senior student of Airedale College, has accepted a most cordial invitation to become the pastor of the church and congregation of the Independent chapel at Pudsey, in Yorkshire; and purposes entering upon his pastoral duties in July. The chapel is a commodious building, with which two sabbath-schools are connected, and is surrounded by a population of 13,000 souls, affording wide scope for exertion and usefulness.

MR. JOHN STROYAN, of the Lancashire Independent College, has accepted the unanimous invitation of the Congregational church assembling in Sion Chapel, King's Inn, Dublin, to become their pastor.

WATTON, NORFOLK.

SPECIAL religious services were held every night during the last week in March at the Independent chapel at Watton; and they proved "times of refreshing from the presence of the Lord." The Rev. James Reading having accepted an invitation from the church of Christ at Wheathampstead, invited the recognised members of the Wesleyan and Primitive Methodist Societies, and Christians of every name, to meet around the table of the Lord

on the first Sunday in April, previously to his removal. It was pleasant and soul-cheering to witness believers of various communions gathered around the Lord's-table, commemorating the love of their common Saviour, and publicly acknowledging their oneness in Christ. While the communicants were being addressed, it was asked, "Is not this heaven begun below? Is not this one of the days of heaven upon earth?"

April 5, 1848.

General Chronicle.

GOVERNMENT GRANT TO JUGGERNAUT'S TEMPLE.

My DEAR SIR, — I accompanied my friend, J. Poynder, Esq., to the India Court, on the 22nd ult., when his motion was discussed to sever the Company from Juggernaut's temple. You are aware that it was lost, through a mistaken notion of a pledge to support it. I am preparing a letter upon this subject to the Chairman. Permit me to request you to urge the presentation of petitions and memorials against this monstrous evil in India.

The Rev. C. Lacey writes: "It is reported that the priests and the Khoorda Rajah have presented a numerously signed petition to Government to have the Pilgrim Tax continued; urging, that, *If it be dropped and the support of the Government be withheld, in a few years Juggernaut will lose his celebrity and glory.* This is undoubtedly true; but what is that to us? If the Hindoos wish his glory to continue, let them support and superintend his establishment accordingly. Mr. Greame recommended the regulation and supervision of the temple and worship of Juggernaut. In one part of his report, which I have read, he says: '*The established worship is fast going down, and will soon become extinct if the Government does not renew and uphold it!*' He recommended to exclude certain low castes to raise the fame of its sanctity, &c., &c. These measures were in whole or in part adopted. This report shows the state of the temple, before it had the protection of the British Government, and what it would soon become, were it again left to itself."

In a more recent letter he states: "The very sinews of the system are supplied through the Collector of Pooree by the British Government. Supported by this donation the idol appears in great glory. But the chief evil is the arguments it furnishes against Christianity. The Pundabs say—'Who will deny that the enlightened and powerful Government of Britain does

not respect Juggernaut, while it supports him so amply? To facilitate pilgrimage a splendid road has been made, and now the Pilgrim Tax is abolished, that no impediment may exist to the approach of devotees to the sacred shrine of the lord of the world! This is all done by Europe, and under the inspiration of Juggernaut!' Such are the arguments of the Pundabs, and they are believed by the people."

The temple-lands have been returned to the priests, but 23,000 rupees per annum are still paid. It appears important to petition Parliament, and likewise to memorialise Sir J. C. Hobhouse, President of the India Board, and the Court of Directors and Proprietors of the East India Company, that decisive measures may be adopted against all Government Grants to Indian temples. The memorials may be addressed to Sir John Hobhouse and J. Poynder, Esq., South Lambeth, London. "The King's business requires haste." Petitions should be sent to both Houses of Parliament.

Yours, &c.,

J. PEGGS.

Burton-on-Trent, April 7.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The petition of the Congregation of
in the Town of

Showeth,—

That your petitioners are intimately connected with the missionary operations which have been prosecuted for a number of years in Bengal, Orissa, and in many parts of India. That the missionaries, in the prosecution of their benevolent labours, have frequently visited the great temple of Juggernaut, and witnessed scenes of misery, infamy, and death, which no pen can describe nor heart conceive, that has not been debased by the demoralising influence of idolatry.

Your petitioners, in common with multitudes in Britain and India, rejoiced in the

anticipated severance of the British Government from the temple of Juggernaut, and by the repeal of the Pilgrim Tax and the restoration of the temple-lands to the rajah and the priests, in accordance with the despatch of the Honourable Court of Directors in December, 1844, stating in express terms, that "*the discontinuance of our interference in its concerns should be made complete.*" These expectations have been disappointed by the annual grant of 23,000 rupees from the British treasury, by which its popularity is increased, and multitudes are allured to this shrine of idolatry, at which so many perish.

Your petitioners, therefore, request, that decisive measures may be pressed upon the authorities of our Indian empire, that the temple of Juggernaut, and all the other temples of India, may no longer receive grants of money from the British Government, but may be left entirely to the support of their own deluded votaries.

And your petitioners will ever pray.

EMANCIPATION OF THE WALDENSIAN PROTESTANTS OF PIEDMONT, IN ITALY.

THE friends of the Waldensian Protestants will, no doubt, rejoice to receive the following information, which I had the pleasure of announcing through the medium of the public press:

Sir,—The spirit of religious persecution is rapidly dying away—certainly amongst the lay people of the different countries in Europe. I have to communicate to you an event in proof—not the least of the extraordinary events now continually occurring in Italy; an event far beyond the most sanguine expectation of the most ardent friends of the ancient Protestants in the valleys of the Alps. The flame of persecution which has furiously raged in Piedmont against the unoffending Protestants of the Waldensian valleys for centuries past, has just been happily extinguished, and the King of Sardinia himself has the honour of quenching that flame. The pages of history record, in letters of blood, the cruel sufferings, tortures, and butcheries, which those poor Protestants have many, many times suffered, when the demon of Fanaticism had let loose the infuriated agents of evil against them. And for what were they persecuted?—for their love to the Bible; for their uncompromising maintenance of the simple doctrines of the gospel against the mass of darkening superstition which prevailed around them! They were always acknowledged in royal ordinances as loyal subjects, and their bitterest persecutors were always constrained to admit the purity of their morality. For nothing, then, were they persecuted but for their heroic and steady love of the Bible, and rejection of soul-destroying superstition.

They have descended from the apostolic times; and their history in the valleys is clear up to the eighth century; about which time they protested loudly and forcibly against the errors introduced into the diocese of Turin, of which they then composed a part; they are the remnant of the flock of the celebrated Claude, bishop of Turin, which remained faithful to the gospel after his decease; since when they are a separate communion, in the bosom of the mountains south of the Alps, just under Monte Viso. At present they consist of about 24,000 members, distributed into 15 parishes, with 15 pastors, and 6 other ministers, occupied in their interesting college, not long erected in the valley of La Tour. Hitherto those loyal and faithful subjects were held down by the iron hand of religious rancour in the condition nearly of slaves, without any civil or political rights, and hemmed into three small valleys, by an arbitrary line drawn around the entrance, over which they dared not pass to procure property in land or houses. A brief notice like this is not the place to give a full detail of their sufferings and privations. But, praise be to God! those sufferings and those privations are now at an end, and, we may hope, for ever. May the spirit of the gospel bring all nations to a right understanding in all things, and teach them the divine precept of our Lord, "By this shall all men know that you are my disciples, if you love one another."

I will merely give a literal translation of the following brief extract of the letter just received from the Waldensian authorities, announcing the emancipation of those ancient Protestants. They are *Protestants without any Reformation*. The authentic documents will soon appear in the public papers, promulgated in the kingdom of Sardinia, proclaiming this most interesting and long-deserved emancipation.

The Waldensian authorities say, in a letter dated 18th February last:

"To God be all the glory, and to the King, Charles Albert, gratitude and love. Our emancipation—complete, civil and political—was signed yesterday by his Majesty. The Waldensians are no longer helots; they are now free citizens. The letters patent are now in progress of completion, and in a short time will be authentically promulgated. Every one sends to compliment us, and to rejoice with us. May God be praised and blessed!"

I hope, sir, you will be pleased to give a place to the above few remarks in your valuable paper.

I am, sir,

Most respectfully and truly yours,
ANTHONY SILLERY.

Stevens' Hospital, Dublin, 6th March, 1848.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



OPEN-AIR PREACHING IN JAMAICA.—*Vide* p. 266.

JAMAICA.—OPEN-AIR PREACHING.

NOTWITHSTANDING the large amount of Missionary labour which has been bestowed on the coloured population of Jamaica, there are still considerable numbers of the people destitute of the knowledge of the truth and the blessings of salvation. The ensuing statement of our Missionary, the Rev. Robert Jones, who occupies the station of Chapelton, in the district of Clarendon, represents the condition of these uninstructed classes, and the circumstances which have contributed, amid the general increase of christian light, to sustain the evil that he deplores in all its original deformity. Our brother also informs us of the new course of effort on which he has entered to meet in some degree the spiritual destitution and wretchedness of this portion of the people; and the encouragement he has experienced to persevere in those special exertions which have been called forth by his zeal and compassion. Addressing the Directors in December last, Mr. Jones thus writes:—

Feeling deeply concerned for the multitudes that dwell in and around Chapelton, who are living “without God and without hope in the world,” I have been devising and attempting means to bring them under the sound of the Gospel. Their condition is deplorable. Many have been attached to some ignorant, self-elected black preacher, who, after obtaining all the money he could from his poor dupes, basely abandoned them; they have then been taken up by others, more greedy perhaps of filthy lucre even than their predecessor, who, in like manner, have left them; until the people themselves, disgusted with such rapacity, and ignorant of the true nature of religion, have given themselves over to work wickedness with greediness.

There are others who make no profession of religion, and will on no account attend a place of worship; and not a few there are who rest in a mere *form* of religion, visiting the parish church only at its *festal* seasons, such as Christmas and Easter.

With these different kinds of characters, I and the members of my Church have frequently conversed, and invited them to attend our chapel, but they have given a variety of excuses for not doing so. If they attend our place of worship (they say) they will be expected to contribute to the support of the cause of Christ; they will be too narrowly watched in their conduct; and they will be no longer able to live a loose and “free” life.

Under these circumstances I determined to go out into the highways and constrain them to hear the truth. Accordingly, on the Sabbath evening, when the services of the day are concluded, a number of our people have accompanied me to a cool and shady vale, where several hundreds have collected together, seated themselves on the grass, and listened with the deepest seriousness to the *word of life*. We have had persons of all classes and grades of colour, and have continued these services for several Sabbaths without the slightest interruption from any of the audience, although many composing it had never been accustomed to listen to a religious discourse. We have been compelled to suspend these services by the setting-in of the rainy season, but hope soon to resume them. Several persons have since attended the chapel who never before entered its walls, and we are not without hope that much good has been and will be accomplished.

The accompanying sketch is intended to give some idea of the interesting scene which thousands of the supporters of the London Missionary Society would have been delighted to witness.

Anniversary of the London Missionary Society.

FIFTY-FOURTH GENERAL MEETING.

MONDAY, MAY 8.

Morning, Seven o'clock.—An Introductory PRAYER MEETING at the CHAPEL in NEW BROAD STREET, specially to implore the divine blessing on the several Services of the Anniversary. To close punctually at a quarter past Eight.

Afternoon.—A Meeting of Delegates will be held at the Mission House, Blomfield-street, at Three o'clock, to which the attendance of Directors, both Town and Country, is respectfully invited.

Evening.—Episcopal Chapel (Rev. T. MORTIMER'S), Upper North Place, Gray's Inn-road, the Rev. JOHN JORDAN, A.B., Vicar of Enston, Oxon, to preach.

Service to begin at Seven o'clock.

WEDNESDAY, MAY 10.

Morning, Surrey Chapel.—Rev. ROBERT CANDLISH, D.D., of Edinburgh.

Evening, Tabernacle.—Rev. WILLIAM BROCK, of Norwich.

The Morning Service begins at Half-past Ten, and the Evening at Six o'clock.

THURSDAY, MAY 11.

Morning.—The PUBLIC MEETING will be held at EXETER HALL, in the STRAND.* The Chair to be taken *precisely at Ten o'clock*, by

JAMES KERSHAW, Esq., M.P.

Evening.—An Adjourned Meeting will be held at Finsbury Chapel, Finsbury Circus. The Chair will be taken at *Six o'clock*, by

THOMAS CHALLIS, Esq., ALDERMAN.

FRIDAY, MAY 12.

A Sermon will be preached to the Juvenile Friends of the Society, by the Rev. THOMAS RAFFLES, D.D., LL.D., of Liverpool, at Poultry Chapel. Service to commence at *Half-past Six o'clock*.

LORD'S DAY, MAY 14.

Sermons will be preached, and Collections made, at various Places of Worship, the particulars of which will be found on the following page.

* Admission to the Hall will be by TICKETS, for the *Platform*, the *Central Seats*, and the *Raised Seats*, respectively. The *Platform* will be appropriated to the Directors of the Society, both town and country; the Speakers; and all Ministers who are Members of the Society.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday, 5th, Saturday, 6th, Monday, 8th, Tuesday, 9th, and Wednesday, 10th of May.

Ministers who are Members of the Society will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish *personally* to attend.

MONDAY, MAY 15.

Evening.—The Sacrament of the Lord's Supper will be administered at the following Places of Worship to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers, viz. :—

SION CHAPEL	Rev. JOHN HARRIS, D.D. to preside.
ORANGE-STREET CHAPEL	Rev. JOHN CLAYTON, M.A. ... "
FALCON-SQUARE CHAPEL	Rev. JAMES PARSONS, York ... "
SURREY CHAPEL	Rev. R. W. HAMILTON, D.D., LL.D., Leeds "
CLAREMONT CHAPEL	Rev. GEORGE CLAYTON "
ST. THOMAS'S-SQUARE, HACKNEY	Rev. JAMES HILL..... "
STOCKWELL CHAPEL	Rev. T. W. JENKYN, D.D..... "
KINGSLAND CHAPEL, at 7 o'clock	Rev. JAMES GRIFFIN, Manchester "
TOTTENHAM COURT-ROAD CHAPEL	Rev. JOHN BURNET..... "
HANOVER CHAPEL, PECKHAM	Rev. HENRY J. GAMBLE "
TREVOR CHAPEL, CHELSEA	Rev. J. A. JAMES, Birmingham "
GREENWICH TABERNACLE	Rev. GEORGE SMITH "
WESTMINSTER CHAPEL	Rev. JAMES STRATTEN "

Services to begin at Six o'clock.

Anniversary of the London Missionary Society.

ARRANGEMENTS FOR SERMONS TO BE PREACHED ON LORD'S DAY, MAY 14.

PLACE.	MORNING.	AFTERNOON.	EVENING.
ALBANY CHAPEL, REGENT'S PK.	Rev. T. G. STAMPER		Rev. T. SMITH.
ALDERMANBURY CHAPEL	" H. L. ADAMS		" E. J. HARTLAND.
ABNEY CHAPEL, Stoke Newington	" S. CURWEN		" J. KENNEDY.
BARBICAN CHAPEL	" A. TIDMAN		" Dr. ARCHER.
BETHNAL GREEN	" J. VINEY		" E. CRISP.
BISHOPSGATE CHAPEL.....	" E. CRISP		" J. GLANVILLE.
BRENTFORD	" J. B. STAIR		" J. B. STAIR.
CHADWELL-STREET, Pentonville	" JOHN PYER		" JOS. BULL.
CLAPHAM	" Dr. HAMILTON		" J. STOUGHTON.
CLAPTON CHAPEL.....	" A. WELLS.....		" A. WELLS.
CLAREMONT CHAPEL	" R. KNILL		" S. M'ALL.
COLLIER'S RENTS CHAP., Boro'	" W. ROSE		" H. TOWNLEY.
COVERDALE CHAPEL, Limehouse	" J. JUKES		" T. MANN.
CRAVEN CHAPEL	" P. THOMPSON		" S. CURWEN.
CROYDON	" W. CAMPBELL		" J. ADEY.
DEPTFORD	" J. PULLING		" H. L. ADAMS.
ENFIELD.....	" Dr. BENNETT.	Rev. Dr. BENNETT	....
DITTO, HIGHWAY.....	" T. FIELDING .		" T. FIELDING.
FALCON-SQUARE CHAPEL	" T. BOAZ		" J. W. RICHARD- SON.
FETTER-LANE CHAPEL.....	" C. MORRIS ..		" C. MORRIS.
FINCHLEY	" J. ROBERTS ..		" J. ROBERTS.
FINSBURY CHAPEL	" J. W. RICHARD- SON		" Dr. FLETCHER.
GREENWICH, Maize-hill	" H. B. JEULA ..		" JOHN HILL.
GREENWICH, Tabernacle	" W. LUCY		" J. GRIFFIN.
HACKNEY, St. Thomas's-square	" W. A. HURNDALL	Rev. G. THOMSON	" R. FLETCHER.
HACKNEY, HAMPDEN CHAPEL .	" E. STALLYBRASS		" E. STALLYBRASS
HAMMERSMITH, EBEN. CHAPEL	" T. SLATYER ..		" E. PORTER.
HARE-COURT CHAPEL	" W. S. PALMER ..		" W. S. PALMER.
HARLEY-STREET CHAPEL, Bow	" S. DAVIES....		" J. GLYDE.

PLACE.	MORNING.	AFTERNOON.	EVENING.
HOLYWELL MOUNT CHAPEL ..	Rev. H. ADDISCOTT .....	.....	Rev. R. KNILL.
ISLINGTON, Lower-street	„ H. MARCHMONT .....	.....	„ T. E. THORESBY
ISLINGTON, UNION CHAPEL	„ J. A. JAMES. ..	Rev. R. KNILL ..	„ J. PARSONS.
ISLINGTON CHAPEL	„ B. S. HOLLIS. ..	.....	„ B. S. HOLLIS.
KENSINGTON	„ J. STOUGHTON ..	.....	„ J. C. GALLOWAY
KINGSLAND CHAPEL	„ T. W. AVELING ..	.....	„ H. ADDISCOTT.
LEWISHAM	„ J. BARFITT ..	.....	„ W. LUCY.
MABERLY CHAPEL	„ J. GRIFFIN ..	.....	„ T. DODD.
MARLBORO' CHAPEL	„ H. RICHARD ..	.....	„ H. RICHARD.
MILE END, LATIMER CHAPEL ..	„ J. SAUNDERS ..	.....	„ Dr. FERGUSON.
MILE END, NEW TOWN	„ J. SIBREE .....	.....	„ J. JUKES.
MILE END, SALEM CHAPEL ..	„ C. DUKES .....	.....	„ Dr. HEWLETT.
NEW COURT CHAPEL	„ R. FLETCHER ..	.....	„ J. C. POTTER.
NORWOOD	„ B. KENT .....	.....	„ D. THOMAS.
ORANGE-STREET CHAPEL	„ W. G. BARRETT ..	.....	„ S. LUKE.
PAVEMENT CHA., New North-rd.	„ J. SPONG .....	.....	„ G. MUNDY.
PLAISTOW	„ G. MUNDY ..	.....	„ J. SIBREE.
POPLAR, TRINITY CHAPEL	„ G. SMITH .....	.....	„ T. BINNEY.
POULTRY CHAPEL	„ S. B. BERGNE ..	.....	„ Dr. CUMMING.
PUTNEY CHAPEL	„ R. ASHTON ..	.....	„ G. GOGGERLY.
ROBERT-STREET CHAPEL	„ G. GOGGERLY ..	.....	„ Jos. FLETCHER
SION CHAPEL	„ B. PARSONS ..	.....	„ B. PARSONS.
SEA FIELDS	„ T. E. THORESBY ..	.....	„ H. MARCHMONT
STEPNEY	„ J. G. MIALL ..	.....	„ P. THOMPSON.
STOCKWELL	„ D. THOMAS ..	.....	„ T. G. STAMPER.
STRATFORD, BRICKFIELD CHA.	„ Dr. FERGUSON ..	.....	„ J. HALL.
TABERNACLE	„ Jas. PARSONS ..	.....	„ W. G. BARRETT.
TOTTENHAM COURT-ROAD	„ Dr. FLETCHER ..	.....	„ T. BOAZ.
TOTTENHAM CHAPEL	„ J. C. HARRISON ..	.....	„ J. C. HARRISON
TOOTING	„ T. J. WARAKER ..	.....	„ T. SLATYER.
TOTTERIDGE	„ E. PROUT .....	.....	„ E. PROUT.
UNION CHAPEL, Horsleydown ..	„ J. GLANVILLE ..	.....	„ J. PYER.
UNION-STREET CHAPEL	„ J. WADDINGTON ..	.....	„ J. G. MIALL.
WALTHAMSTOW	„ J. J. FREEMAN ..	.....	„ R. MACHRAY.
WALWORTH, YORK-ST. CHAPEL	„ G. CLAYTON ..	.....	„ G. CLAYTON.
WARDOUR CHAPEL	„ Jos. FLETCHER ..	.....	„ J. CARTER.
WEIGHHOUSE CHAPEL	„ T. BINNEY ..	.....	„ G. SMITH.
WELL-STREET CHAPEL	„ J. S. BRIGHT ..	.....	„ J. S. BRIGHT.
WOOLWICH	„ Dr. CARLILE ..	.....	„ J. J. FREEMAN.
YORK-ROAD CHAPEL	„ S. M'ALL .....	.....	„ Dr. HAMILTON.

MADRAS.—HAPPY DEATH OF A NATIVE CHRISTIAN.

In the following account, received from our brother Mr. Drew, of the death of a native convert at Madras, who had formerly been engaged in Missionary service, we have an affecting and delightful instance of the power of divine grace in delivering a soul from the perils of heathenism; restoring it, after a period of declension, to the ways of righteousness; and making it triumphant, in the solemn hour of dissolution, over the last adversary.

Our Mission (observes Mr. Drew) has had, in the past year, both its sorrows and its joys; tears mingled with smiles, and shade with light. Several of its members have had to mourn the loss of valued relatives. Among these I must mention Arullapan, who was formerly a Catechist, but had been dismissed for some conduct unworthy of so responsible a situation. On my

return to this country, I found him partially engaged as a Schoolmaster, and in much poverty. For some time previous to his death, disease had evidently been wasting the house of his clay. He had suffered much and long, and, as the event proved, his sufferings were the discipline of the Lord—a fiery trial, in which his soul was purified as gold.

This, however, I only knew in part, until I visited him in the last hours of life. Then I was most deeply affected, and, at the same time, most happily surprised to observe the ripeness of his soul for heavenly glory. With a frame wasted to a skeleton, and shaken with a most violent cough, his soul was an altar on which burnt heavenly fire. His bright, clear faith discerned nothing in death to fear; he saw his sins all pardoned, and his spirit washed in the precious blood of Christ; and he rejoiced in certain hope of the glory of God.

Surprised at many expressions evincing this blessed state of mind, which had fallen from his trembling lips, I said to him "But your sins!" Deliberately raising himself on one arm, as far as his strength would permit, he said, "Though to man's eye I have never been a great sinner, I know that I am truly so in the sight of God; but I know also that he has forgiven all my sins through the precious blood of Christ, and in that day I shall meet him with joy, with joy, with joy."

"*That* world is very different from *this* world," I suggested, thinking with wonder of the mansions of glory to which he was soon to ascend, from the miserable hut in which he was then lying. "*This* world," he replied, "is a world of sorrow, of suffering, of death. *That* is a world of joy, of glory, where God shall wipe away all tears from

our eyes. Oh, we will go to that world; we will go, we will go," he exclaimed with an emotion which drew tears from my eyes. I wondered, I adored, for I did not look for this. Truly may we say of the God of our salvation,

"God moves in a mysterious way,
His wonders to perform."

At another time he said to our Catechist, Samathanam, who had been reading to him an account of the death of Christ, "Look at this. The Lord of Glory, the Creator of all things, suffered all this for me, became a man—a corpse—shed his blood. In his body were marks of wounds—in his side, in his hands, and in his feet. I have none of these: I wait for death with joy."

The day before his death he called around him his aunt, his wife, and his children; and, having addressed to each of them some appropriate advice, he committed them into the hand of the Lord. He then prayed for a blessing upon the Catechists of his acquaintance.

Just before his death he again called his family to him. His eyes were fixed on heaven, his face suffused with a smile, and he was evidently speaking. His aunt said, "What are you saying?" He replied, "I see Jesus Christ—the angels are come for me: I am speaking with them," and so he died.

DEATH OF MRS. MEAD OF THE TRAVANCORE MISSION.

WE are grieved to announce the decease of Mrs. Mead, of Neyoor, on the 6th of February last. The intelligence is contained in the appended extract of a letter from our bereaved brother, Mr. Mead, in whose deep affliction the Directors earnestly sympathise, while they commend him to the God of all comfort for higher consolation and support. He writes:—

It is my very painful duty to inform you of the removal, by death, of my beloved partner in life. This mournful event took place yesterday afternoon, after an illness of about three months. She was afflicted with a kind of asthma, which came on in the last rainy season, and gradually became weaker till she fell asleep in Jesus, with a hope full of a

blessed immortality. By the natives generally she was justly and highly esteemed. She had for a period of twenty-eight years devoted herself to promote their temporal and eternal interests, for which her thorough knowledge of the Tamul language, and her love of doing good, eminently qualified her. We have, indeed, lost a mother in Israel.

DEATH OF THE REV. J. RODGERSON OF BORABORA.

WITH very deep regret we record the death of our devoted Missionary, the Rev. John Rodgers, of the Leeward Islands' Mission, on the 4th of November last, after a short but severe illness. Our departed brother formerly laboured at the Marquesan Islands, but subsequently removed to the Island of Borabora, where he continued his faithful services, amid many trials, to the period of his decease. He was devoted to the work of the Lord among the heathen—his course was marked by steady application to the advancement of its interests;—and his end was peace. Our friends will pray that the widow may be graciously supported under her heavy bereavement, and that God may prove himself more than husband

and father to her and the numerous family now deprived of their best earthly protector. Mr. Charter, by whom we have been informed of this truly afflicting dispensation, writing under date of Nov. 8, adds the following particulars :—

On Tuesday evening last we received a note from Mrs. R., informing us that her husband was very ill, and expressing a hope that one of us would go down. The same evening I went over to Tahaa for Mr. Krause; we left that place at three on the following morning, and reached Borabora a little before noon the same day.

The scene we were called to witness upon our arrival was very distressing. Mrs. Rodgerson had been confined on the previous Thursday, and, consequently, was unable to leave her room. One of the children was ill with the scarlet fever in another apartment, and our dear brother, suffering under the same malady, was in a high state of excitement.

By the time of our arrival the disease had made rapid progress. Mr. Krause at once administered the medicines, which he hoped would check its progress, but no good effects appeared. The throat was exceedingly bad,

breathing very difficult. On Thursday we thought his head was a little better, but his throat was not.

In the afternoon our dear brother expressed a wish that we should hold a prayer meeting with the deacons in the house. We sent for the deacons; three of them came, and we offered our united supplications to God on behalf of our dear brother. Our supplications for his recovery were not answered; and, about twelve that night, he expired.

In consequence of the nature of his disease, we could not converse with our brother; but we know that his end was, indeed, peace; that our loss is his eternal gain.

The event was a severe stroke to Mrs. Rodgerson, but she bore it with exemplary resignation, and from the promises of the Gospel derived much consolation. The Directors will not cease to pray for her, and the dear fatherless children.

MUNIFICENT CONTRIBUTION TO THE FUNDS OF THE LONDON MISSIONARY SOCIETY.

THE Directors take the earliest opportunity of offering their most grateful acknowledgments for the Munificent Benefaction presented to the Society by Miss Fleaureau, of London, amounting to £5150 Consols, the annual interest of which is to be applied, at her request, to the permanent support of a Missionary in China. The Directors feel greatly encouraged by this timely and noble act of christian generosity, and they devoutly hope that, while the benevolent donor will reap the reward of her munificence in the growing prosperity and extension of that Mission on whose behalf it has been exercised, her example may stimulate many affluent Members of the Society to do likewise.

SUBSCRIPTIONS TO THE SPECIAL FUND RECEIVED SINCE THE PUBLICATION OF THE MISSIONARY MAGAZINE FOR APRIL.

London.

	£	s.	d.		£	s.	d.
Amount published last				A Friend	20	0	0
Month	5,554	7	6	J. Wilson, Esq.	10	10	0
Frederick Green, Esq.	50	0	0	W. Curling, Esq.	10	0	0
Friends at Trevor Chapel	52	19	6	A. Curling, Esq.	10	0	0
E. Giles, Esq.	25	0	0	J. Hinchliff, Esq.	10	0	0
Mrs. E. Giles	25	0	0	J. H.	10	0	0
Messrs. Fletcher, Son, & Co.	21	0	0	F. Phené, Esq.	5	0	0
Greenwich-road Chapel :—				C. M. Elkin, Esq.	5	0	0
Mr. Kershaw	£10	0	0	W. B.	5	0	0
Mrs. Shipman	5	0	0	A Friend, per Rev. Dr. Ferguson	5	0	0
Small Sums	5	1	0				

From the Country.

Miss Watson, Birmingham	50	0	0	H. F. Coleman, Esq., Leicester	20	0	0
R. Kelsall, Esq., Rochdale	50	0	0	R. Topp, Esq., Farnworth	20	0	0

	£	s.	d.		£	s.	d.
Messrs. E. Baines & Sons, Leeds	20	0	0	E. Ball, Esq., Burwell . . .	5	0	0
W. Willans, Esq., Hudders- field	10	0	0	Mrs. Kennaway, Charmouth .	5	0	0
W. Stancliffe, Esq., Hopton	10	0	0	Mr. T. Southworth, Rochdale	5	0	0
				By Rev. J. Horsey, Laun- ceston	5	0	0
WORCESTER.				BRISTOL.			
Richard Evans, Esq. 9 0 0 } Walker Rennick, Esq. 1 1 0 }	10	1	0	W. D. Wills, Esq.	50	0	0
LIVERPOOL.				Richard Ash, Esq.	20	0	0
J. F. Hampton, Esq.	10	10	0	Stephen Prust, Esq.	10	0	0
T. Burley, Esq.	10	0	0	Mrs. Pope	5	0	0
R. Job, Esq.	10	0	0	Abraham Salt, Esq.	5	0	0
S. Burley, Esq.	5	0	0	R. S. May, Esq.	5	0	0
B. Hague, Esq.	5	0	0	John Budgett, Esq.	5	0	0
W. Fisher, Esq.	5	0	0	Christopher Godwin, Esq. . .	5	0	0
S. Job, Esq.	5	0	0	James Godwin, Esq.	5	0	0
T. Bulley, Esq.	5	0	0	Henry Brittan, Esq.	5	0	0
Mrs. George	2	0	0	Joseph Waldo, Esq.	5	0	0
A few Friends at Ramsden Street Chapel, Huddersfield	6	6	0	Mrs. Hill	5	0	0
A Friend to Missions, Drif- field	5	0	0	Rev. J. Burder	2	0	0
Rev. W. Rooker, Plymouth	5	0	0	Mr. Thomas Waterman . . .	2	0	0
Rev. W. & Mrs. Wild, Guern- sey	5	0	0	Messrs. Chas. Price & Sons	2	0	0
W. D. Crewdson, Esq., Ken- dal	5	0	0	J. E. Lunell, Esq.	10	0	0
G. Buchan, Esq., Kelloe . .	5	0	0	Francis Short, Esq.	10	0	0
				H. C. Wills, Esq.	5	0	0
				A Friend	5	0	0
				A. N. Langdon, Esq.	3	0	0
				John Sells, Esq.	5	0	0
				Small Sums	1	10	0
				Collection	22	19	10
				TOTAL	£6,332	4	10

ACKNOWLEDGMENT FROM REV. W. ELLIOTT.

OUR kind Christian friends, who contributed sums of money, or parcels of clothing and other useful articles, for the relief of the sufferers by the Caffre War, will be glad to receive the following assurance from our brother, Mr. Elliott, to whom the distribution was committed, of the actual appropriation of these seasonable offerings to the purpose for which they were intended. Writing from Cape Town on the 10th of January, Mr. Elliott thus addresses the friends whose bounty he undertook to communicate :—

MY DEAR CHRISTIAN FRIENDS,—On my arrival in South Africa in May last, my first care was to forward to the Missionary Stations, which had most deeply suffered from the Caffre War, the kind expressions of your humane and liberal feeling. From the great distance of many of these Institutions from Cape Town, a considerable time elapsed before I could obtain acknowledgments of your bounty; but I am now happy in being able to convey to you the cordial thanks of our esteemed brethren, in the name of their respective Churches and Congregations, for the very efficient and seasonable aid which your christian kindness has afforded them. The sufferings of the Native Christians, and others connected with our Missionary Establishments, have indeed been great: almost all the men capable of bearing arms were withdrawn from the several Institutions in defence of the Colony, leaving their wives and families in a state of great wretchedness and destitution. To these, your generous contributions have afforded a most seasonable relief, and many a grateful prayer has been offered up on your behalf, that “God may supply all your need, according to his riches in glory by Jesus Christ!”

I remain, my dear friends, your grateful and affectionate servant,

W. ELLIOTT.

ARRIVAL OF MISSIONARIES IN ENGLAND.

ON Tuesday, Dec. 21st, the Rev. James Paterson, with his *motherless* children, per *Wind-son*, from Calcutta, on a visit to England, for the restoration of his health.—On Thursday, April 12th, the Rev. William Gillespie, from Hong Kong, on a short visit to this country, by the ship *Monarch*, Captain Duncanson. In the same vessel Mrs. Alexander Stronach, of the Amoy Mission, accompanied by three children. Rev. E. Crisp, from Bangalore, *viâ* Madras, per *Wellesley*, April 18th.—Rev. W. G. Barrett and Family, from Jamaica, per *Clio*, April 21st.—Rev. J. C. Brown and Family, from Cape Town, per *Lord William Bentinck*, April 21st.—Rev. Messrs. Woollaston, Hill, and Storrow, at Calcutta, March 6, all well.

MISSIONARY CONTRIBUTIONS.

From the 18th March to the 18th April, 1848, inclusive.

<i>London and its Vicinity.</i>		£	s.	d.			£	s.	d.
Miss Fleureau, for the Per-	£ s. d.	Barbican Chapel:—			Fetter-lane	60	0	6	
manent Support of a Mis-		Subscriptions and Dona-			Finsbury Chapel	64	6	11	
sionary in China, 5150l.		tions	186	9	7	For Native Teacher,			
3 per Cent. Consols, va-		The Contents of the Purse			Alexander Fletcher	30	0	0	
lue	4248 15 0	of a beloved Friend now			74l. 6s. 11d.				
Mrs. Broadley Wilson	100 0 0	in heaven	3	12	0	Hanover Chapel, Peckham	154	11	5
A. B., a Friend to Missions,		For Mr. W. Gill's School	15	5	9	For Native Teachers, W.			
by G. B. Hart, Esq.	100 0 0	For Native Teacher	10	0	0	B. Collyer and J. Reid	32	0	0
W. Reid, Esq.	100 0 0	For Schools in India	17	19	6	186l. 11s. 5d.			
Joshua Wilson, Esq.	50 0 0	For Widows & Orphans'				Hare-court	45	13	11
Frederick Green, Esq.	50 0 0	Fund	10	10	0	Special Donation	33	6	8
E. Giles, Esq.	25 0 0	Special Donations to-				79d. 0s. 7d.			
Mrs. E. Giles	25 0 0	wards the deficiency	85	0	0	Holloway	62	18	0
Mrs. Blagrove, for the En-		New Year's Juvenile				For College at Calcutta	25	15	0
largement of the Chinese		Offerings	19	4	10	88l. 13s.			
Chapel at Hong-Kong	25 0 0	348l. 11s. 8d.				Holywell Mount	183	13	1
Messrs. H. Fletcher, Son,		Barnsbury Chapel, Isling-				Hoxton	126	0	0
and Fearnall	21 0 0	ton	70	5	5	Special Donations	30	0	0
W. Smith, Esq.	20 0 0	Bethnal Green	35	2	7	156l.			
Mr. J. Selwyn, by request		Twig Folly School	7	12	6	Islington Chapel	50	10	4
of his brother, Mr. D.		42l. 15s. 1d.				Special Donations	65	10	0
Selwyn	20 0 0	Bishopsgate Chapel	86	3	2	116l. 0s. 4d.			
D.	10 0 0	For Education in India	12	10	0	Jamaica Row	61	10	0
Rev. Dr. Jenkyn	10 0 0	98l. 13s. 2d.				Special Donations	12	10	0
Rev. D. Blow, late of Mon-		Bow	9	0	0	For Native Children at			
mouth	10 0 0	Broad-street	65	2	4	Vizagapatam	10	0	0
J. Procter, Esq.	10 0 0	Buckingham Chapel, Pim-				For Native Teacher, G.			
J. Hinchliff, Esq.	10 0 0	lico	5	16	0	R. Curling (two years)	20	0	0
J. H.	10 0 0	Caledonian Church, Hol-				104l.			
Mrs. Pink	10 0 0	loway	4	10	0	John-street, Bedford-row	53	3	0
M. Ware, Esq., per Rev.		Camberwell	133	10	10	Jewin-street	14	0	0
Dr. Burder	10 0 0	Chadwell-street	3	3	3	Kensington	140	17	5
W. B.	5 0 0	Clapham	214	16	3	For Native Schools	15	16	0
Mr. E. Daniell	5 0 0	For China	17	1	6	For Native Teacher	8	0	0
Mr. C. M. Elkin	5 0 0	For the Missionary Ship	1	5	6	Special Donations	150	0	0
Messrs. G. Curling & Co.	5 0 0	233l. 3s. 3d.				314l. 13s. 5d.			
Miss ———, Torrington-		Clapton:—				Kingsland	120	10	2
square	5 0 0	Ladies' Auxiliary & Col-				Special Donations	42	0	0
A Friend, per Rev. Dr.		lections	179	17	9	For Native Girl	3	0	0
Ferguson	5 0 0	Special Donations	273	4	0	165l. 10s. 2d.			
B. Claypon, Esq.	12 0 0	New Year's Gift	2	8	0	Latimer Chapel	67	2	6
Collected by Miss Jackson,		455l. 9s. 9d.				For Native Girl, Alice			
Brixton-place	7 13 6	Claremont Chapel	149	9	2	Saunders	1	10	0
S. S. I. T.	2 12 6	Collier's Rents	15	14	4	68l. 12s. 6d.			
Mr. W. Edwards	2 0 0	Coverdale Chapel, includ-				Lower-street, Islington	74	3	9
		ing 16s. for the Ship	13	13	4	E. Gouldsmith, Esq., for			
J. Moore, Esq.	5 0 0	Craven Chapel	207	16	9	Widows and Orphans'			
Miss Moore	1 1 0	Special Donations, by				Fund	10	0	0
Miss S. Moore	1 1 0	Messrs. Swaine & Wil-				Ditto, for Native Teacher,			
J. Moore, Esq., for the		son and Mr. J. E. Dunt	110	0	0	John Yockey	10	0	0
Sufferers at Hankey	5 0 0	For Native Teacher,				For Education at Cal-			
Ditto, for the College at		John Craven	15	0	0	cutta	0	9	6
Calcutta	10 0 0	For the Chinese Mission	68	10	0	94l. 13s. 3d.			
Ditto, for the Native		401l. 6s. 9d.				Middleton Chapel	9	17	10
Teacher, Joseph Moore	10 0 0	Crown-court, Drury-lane	3	10	0	Maberly Chapel	79	1	6
Miss S. Moore, for Native		Ebenezer Chapel, Bethnal-				S. P. Arnold, Esq.	10	0	0
Girl, Catherine Lovell	3 0 0	green	1	3	0	For Chinese Mission	28	18	11
Miss Moore and Miss S.		Ebenezer Chapel, Neckin-				118l. 0s. 5d.			
Moore, for the Native		ger-road	25	10	0	Marlborough Chapel	35	0	0
Teacher, Joseph Hickey	10 0 0	Falcon-square	123	4	4	Mile End, New Town	22	13	4
45l. 2s.		Special Donations	40	0	0	New Court	18	9	0
LONDON AUXILIARIES,		Dr. J. R. Bennett	2	2	0	For Mrs. Mather's School	19	16	4
For the Year 1847-8,		For Chinese Mission	1	5	0	30l. 5s. 4d.			
(Including Sums previously acknow-		For College at Calcutta	2	1	0	Old Gravel Pit	59	11	0
ledged.)		For Native Teacher, Jas.				cutta	5	0	0
Abney Chapel, Stoke New-		Bennett	12	0	0				
ington	111 3 2	180l. 12s. 4d.							
Albany Chapel, Camberwell	23 2 0								
Albion Chapel	79 3 7								
Aldermanbury	4 1 0								

	£	s.	d.		£	s.	d.		£	s.	d.
For Chinese Mission	76l.	11s.		For the Widows and Orphans' Fund	8	4	7	G. Hitchcock, Esq., for the College at Calcutta	25	0	0
Orange-street	26	5	4	255l. 7s. 2d.				J. D., for Mrs. Addis' School at Coimbatore	10	0	0
Oxendon-street	10	2	9	Union Chapel, Brixton Hill	95	17	0	Mrs. Potter and Mrs. Williams, for the Native Teacher, Edward Cook	10	0	0
Paddington Chapel	184	4	2	For Native Children	9	13	0	Fitzroy Sabbath and Day-schools, collected by Edward Brook, George Murray, and Frederick Curtis	1	6	10
Park-road, Clapham	21	17	0	105l. 15s.				Great George-street, Bermondsey, Sunday-school	1	12	4
Park Chapel, Camden Town	2	6	6	Union Chapel, Horsleydown	40	5	0	Gresham-street, collected at Messrs. Morley's, per Mr. Rickard	0	9	3
Pavement Chapel	5	4	2	For Teacher in Africa	10	0	0	Shoreditch, Workmen at Mr. Evans's Paper-hanging Manufactory	9	0	0
Pell-street	1	18	10	For Children in the Schools at Bangalore	12	0	0	South-street, Walworth, Sunday-school	1	14	4
Poultry Chapel	216	4	7	For Chinese Mission	10	17	6	Missionary Box, Mr. Smith's Children	0	10	0
Special Donations	267	15	0	For Native Teacher, John Watson	10	0	0	Bedfordshire.			
For Native Boy	3	0	0	For Widows & Orphans' Fund	12	0	0	Amphill and Maulden	7	18	4
J. East, Esq., for College at Calcutta	20	0	0	Special Donations:—				Bedford, Old Meeting	28	12	8
506l. 19s. 7d.				Mrs. Bassett	5	0	0	Roxton	8	6	2
Queen-street, Ratcliffe	12	17	0	Miss Brown	20	0	0	For Native Girl at Nagercoil	2	10	0
Robert-street, Grosvenor-square	56	16	2	Mr. Leavers	50	0	0	For Native Teacher	10	0	0
For Native Girl	3	0	0	Rev. T. Lewis	10	0	0	20l. 16s. 2d.			
For Native Teacher	10	0	0	Miss Owen, Bath	10	0	0	Berkshire.			
Stepney:—	69l. 16s. 2d.			Mrs. Procter	10	0	0	Reading District, per Rev. W. Legg:—			
Sion Chapel	34	10	11	Mr. E. Smith	5	5	0	Aston Tirrold	10	14	6
Spa-fields	56	9	8	Messrs. H. & W. Spicer	66	13	4	Hungerford	10	10	0
St. Thomas's-square	192	3	6	Mr. W. Spicer	10	0	0	Mortimer	20	0	0
For China	0	10	0	521l. 12s. 10d.				Reading, General	15	18	8
For Native Teachers	20	10	0	Union-street, Southwark:—	74	17	7	Broad-street	85	0	1
Miss Ohrlly, for Boy at Nagercoil	2	10	0	For Widows & Orphans' Fund	4	16	0	For Native Boy at Mirzapore, to be called Russel	3	0	0
Special Donations	110	0	0	79l. 13s. 7d.				Castle-street	81	4	11
325l. 13s. 6d.				Walhamstow	64	11	6	London-street	10	3	6
Male Branch	38	10	6	Special Donations	30	0	0	Wargrave	0	19	0
For Native Boy	3	0	0	For the Malagasy	28	4	10		237	10	8
Female Branch	55	15	9	For Native Girl, S. F. Wills	2	0	0	Less Expenses	3	14	3
For Native Girls	18	0	0	For the Missionary Ship	2	11	0		233	16	5
Sunday-school	8	18	3	Misses Hall, for China	10	0	0	Abingdon	36	2	0
Day-school	1	11	6	For Seamen's Chapel	1	0	0	For Native Girl at Madras, to be called Mary Copeland	3	3	0
Collection	22	2	0	For Calcutta College	2	2	0	39l. 5s. 0d.			
Special Objects	170	6	0	For Widows & Orphans' Fund	5	2	6	Friends at Abingdon, Farringdon, and Witney, for Mrs. Porter's School, Cuddapah	5	0	0
New Year's Cards	9	1	0	145l. 11s. 10d.				Farringdon	23	13	0
327l. 5s.				Walworth:—				For a Girl in Mrs. E. Porter's School, to be called Louisa Fidel	3	0	0
Stockwell	92	14	9	Collections	76	4	2	26l. 13s. 10d.			
Collected by Masters Arundel, for China	1	0	0	Missionary Boxes	118	12	9	Maidenhead:—			
93l. 14s. 9d.				Female Association	7	2	7	Collection at Town Hall	10	11	3
Surrey Chapel	232	3	6	New Year's Juvenile Offering	9	4	4	S. M. Peto, Esq. M.P. (D.)	5	0	0
Ladies' Branch	67	18	9	Special Donations	189	11	0	Mrs. Bird	2	0	0
For Native Teachers	20	0	0	Legacy of Mr. Carpenter	225	0	0	Ditto for Widows and Orphans' Fund	1	0	0
Special Donations	424	0	0	625l. 14s. 10d.				Independent Meeting	48	5	2
744l. 2s. 3d.				Weigh House	192	1	6	A small expression of gratitude for deliverance from trouble	10	0	0
Tabernacle	171	0	9	Juvenile Society	20	10	0	For Native Teacher Thomas Rutter	10	0	0
Special Donations	42	15	0	Special Donations:—				Juvenile Association for Native Children at Bangalore, 2 years, including 26l. 6s. 10d. acknowledged last July	53	15	5
213l. 15s. 9d.				T. Piper, Esq.	50	0	0	Lady Huntingdon's Chapel	13	2	8
Tottenham Court Road	27	10	0	Dr. Cooke	10	0	0	Less Expenses	153	14	6
Special Donations	132	8	0	W. Curling, Esq.	10	0	0		3	12	10
179l. 18s.				A. Curling, Esq.	10	0	0				
New Tabernacle	35	9	4	F. Phené, Esq.	5	0	0				
Legacy of the late Miss M. A. Booth (less duty)	156	1	8	297l. 11s. 6d.							
191l. 11s.				Wells-street	15	13	10				
New Tottenham Court	5	11	6	For Native Teacher, Alexander Waugh	10	0	0				
Tonbridge Chapel	47	10	8	25l. 13s. 10d.							
Trevor Chapel, Brompton:—				Westminster Chapel	97	0	8				
Subscriptions	72	16	6	Whitefield Chapel	9	12	1				
Boxes, Books, and Cards, including the Sunday Schools, Nat. Teacher, Mrs. Legge's School, &c.	100	8	6	Wyldlife Chapel	79	1	7				
New Year's Juvenile Offerings	20	16	2	Boys' Sunday School	1	15	6				
Anniversary Collections	50	1	3	80l. 17s. 1d.							
Special Donations	132	19	6	York-road	73	14	7				
377 1 11				Legacy under the Will of the late Miss Morland, per T. Tyrrell, Esq., & Rev. J. Mully, Executors (less duty)	270	0	0				
Less Expenses	4	16	0	Legacy of the late W. Reid, Esq.	19	19	0				
372 5 11				W. A. Hankey, Esq., for the Sufferers at Hankey	20	0	0				
Trinity Chapel, Brixton	32	2	5	Collected by Master H. N. Edkins, for the Chinese Mission	0	7	0				
Trinity Chapel, Poplar	110	18	4	Collected by Misses Messer and Mather, for the School at Mirzapore	19	14	6				
Special Donations	120	0	0								
For the College at Calcutta	3	16	6								
For Queen Pomaré	4	19	3								
For the Ship	7	8	6								

	£	s.	d.		£	s.	d.		£	s.	d.
Newbury	94	3	10	Less Expenses, and 7l. voted				Grosvenor Chapel, includ-			
For the College at Calcutta	13	13	10	to the Cheshire Union	8	17	6	ing 3l. 2s. 6d. previously			
107l. 17s. 8d.								acknowledged	7	9	6
Thatcham, per. Mrs. Bar-	4	2	4		46	16	2	Exmouth, Ebenezer Chapel	18	17	9
field								Glenorchy Chapel	7	8	0
Wallingford	36	0	0	Chester, Octagon Chapel ..	29	16	11	Ottery St. Mary	14	10	0
Warfield, Mr. and Mrs. J.				For Education in India ..	2	7	6	Paignton	10	9	0
Rose	1	1	0	Saighon	3	14	3	South Molton	15	1	4
				Tarvin	0	12	4				
Windsor, High-street	40	0	0								
Ditto, for the College at				* Including 29l. 4s., acknowledged in				Torquay, Auxiliary Society,			
Calcutta	3	8	0	December last.				Subscriptions, Collections,			
Chalvey Sabbath School ..	0	5	1					and Missionary Boxes ..	75	14	1
43l. 13s. 1d.				Macclesfield, Roe-street ..	23	5	2	Ladies' Association, 8 Months	15	0	0
				For Teacher in Africa,				Special Donations	72	0	0
<i>Buckinghamshire.</i>				G. B. Kidd	10	0	0				
North Auxiliary Society,				For Native Girl	3	0	0				
per T. P. Bull:—				36l. 6s. 2d.							
Aston Abbots and Win-								Less Expenses	162	14	1
grave	24	0	0	Macclesfield, Townley-	14	13	0				
Brill	3	5	2	street	10	0	0				
Buckingham	25	0	4	For Native Teacher	10	0	0				
For Native Teacher Wil-				24l. 13s.							
liam Priestley	10	0	0	Minshall Vernon	4	6	8	* Including 73l. 10s. 3d., previously			
Great Horwood	2	2	0	Stockport, Hanover Chapel	53	11	1	acknowledged.			
Newport Pagnell	58	10	4	Tintwistle	34	11	0	Torquay, Independent Cha-			
For Native Teachers, W.								pel, Rev. J. Orange:—			
Bull and J. Parsons ..	20	0	0	<i>Cornwall.</i>				Subscriptions	8	10	0
Olney	10	14	0	Launceston, by Rev. J.				Juvenile Association, for			
Pauler's Pury	7	10	0	Horsay, towards the defi-	5	0	0	Chinese Mission	7	0	8
Stoke Golding	3	10	2	ciency				Collected towards the			
Yardley Hastings	4	4	0	<i>Cumberland.</i>				deficiency	4	1	8
Bicester	10	11	6	A Cumbrian thank-offering	0	8	0				
Potter's Pury	20	0	0	Whitehaven, for the Na-				Less Expenses	19	12	4
				tive Teacher, Joseph							
	199	7	6	Helliwell	10	0	0				
Less Expenses	5	3	0								
	104	4	6	<i>Derbyshire.</i>							
Burnham	4	5	0	Marple Bridge	5	16	9	Teignmouth	38	7	3
High Wycombe, Ebenezer								For Native Teacher, S. S.			
Sunday School, for				<i>Devonshire.</i>				Walker	10	0	0
Education	1	2	0	North Auxiliary, per Z.				48l. 7s. 3d.			
				C. Stitt, Esq.:—							
<i>Cambridgeshire.</i>				Braunton	4	15	0	Tiverton, Subscriptions and			
Royston District:—				Chulmleigh	1	19	9	Donations	43	5	4
Melbourn	53	14	9	Barnstaple	35	18	8	Special Collection, as an			
For Widows and Orphans'				Ilfracombe	19	4	5	expression of confidence	12	0	9
Fund	3	14	4								
Annual Meeting of the					61	17	10	Less Expenses	55	5	4
District	22	2	10	Less Expenses	2	16	0				
Royston, John-street ..	41	1	8		50	1	10				
Kneesworth-street ..	24	0	6					* Including 13l. previously acknow-			
Chishill	4	0	0	Axminster, including 7l.				ledged.			
Therfield	4	13	0	acknowledged in Feb-	10	1	2	Tiverton, A. Brewin, Jun.,			
				ruary last				Esq. (D.)	20	0	0
* Including 103l. acknowledged in				Bideford, including 20l.				Torrington	10	13	3
March.				acknowledged in Novem-	41	12	2				
Burwell, E. Ball, Esq.	5	0	0	ber last	12	10	0	Totness	17	2	6
Chishill, per Rev. J. Mirams	2	15	11	Chudleigh	12	10	0	Morley	1	10	4
Wisbeach	22	10	0					18l. 12s. 10d.			
				Dartmouth, Juvenile New				<i>Dorsetshire.</i>			
<i>Cheshire.</i>				Year's Collecting Cards,				Bridport	21	18	0
Chester, Queen-street	91	5	6	per Rev. A. Buzacott,				For Native Girl at Vizaga-			
Workmen at the Roodee				Collected by Miss Buza-				patam	1	10	0
Foundry, collected by				cott:—				23l. 8s.			
Mr. M'Kean, 3 years ..	29	1	2	Lady Seale	1	0	0	Blandford	20	19	8
Ladies' Association for Fe-				Mr. Windeatt	1	0	0	Charmouth, Mrs. R. Ken-			
male Education	4	12	6	Mrs. Stenner	0	5	0	naway	5	0	0
Welsh Chapel	4	8	0	Collected by—							
Common Hall-street	5	1	2	Miss Follett	0	16	1	Poole	40	0	10
				Miss Wills	0	12	0	For Native Teacher, Tho-			
	134	1	4	Miss Currie	0	11	6	mas Durant	10	0	0
Less Incidental Expenses				Miss Hilman	0	10	6	Sunday Schools, for late			
and Expenses of Public				Sabbath School—				Rev. J. Smith's School			
Breakfast	22	16	1	Girls	1	19	5	at Madras	15	16	3
				Boys	1	3	4	Mrs. Smith's Family, for			
	111	12	3	Children and Young				ditto	6	0	0
				People not in the Sab-				Ditto, for a Widow in India	1	0	0
				bath School	1	4	8	72l. 17s. 1d.			
Tattenhall Branch	50	13	8								
Mrs. Powell, for Orphan in				Dawlish	4	10	11	Shaftesbury	22	2	1
India	5	0	0	Dittisham	2	11	6	Sherborne	51	2	3
				Exeter, Castle-street, in-				Stalbridge	2	0	0
	55	13	8	cluding 159l. previously	189	5	4				
				acknowledged							

	£	s.	d.		£	s.	d.		£	s.	d.
Weymouth	19	0	0	Alresford	6	8	3	For the Ship	0	2	6
For Native Teacher	10	0	0	Basingstoke, Hote-street ..	25	7	7	Staplehurst	12	5	9
Collected by a little Girl, for the Ship	1	0	0	London-street	23	9	11				
30s.				48l. 17s. 6d.							
R. S., for recent Domestic Mercies	0	10	0	Gosport, Rev. F. W. Mea- dows	22	15	0	Less Expenses	2	13	2
				Rev. A. Ewing	8	12	8				
<i>Durham.</i>											
South Shields	27	6	2	Ilavant	30	14	3	* Including 31l. 7s. 5d. acknowledged in March.			
For Native Boys at Banga- lore, D. Moir and M. Hutchinson	6	0	0	For Chinese Mission	10	13	6	East Auxiliary Society, per Rev. S. E. Toomer:—			
* 33l. 6s. 2d.				41l. 7s. 9d.				Whitstable	11	7	4
* Including 15l. previously acknow- ledged.				Hollybourne, Misses Tom- kins	2	2	0	Deal	28	4	6
Felling	0	9	0	Hurstbourne Tarrant	2	3	6	Canterbury	44	7	10
Jarrow	2	7	0	Lymington	2	4	0	Faversham	16	14	0
								Sandwich	21	0	0
Sunderland	50	12	10	Odiham	22	8	10	Dover	20	0	5
For School at Bellary ..	10	0	0	For Native Teacher, W. Roberts	10	0	0	Wingham	17	15	8
For Native Girl, H. Newell ..	1	5	0	For College at Calcutta ..	15	10	0	159l. 9s. 9d.			
* 61l. 17s. 10d.				Crandall	9	19	4	Ashford, Lady Hunting- don's Sunday-school	2	14	6
* Including 24l. previously acknow- ledged.				57l. 18s. 2d.				Bromley	19	11	6
<i>Essex.</i>				Overton	1	10	8	Dover, Zion Chapel	12	6	10
Chelmsford, W. Johns, Esq., for the College at Calcutta	1	0	0	Stockbridge	5	0	0	Greenwich-road	69	18	11
Forest Gate, Upton, per Mr. J. Legg	29	13	0	Totton	8	8	0	Special Donations:—			
				Whitechurch	2	0	0	Mrs. Shipman	5	0	0
Leytonstone:—				Winchester	21	8	6	Miss Lee	0	10	0
Mrs. Beaumont, for China ..	1	0	0	<i>Herefordshire.</i>				Mr. J. Haycraft	1	0	0
Collected by Miss Ratcliffe ..	1	10	4	Hereford	8	8	3	Mr. Parkinson	1	1	0
2l. 10s. 4d.				For Native Teacher, Eign Brook	10	0	0	Mrs. Purvis	1	0	0
Witham, G. Thomasin, Esq. (D.)	31	10	0	18l. 8s. 3d.				Rev. W. Lucy	1	10	0
				Ross	7	11	0	79l. 19s. 11d.			
<i>Gloucestershire.</i>				Whitechurch	3	19	0	* Including 13l. 17s. 8d. previously acknowledged.			
Cheltenham:—				<i>Hertfordshire.</i>				Greenwich, Maize-hill, in- cluding 15l. 18s. pre- viously acknowledged ..	24	12	9
Cheltenham Chapel	16	1	6	Baldock	4	1	6	Gravesend	53	18	0
Highbury Chapel	95	13	5	Bishop's Stortford, W. Bird, Esq., for Native Schoolmistress, Rebecca Bird	10	0	0	Herne Bay, Miss Taylor's Missionary Box	0	9	0
Charfield Mills, Messrs. S. Long & Co.'s Work- men	16	2	8	Cheshunt, Crossbrook-st., including 12l. previously acknowledged	20	4	0	Isle of Sheppey	11	12	3
Coleford	2	6	10	Great Berkhamstead ..	17	0	0	Isle of Grain	2	17	9
Dursley, per Miss Smith ..	4	4	0	St. Alban's	12	2	0	Minster for the Ship	0	5	0
Collected by Mrs. Howard ..	4	6	6					14l. 15s.			
Ebley	30	0	0	<i>Isle of Wight.</i>				Keston, per Mr. T. C. Has- lett	6	0	0
Gloucester District:—				East Cowes	14	14	6	Lewisham	15	17	11
Gloucester Independent Chapel	30	2	1	For School at Neyoor ..	1	7	0	Margate, Cecil-street	7	2	8
For Chinese Mission	3	9	6	16l. 1s. 6d.				Mrs. Langton, for Native Teacher, John Ste- phenson	10	0	0
For Native Children in India	11	5	0	West Cowes	11	2	4	Zion Chapel	1	6	4
Mitcheldean	1	17	8	For the Ship	1	3	0	18l. 9s.			
For the Ship	0	11	11	12l. 5s. 4d.				Milton	25	0	0
Ruardean	1	19	11	Newport, St. James's-street	48	14	9	Ramsgate	70	7	3
For the Ship	0	10	10	For Chinese Mission	3	0	6	For Chinese Mission	10	0	0
Newnham, towards the deficiency	2	10	0	For Education in India ..	4	5	0	For Native Teacher, H. J. Bevis	10	0	0
Frampton-upon-Severn ..	2	16	9	56l. 0s. 3d.				Mr. Large, for a Native Teacher, to be called Gerhard Tersteegen ..	10	0	0
55l. 3s. 8d.				Newport, Node Hill	3	12	3	* 100l. 7s. 3d.			
Gloucester, Countess of Huntingdon's Chapel ..	16	0	0	For Chinese Mission	1	0	0	* Including 50l. previously acknow- ledged.			
Nailsworth, Lower Forest Green Chapel	18	3	0	For Native Teacher, D. Tyerman	10	0	0	Tunbridge Wells, including 12l. 12s. previously ac- knowledged	50	5	4
Little Dean	3	4	6	14l. 12s. 3d.				For Native Girl, Char- lotte Slight	3	3	0
Per Rev. B. Backhouse:—				Ventnor	18	15	1	53l. 8s. 4d.			
Rodborough	39	9	0	<i>Kent.</i>				— Andrew Taylor, Esq. (D.)	50	0	0
Chalford	4	7	4	West Auxiliary Society, per E. Brock, Esq.:—				Woolwich, Salem Chapel ..	21	13	10
43l. 16s. 4d.				Chatham	74	1	0				
Stroud, Old Meeting	21	4	8	For Native Teacher, J. Slatton	10	0	0				
Ditto, Bedford-street	28	10	9	Maidstone	55	11	2				
<i>Hampshire.</i>				Marden	16	6	3				
Andover	30	13	8	Sutton Vallance	21	5	8				
For Native Teacher, Pro- vidence	10	0	0	Sittingbourne	14	13	11				
40l. 13s. 8d.				For Chinese Mission	0	10	0				

Lancashire. £ s. d.

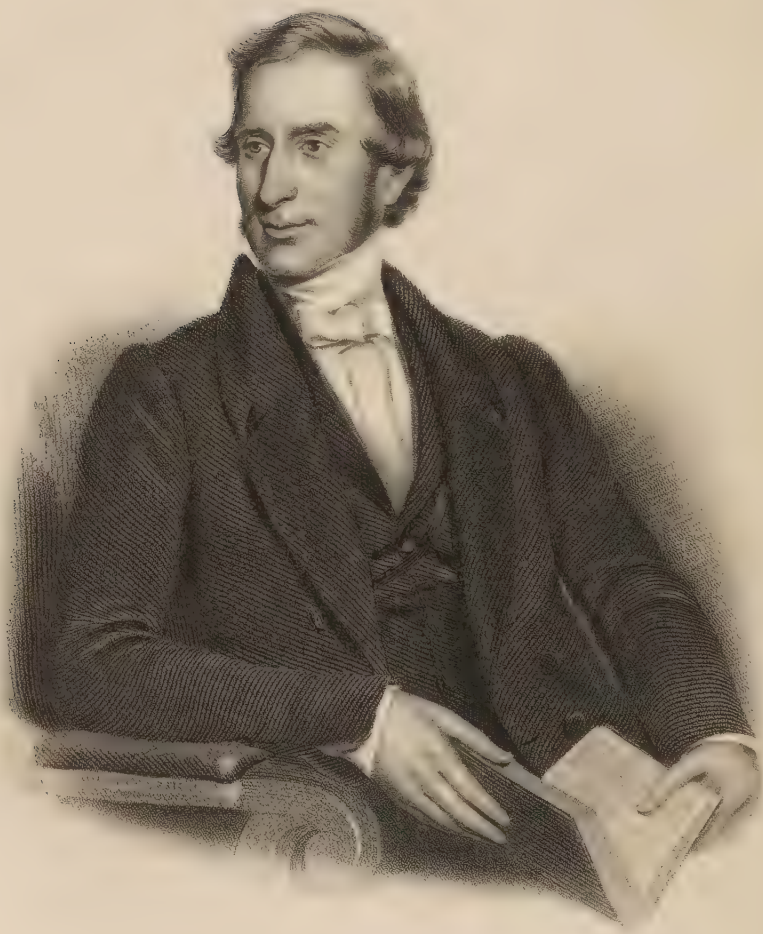
East Auxiliary Society, per S. Fletcher, Esq.:		
Manchester—		
Collection at Public Meeting	54	11 0
Ditto Public Breakfast	24	4 4
Ditto Juvenile Meeting, Hope Chapel	6	8 8
Collected by Ladies, for Mrs. Mather's School	10	0 0
Mrs. Isaac Crewdson	10	0 0
Ditto, Family Missionary Meeting	3	0 0
Miss Crewdson's Sunday School Class	3	0 0
Dr. H. Browne	5	0 0
Martha	0	15 3
A Lady	5	0 0
Two Friends, for China	2	0 0
Mr. Jones, Lanidloes	1	0 0
Miss M. Connell, for the Bechuanas	0	8 0
M. G.	1	0 0
Collection for College at Hong-Kong	61	0 1
New Year's Offering at Patricroft	1	1 0
Moseley-street	444	1 0
For the Ship	2	0 0
Grosvenor-street	505	11 11
Rusholme-road	358	3 9
For Native Teacher	20	0 0
For School at Mirzapore	2	0 0
Harpurhey Chapel	21	0 0
Tipping-street	34	9 1
New Windsor	13	11 2
Hope Chapel	196	0 0
Every-street	1	15 0
Ducie Chapel	171	18 4
Richmond Chapel	51	19 0
Cannon-street	40	0 0
Denton Chapel	2	12 7
Chapel-street	18	0 0
Loyd-street Chapel	53	3 0
Zion Chapel	62	17 7
Bolton:—		
Mawdsley-street	78	0 0
Duke's-alley	34	14 9
Albert Chapel	2	13 6
Bury:—		
Bethel Chapel	9	3 0
Park Chapel	6	2 6
Castle Croft	11	14 6
New-road	3	7 6
Farnworth	94	6 10
T. Barnes, Esq.	100	0 0
R. Topp, Esq.	100	0 0
Messrs. J. & R. Lord	50	0 0
J. R. Barnes, Esq.	30	0 0
Mr. T. Cross	5	0 0
Mr. C. Cross	2	0 0
Fgerton Chapel	5	11 6
Hyde Chapel	13	12 6
Greenacre's Chapel	14	3 10
Bamford	36	18 9
Mrs. Fenton, for Crimble School	12	0 0
Heaton Mersey	6	2 0
Ashton-under-Lyne:—		
Collections	70	1 0
Juvenile Society	10	0 0
Mrs. Wareing, for Native Teachers, J. Wareing and J. Buckley	20	0 0
Collected by Mrs. W. H. Sutcliffe	17	7 6
Miss Sutcliffe	9	16 0
Miss H. Sutcliffe	14	11 6
Mrs. F. Reyner	11	18 0
Mrs. Mason	5	14 0

Miss Sunderland	5	5 7
Interest	1	8 4
	2974	5 10
Less Expenses	34	13 7
	2939	12 3
Special Donations:—		
Acknowledged last month	25	0 0
S. Fletcher, Esq.	100	0 0
J. Kershaw, Esq., M.P.	50	0 0
J. Carlton, Esq.	50	0 0
Mr. Sidebottom	20	0 0
Mr. Ald. Burd	20	0 0
Mr. James Procter	10	0 0
Mr. D. Procter	10	0 0
Mr. W. Armitage	10	10 0
Mr. R. Crewdson	10	0 0
Mr. S. Goodwin	10	0 0
Mrs. Isaac Crewdson	10	0 0
Mr. W. Morris	10	10 0
Mr. W. Woodward	10	0 0
Messrs. J. Thompson and Sons	10	0 0
Mr. J. Watts	10	0 0
Mr. Jenkins	10	0 0
Mr. Burr	10	0 0
Miss Goodwin	5	0 0
Mr. J. Crewdson	5	0 0
Miss Crewdson and Miss R. Crewdson	5	0 0
Mr. Warburton	5	0 0
Mr. Hewitt	1	0 0
Ashton:—		
Mr. A. Buckley	10	0 0
Mr. J. Cheetham	10	0 0
Mr. J. Lees	10	0 0
Miss A. Rayner	5	5 0
Mrs. Wareing	2	0 0
Mr. P. Martin, Bolton	5	0 0
Mrs. G. Barnes, Farnworth	2	0 0
	*3290	17 3
On account of next year	30	0 0
* Including 2455 <i>l.</i> 16 <i>s.</i> 8 <i>d.</i> , previously acknowledged.		
Longsight, near Manchester, Legacy of the late Miss Betty Herron, duty paid by Mr. J. Griffiths: one moiety to be applied to China	100	0 0
Rochdale Providence Chapel	74	8 7
Special Donations:—		
R. Kelsall, Esq.	50	0 0
T. Southworth, Esq.	5	0 0
	129	8 7
Less Expenses	1	11 4
	*127	17 3
* Including 40 <i>l.</i> previously acknowledged.		
West Auxiliary Society, per S. Job, Esq.:—		
Liverpool:—		
R. A. Macfie, Esq.	50	0 0
Collected at Public Meeting	44	0 3
Great George-street:—		
Collections and Boxes	257	9 8
Ladies' Association	33	11 4
For Native Boy at Mirzapore, Anson James	3	0 0
For Native Girl at Kat River, Anna Lucy	4	0 0
T. Bulley, Esq., for Native Teacher, T. P. Bulley	10	0 0
Juvenile Society, for Native Teacher, Thomas Raffles	10	0 0
Ditto, for Mrs. Porter's School at Madras	50	0 0

Crescent Chapel:—		
Collections and Boxes	107	7 4
Ladies' Association	78	11 10
For two Children at Calcutta	8	0 0
For Native Boy, John Kelly	3	0 0
Newington Chapel:—		
Collections	22	13 0
Ladies' Association	19	2 4
Hanover Chapel	21	1 1
Wavertree Chapel	2	7 3
Liscard	32	5 7
Woodside	17	11 10
Claremont Kirkdale	27	4 6
Toxteth Chapel	42	3 1
Churchtown	5	14 10
Newton-le-Willows	8	11 0
St. Helen's	32	2 0
Southport	49	18 11
For Native Girl, S. Greatbach	4	0 0
For the Ship	6	18 9
Interest, per Bank	5	13 8
Welsh Auxiliary:—		
Tabernacle, Bethel, & Salem Chapels	30	0 0
	986	8 3
Less Expenses	22	4 2
	964	4 1
Special Donations:—		
T. F. Hampton, Esq.	10	10 0
T. Burley, Esq.	10	0 0
R. Job, Esq.	10	0 0
A. King, Esq.	10	0 0
S. Job, Esq.	5	0 0
S. Burley, Esq.	5	0 0
T. Bulley, Esq.	5	0 0
T. Morecroft, Esq.	5	0 0
B. Hague, Esq.	5	0 0
Mr. W. Fisher	5	0 0
Mrs. George	2	0 0
	*1036	14 1
* Including 688 <i>l.</i> 9 <i>s.</i> 2 <i>d.</i> , previously acknowledged.		
Preston Auxiliary, per J. Hamer, Esq.:—		
Subscriptions and Donations for the last half-year	12	16 0
Cannon-street	21	12 3
For Native Girl, Margaret Aughton	2	10 0
Grimshaw-street	18	4 9
Pole-street	4	5 0
Blackpool	5	16 5
Fleetwood	1	3 6
	66	7 11
Less Expenses	3	4 0
	63	3 11
Burnley	24	2 6
Wigan, Hope Chapel, for Chinese Mission	10	0 0
Ulverston, An Ulverston Teetotaler	1	5 0
Leicestershire.		
Ashby-de-la-Zouch, Miss Wildman	6	10 0
Leicester, H. F. Coleman, Esq. (A.)	5	5 0
Lincolnshire.		
Gainsborough	21	15 0
Horncastle	24	4 0
Lincoln:—		
Zion Chapel	15	7 3
Newland ditto	42	10 7
For Native Girl, Capp	3	0 0

	£	s.	d.		£	s.	d.		£	s.	d.
For Caffre School	2	10	0	<i>Northamptonshire.</i>				Uppingham	58	3	2
High-street Chapel	2	10	0	Byfield, New Year's Juvenile				For Native Teacher, John			
	65	17	10	Offering	2	0	4	Green	10	0	0
Less Expenses	5	16	0	Daventry, Independent Sun-				For Female Schools, by			
	60	1	10	day School	6	12	0	Miss S. Kemp	2	4	8
<i>Middlesex.</i>				Kilsby	4	5	0	70l. 7s. 10d. ———			
Barnet	19	2	1	Oundle, including 13l. pre-				<i>Shropshire.</i>			
Brentford, Boston-road ..	26	5	1	viously acknowledged ..	34	16	0	North Salop Auxiliary, per			
Ealing, including 14l. 9s. 3d.,	17	1	4	Wollaston, Mr. J. Ward ..	20	0	0	Mr. R. Gough:—			
previously acknowledged	31	19	0	Per Mr. G. Marriott	4	4	8	Clive	2	4	8
Edmonton and Tottenham				<i>Northumberland.</i>				Hadnall	4	10	8
Ditto, Collection at Annual				A Friend at Quatre Bras	2	0	0	Prees and Whixall	6	2	0
Meeting of North Middle-				22l. 0s. 6d. ———				Wem	67	5	6
sex and South Herts				Newcastle Auxiliary, per				For Native Teacher, D.			
Auxiliary	8	5	0	J. Mather, Esq.:—				Simpson	10	0	0
Enfield Chase Side Inde-				Subscribers	21	3	0	Whitchurch	21	15	1
pendent Chapel, includ-				Collections	51	4	11	For Native Teacher, E.			
ing 7l. 14s. in May	20	9	4	Lecture Room, late Pos-				J. D. Williams	10	0	0
Enfield Highway	2	7	0	tern Chapel	17	5	7	Wollerton and Winstanwick	8	5	0
				St. James's Chapel	19	14	0		130	2	11
Hammernsmith, Broadway	10	0	0	Embleton	2	2	6	Less Expenses			
For Native Teacher J. T.				Horsley	1	3	0		0	3	11
Cumming	10	0	0	Wooler	3	15	2				
20l. ———											
Highgate, per Miss Chipper-											
field, for College at Cal-											
cutta	1	2	0								
Mill Hill, Grammar School											
and Village Association	13	12	2								
Miss Crump and Young											
Ladies	5	0	0								
Ponder's End	14	2	0								
Poyle, P. Ibbotson, Esq.,											
towards the deficiency ..	5	0	0								
For the College at Calcutta	5	0	0								
10l. ———											
Staines	27	10	3								
For Native Children, R.											
Porter and M. Dexter ..	6	0	0								
For Education in India ..	2	17	6								
36l. 7s. 9d. ———											
Tottenham, Mr. T. A.											
Binns	1	10	0								
Uxbridge, for Native											
Teacher, R. Wilkinson ..	11	0	7								
<i>Monmouthshire.</i>											
Welsh District, per Rev.											
Noah Stephens:—											
Carmel Kendle	16	0	0								
Sharon Tredegar	5	13	1								
Ebenezer Sirhowy	20	2	10								
	41	15	11								
Less Expenses	0	3	2								
	41	12	9								
<i>Norfolk.</i>											
Auxiliary Society, per J.											
Colman, Esq.	150	0	0								
Per Miss Davey, for Mrs.											
Mault's School, Princes-											
street, and Old Meeting,											
for Three Children	3	12	0								
Yarmouth, Dorcas Society	2	5	0								
Miss Davey	2	5	0								
8l. 2s. ———											
Blakeny, Two Friends, for											
the Sufferers at Hankey	5	0	0								
Harleston, For Native											
Children, Henry Taylor											
Crisp, and Susan Priest,	6	0	0								
Lynn	22	18	0								
Yarmouth	50	11	9								

£ s. d.	£ s. d.	£ s. d.
Bath Auxiliary Society, per W. T. Blair, Esq., on account 57 0 0	J. Dawson, Esq. . . (A.) E. Phillips, Esq. . . (A.) Ditto, towards the Defi- ciency 1 1 0 Miteham, on account 25 0 0 Norwood, including 23l. ac- knowledgeed last August .. 44 9 3 Putney, T. Kingsbury, Esq. (A.) 5 5 0 Sunday-school 3 8 6	Collected by Mrs. Wal- ford, for the Sufferers at Hankey 4 18 0 Coventry District, per Rev. J. Sibree:— Atherstone 50 0 4 Baddesley 0 15 0 Bedworth 14 4 4 Bulkington 0 18 6 Coventry, West Orchard Chapel 34 1 4 For Native Teacher, John Jerard 6 7 0 For Native Children, M. Jerard, E. W. Dickison, S. Reader, E. Parkes, and H. D. A. Hawkes .. 10 10 0 Vicar's-Jane, Chapel 34 18 6 Foleshill 5 8 2 Hampton-in-Arden 1 13 0 Hartshill 2 17 6 Kenilworth 3 16 2 Knowle 1 5 8 Leamington 20 0 0 Nuneaton 5 0 0 Polesworth 1 2 4 Sheepy 1 6 0 Solihull 7 15 8 Stratford-on-Avon 21 6 11 For Teacher at Lekalong .. 3 0 0 Stretton-under-Fosse 3 0 0 Tamworth 2 5 4 Withybrook 3 16 0 Warwick 30 1 7 265 9 4 Less Expenses 16 15 4 *248 14 0
<i>Staffordshire.</i> North Auxiliary Society, per F. Morley, Esq.:— Ashley 5 18 1 Burslem 14 8 0 Cheadle 5 0 0 Hanley 80 1 10 For Native Teacher, S. Newland 3 10 0 Longton 3 10 6 Newcastle 12 16 1 Shelton 14 10 0 Collection at Public Meeting of Auxiliary .. 7 6 10 136l. 11s. 6d.	<i>Sussex.</i> Auxiliary Society, per W. Penfold, Esq.:— Bognor 2 3 4 New Shoreham 3 1 0 Chiddingley 5 10 0 Hurstonceux 6 3 0 Lindfield 9 5 0 Chichester, St. Martin's- lane 14 9 3 Alfriston 10 10 0 Worthing 31 3 1 Arundel 11 3 7 For Widows and Or- phans' Fund .. 2 0 0 Petworth 11 8 7 Harting 4 10 0 Lewes, Cliffe Chapel .. 21 1 9 For Native Teacher, William Boys 5 0 0 Tabernacle 43 15 2 For Native Teacher, William Boys 5 0 0 For the Ship 4 8 0 For the College at Cal- cutta 10 10 0 Horsham 12 5 0 Heathfield 4 10 2 Hastings 38 16 11 For Education 0 8 9 Cuckfield 7 11 0 Brighton, Union-street .. 65 13 3 For Widows and Or- phans' Fund 8 8 1 For China 2 2 0 For Joseph Rasomaka .. 10 0 0 North-street Chapel 115 18 9 For China 1 14 0 For Native Teacher, J. Sortain 10 0 0 London-road Chapel 7 16 6 General Auxiliary 38 6 2 Collected by a little Girl, for the Ship 0 5 0 524 17 4 Less Expenses 14 13 6 *510 3 10 * Including 126l. previously acknow- ledged.	Coventry District, per Rev. J. Sibree:— Atherstone 50 0 4 Baddesley 0 15 0 Bedworth 14 4 4 Bulkington 0 18 6 Coventry, West Orchard Chapel 34 1 4 For Native Teacher, John Jerard 6 7 0 For Native Children, M. Jerard, E. W. Dickison, S. Reader, E. Parkes, and H. D. A. Hawkes .. 10 10 0 Vicar's-Jane, Chapel 34 18 6 Foleshill 5 8 2 Hampton-in-Arden 1 13 0 Hartshill 2 17 6 Kenilworth 3 16 2 Knowle 1 5 8 Leamington 20 0 0 Nuneaton 5 0 0 Polesworth 1 2 4 Sheepy 1 6 0 Solihull 7 15 8 Stratford-on-Avon 21 6 11 For Teacher at Lekalong .. 3 0 0 Stretton-under-Fosse 3 0 0 Tamworth 2 5 4 Withybrook 3 16 0 Warwick 30 1 7 265 9 4 Less Expenses 16 15 4 *248 14 0 * Including 158l. 14s. previously ac- knowledgeed. <i>Westmoreland.</i> Kendal, W. D. Crewdson, Esq. 5 0 0 <i>Wiltshire.</i> Avebury, collected by Mrs. Cornwall 1 2 0 Collected by Jane & Ellen Cornwall, for the Ship .. 0 10 0 1l. 12s. Devizes, A Friend, per Rev. R. Elliott 5 0 0 Heytesbury 9 10 0 Highworth 8 0 0 Market Lavington 13 6 10 Marlborough 17 6 0 Malmesbury 3 12 4 Sherston 4 0 0 Trowbridge Tabernacle .. 54 19 4 For Native Girl, Joanna Turner 3 3 0 For Schools at Madras .. 2 13 6 *60l. 15s. 10d. * Including 33l. 3s. previously ac- knowledgeed. Westbury, Old Meeting .. 15 0 0 <i>Worcestershire.</i> Cradley Heath, near Dud- ley, Mr. J. Tandy 1 0 0 Ledbury 18 13 5 Worcester, R. Evans, Esq. 9 0 0 W. Rennick, Esq. 1 1 0 10l. 1s.
<i>Staffordshire.</i> North Auxiliary Society, per F. Morley, Esq.:— Ashley 5 18 1 Burslem 14 8 0 Cheadle 5 0 0 Hanley 80 1 10 For Native Teacher, S. Newland 3 10 0 Longton 3 10 6 Newcastle 12 16 1 Shelton 14 10 0 Collection at Public Meeting of Auxiliary .. 7 6 10 136l. 11s. 6d.	<i>Sussex.</i> Auxiliary Society, per W. Penfold, Esq.:— Bognor 2 3 4 New Shoreham 3 1 0 Chiddingley 5 10 0 Hurstonceux 6 3 0 Lindfield 9 5 0 Chichester, St. Martin's- lane 14 9 3 Alfriston 10 10 0 Worthing 31 3 1 Arundel 11 3 7 For Widows and Or- phans' Fund .. 2 0 0 Petworth 11 8 7 Harting 4 10 0 Lewes, Cliffe Chapel .. 21 1 9 For Native Teacher, William Boys 5 0 0 Tabernacle 43 15 2 For Native Teacher, William Boys 5 0 0 For the Ship 4 8 0 For the College at Cal- cutta 10 10 0 Horsham 12 5 0 Heathfield 4 10 2 Hastings 38 16 11 For Education 0 8 9 Cuckfield 7 11 0 Brighton, Union-street .. 65 13 3 For Widows and Or- phans' Fund 8 8 1 For China 2 2 0 For Joseph Rasomaka .. 10 0 0 North-street Chapel 115 18 9 For China 1 14 0 For Native Teacher, J. Sortain 10 0 0 London-road Chapel 7 16 6 General Auxiliary 38 6 2 Collected by a little Girl, for the Ship 0 5 0 524 17 4 Less Expenses 14 13 6 *510 3 10 * Including 126l. previously acknow- ledged.	<i>Westmoreland.</i> Kendal, W. D. Crewdson, Esq. 5 0 0 <i>Wiltshire.</i> Avebury, collected by Mrs. Cornwall 1 2 0 Collected by Jane & Ellen Cornwall, for the Ship .. 0 10 0 1l. 12s. Devizes, A Friend, per Rev. R. Elliott 5 0 0 Heytesbury 9 10 0 Highworth 8 0 0 Market Lavington 13 6 10 Marlborough 17 6 0 Malmesbury 3 12 4 Sherston 4 0 0 Trowbridge Tabernacle .. 54 19 4 For Native Girl, Joanna Turner 3 3 0 For Schools at Madras .. 2 13 6 *60l. 15s. 10d. * Including 33l. 3s. previously ac- knowledgeed. Westbury, Old Meeting .. 15 0 0 <i>Worcestershire.</i> Cradley Heath, near Dud- ley, Mr. J. Tandy 1 0 0 Ledbury 18 13 5 Worcester, R. Evans, Esq. 9 0 0 W. Rennick, Esq. 1 1 0 10l. 1s.
<i>Suffolk.</i> Ipswich, Nicholas Chapel, New Year's Juvenile Offering 5 0 0 <i>Surrey.</i> Croydon 50 13 0 Dorking, per Rev. J. S. Bright 37 11 9 Rev. J. S. Bright, for the College at Calcutta .. 5 0 0 Collected by Misses Whitehouse, for Youths in the Nagercoil Semi- nary, in addition to 2l. 10s. from Miss Ohrry, Hackney 10 0 0 52l. 11s. 9d. Farnham 17 15 6 For the College at Cal- cutta 5 1 10 22l. 17s. 4d. Guildford, balance 2 8 4 Haslemere 1 2 9 For the Ship 1 4 3 2l. 7s. Kingston 18 19 1 For the College at Cal- cutta 1 19 3 20l. 18s. 4d.	<i>Sussex.</i> Auxiliary Society, per W. Penfold, Esq.:— Bognor 2 3 4 New Shoreham 3 1 0 Chiddingley 5 10 0 Hurstonceux 6 3 0 Lindfield 9 5 0 Chichester, St. Martin's- lane 14 9 3 Alfriston 10 10 0 Worthing 31 3 1 Arundel 11 3 7 For Widows and Or- phans' Fund .. 2 0 0 Petworth 11 8 7 Harting 4 10 0 Lewes, Cliffe Chapel .. 21 1 9 For Native Teacher, William Boys 5 0 0 Tabernacle 43 15 2 For Native Teacher, William Boys 5 0 0 For the Ship 4 8 0 For the College at Cal- cutta 10 10 0 Horsham 12 5 0 Heathfield 4 10 2 Hastings 38 16 11 For Education 0 8 9 Cuckfield 7 11 0 Brighton, Union-street .. 65 13 3 For Widows and Or- phans' Fund 8 8 1 For China 2 2 0 For Joseph Rasomaka .. 10 0 0 North-street Chapel 115 18 9 For China 1 14 0 For Native Teacher, J. Sortain 10 0 0 London-road Chapel 7 16 6 General Auxiliary 38 6 2 Collected by a little Girl, for the Ship 0 5 0 524 17 4 Less Expenses 14 13 6 *510 3 10 * Including 126l. previously acknow- ledged.	<i>Westmoreland.</i> Kendal, W. D. Crewdson, Esq. 5 0 0 <i>Wiltshire.</i> Avebury, collected by Mrs. Cornwall 1 2 0 Collected by Jane & Ellen Cornwall, for the Ship .. 0 10 0 1l. 12s. Devizes, A Friend, per Rev. R. Elliott 5 0 0 Heytesbury 9 10 0 Highworth 8 0 0 Market Lavington 13 6 10 Marlborough 17 6 0 Malmesbury 3 12 4 Sherston 4 0 0 Trowbridge Tabernacle .. 54 19 4 For Native Girl, Joanna Turner 3 3 0 For Schools at Madras .. 2 13 6 *60l. 15s. 10d. * Including 33l. 3s. previously ac- knowledgeed. Westbury, Old Meeting .. 15 0 0 <i>Worcestershire.</i> Cradley Heath, near Dud- ley, Mr. J. Tandy 1 0 0 Ledbury 18 13 5 Worcester, R. Evans, Esq. 9 0 0 W. Rennick, Esq. 1 1 0 10l. 1s.
<i>Suffolk.</i> Ipswich, Nicholas Chapel, New Year's Juvenile Offering 5 0 0 <i>Surrey.</i> Croydon 50 13 0 Dorking, per Rev. J. S. Bright 37 11 9 Rev. J. S. Bright, for the College at Calcutta .. 5 0 0 Collected by Misses Whitehouse, for Youths in the Nagercoil Semi- nary, in addition to 2l. 10s. from Miss Ohrry, Hackney 10 0 0 52l. 11s. 9d. Farnham 17 15 6 For the College at Cal- cutta 5 1 10 22l. 17s. 4d. Guildford, balance 2 8 4 Haslemere 1 2 9 For the Ship 1 4 3 2l. 7s. Kingston 18 19 1 For the College at Cal- cutta 1 19 3 20l. 18s. 4d.	<i>Sussex.</i> Auxiliary Society, per W. Penfold, Esq.:— Bognor 2 3 4 New Shoreham 3 1 0 Chiddingley 5 10 0 Hurstonceux 6 3 0 Lindfield 9 5 0 Chichester, St. Martin's- lane 14 9 3 Alfriston 10 10 0 Worthing 31 3 1 Arundel 11 3 7 For Widows and Or- phans' Fund .. 2 0 0 Petworth 11 8 7 Harting 4 10 0 Lewes, Cliffe Chapel .. 21 1 9 For Native Teacher, William Boys 5 0 0 Tabernacle 43 15 2 For Native Teacher, William Boys 5 0 0 For the Ship 4 8 0 For the College at Cal- cutta 10 10 0 Horsham 12 5 0 Heathfield 4 10 2 Hastings 38 16 11 For Education 0 8 9 Cuckfield 7 11 0 Brighton, Union-street .. 65 13 3 For Widows and Or- phans' Fund 8 8 1 For China 2 2 0 For Joseph Rasomaka .. 10 0 0 North-street Chapel 115 18 9 For China 1 14 0 For Native Teacher, J. Sortain 10 0 0 London-road Chapel 7 16 6 General Auxiliary 38 6 2 Collected by a little Girl, for the Ship 0 5 0 524 17 4 Less Expenses 14 13 6 *510 3 10 * Including 126l. previously acknow- ledged.	<i>Westmoreland.</i> Kendal, W. D. Crewdson, Esq. 5 0 0 <i>Wiltshire.</i> Avebury, collected by Mrs. Cornwall 1 2 0 Collected by Jane & Ellen Cornwall, for the Ship .. 0 10 0 1l. 12s. Devizes, A Friend, per Rev. R. Elliott 5 0 0 Heytesbury 9 10 0 Highworth 8 0 0 Market Lavington 13 6 10 Marlborough 17 6 0 Malmesbury 3 12 4 Sherston 4 0 0 Trowbridge Tabernacle .. 54 19 4 For Native Girl, Joanna Turner 3 3 0 For Schools at Madras .. 2 13 6 *60l. 15s. 10d. * Including 33l. 3s. previously ac- knowledgeed. Westbury, Old Meeting .. 15 0 0 <i>Worcestershire.</i> Cradley Heath, near Dud- ley, Mr. J. Tandy 1 0 0 Ledbury 18 13 5 Worcester, R. Evans, Esq. 9 0 0 W. Rennick, Esq. 1 1 0 10l. 1s.



*Portrait of the late
John Lubbock*

THE
EVANGELICAL MAGAZINE,

AND
MISSIONARY CHRONICLE.

FOR JUNE, 1848.

LESSONS OF EXPERIENCE TO NONCONFORMISTS.

PART II.

(Concluded from page 232.)

III. AS TO OUR ECCLESIASTICAL POLITY.

— I have before alluded to certain leading principles on this subject, the authority of which may be deduced from Scripture, and the value of which has been illustrated by experience. Upon these principles there must be no innovation. They appear to me to be landmarks which must not be disturbed: yet in filling up the divine outline of church polity, and in the practical application of our principles, is there not room for some improvement? Our fathers revived the Congregational system more than two hundred and fifty years ago. It attained pretty nearly its present shape in the latter half of the seventeenth century. Have the study and experience of two hundred years taught us nothing in addition to what the Puritans learnt? They certainly anticipated something like progressiveness in the system of church government. "Neither do we confine ourselves," said they in those venerable old covenants that we find in their church books; "Neither do we confine ourselves to the words of this covenant, but shall count it our duty at all times to embrace any further light or truth that shall be revealed to us out of God's word." They thought it possible that in process of time some new light might be thrown upon God's will in relation to church

matters; and therefore they bound themselves to walk in God's ways, "as he had revealed, or *should further* make them known." As to the leading principles of our church polity, I conceive they are of Divine authority, and the New Testament has stereotyped them; but as to some of the details, our system has not the same authority for them. Did our fathers in nothing misunderstand the Scripture teaching on the subject? Is there no room left for improvement in their work? Have days and years since rolled by in silence, never speaking a syllable in the way of suggestion;—never uttering a lesson of wisdom to the posterity of the Puritans? And it may even be inquired, whether their descendants have not departed in some things from the precedents they set, which had better have been retained? Is not the time come for the working out, by thoughtful practical minds, such problems as these?—How more of union and co-operation, and how the giving of fraternal counsel, and the exercise of moral influence among our churches, may be effected without innovating upon their right of internal self-government? Whether it would not be better, and at the same time in full harmony with primitive usage, instead of multiplying small churches, to preserve large ones, by affiliating congregations

together within a given district, who might all meet at certain times in one place for the administration of the Lord's Supper, and for the transaction of church business? These two problems the Puritan fathers did work out to some extent. With what success, and whether their descendants are justified in departing from their ways, should come in for inquiry.* It may also be asked, whether some system ought not to be contrived for strong churches helping weak ones, without putting the assistance in the shape of an almsgift to the minister of a poor congregation? Whether a plurality of pastors ought not to be more generally adopted? Whether, if we had not larger churches with many pastors, there might not be more of a division of labour among them, each one doing that which the God of nature and grace had fitted him to do, instead of all trying to do everything, including some things for which they have not much qualification? Whether more attention might not be paid to the young, and separate services be established for the benefit of children? Whether some kind of public instruction might not be provided and supported for young persons of intelligent, inquisitive, and sceptical habits—a kind of Christian instruction in an intellectual and literary point of view, above what could be expected or would be desirable in our pulpits generally? Such things, and others might be mentioned, have often

* There are some remarks on this subject in the last number of the *British Quarterly*, p. 330, deserving the attention of Independents:—"The maxim of primitive Independency appears to have been unity to the furthest possible extent practicable, while the maxim of modern Independency would almost seem to be—division to the furthest extent possible, or at least to the extent most consistent with each church having but one pastor, and with many having no pastor at all." "If on this point or any others we are wrong, happy is it for us that nothing extraneous exists to prevent our returning to the right. Without consulting kings, or parliaments, or bishops, or canons, or synods, or conferences, or unions, we can take the law of the kingdom into our hands, and rectify by its guidance any discrepancy in our practice, *if we please.*"

been hinted at; but they seem to demand a more thorough investigation than they have ever received. Reform is the watchword of the day. Reform in the State. Reform in the Church. Is there no room for—no need of—reform among ourselves? Are we so far in advance of all other bodies as to be beyond the possibility of reform? Is it policy,—is it duty,—for us to be ever looking abroad, and trying to set the whole of Christendom and the entire world to rights, and neglecting to put our own house in order? to go about it and see what requires to be mended,—what old useless thing had better be put away, and what new furniture and appliances ought to be introduced? I think that as wise householders we ought to look more to our domestic affairs than we have done.

And as to the exhibition of our distinctive principles as Congregationalists: should we not diligently exhibit them,—time-honoured, God-honoured as they are,—before the men of this generation? Essentially they are the same they ever were; but may we not improve upon our predecessors in the mode of exhibiting them? Were they not exhibited formerly too much in a negative shape; as a denial of what was erroneous and corrupt in other churches? Were they not too commonly like the utterance of an emphatic "*No*," in answer to certain mistaken affirmations on the part of others? Ought we not rather to give our principles a positive form, not so much denying what others say, but affirming calmly and solemnly what God, and time, and history have said? Ought we not to make the development of the principle, that *Christ's kingdom is a spiritual kingdom*, like the utterance of an emphatic "*Yes*," to the oracles of truth, unfolding, illustrating, and commending them to all Christians; repeating our amen to heaven's own teaching, till we can bring the whole earth to say it too; and amen to God's whole revelation shall be liberated from pole to pole? And seeing in the story of the past how true it is, that "the wrath of man worketh not the

righteousness of God," should we not one and all endeavour to speak the truth in love? And seeing how futile have been all efforts at effecting an universal uniformity in Christ's church—how foolish as well as futile; (for within certain limits diversity may be beautiful, and to try and square all things in the church by one rule would be like trying "to comb out the tresses of the sky, and to put its jewels in order;") seeing this, should we not tolerate minor differences between our brethren and ourselves, and love them not the less, because, while following the same Master they follow not with us? And seeing, too, that God has never been a respecter of persons, and that the gifts and graces of the Spirit have in no age been confined to one sect or party, should we not be prepared to appreciate and recognise fully and cordially the virtues and excellences of those who may be without our own pale, and to believe that real conscientiousness may lead brethren to different conclusions from those we have arrived at, and that honesty and spirituality may be found under a surplice as well as a Genevan cloak,—in a cathedral no less than in a chapel? As we learn from the past that the dews of the Spirit are thus far like the dews of nature, that as the latter are not deposited on the earth during stormy nights, and when the sky is cloud-covered, but when all is still and the heavens are clear,—so the latter are not shed upon the church when the spirit of angry strife clothes its firmament with clouds. Let us by the cultivation of peace and love among ourselves, and with our brethren, put ourselves into the moral condition most likely to secure the fulfilment of the Divine promise: "I will be as the dew unto Israel." Happy day when we shall all be able to say of ourselves, and one another, as Archbishop Bramhall said of himself and Usher: "I praise God that we were like the candles in the Levitical temple, looking one toward another, and both towards the stem. We had no contention among us, but who should hate contention most, and

pursue the peace of the church with swiftest paces."

IV. AS TO WORSHIP. — Is there no room for improvement in this department of religious service? Whereas our Roman Catholic ancestors ran to one extreme in this matter, have not Protestants, especially Nonconformists, gone too much to the other extreme? In attending to worship, at least the form of it, the Romanist neglected instruction; perhaps the Protestant Congregationalist, in attending to instruction, has thought too little about worship. Has not the sermon, in all things, had the pre-eminence, almost thrown into the shade the prayer and the psalm? Is sufficient time devoted to the devotional parts of the services, and due care taken to make them solemn, elevating, soul-inspiring? Has the method of prayer received due attention? Is it commonly so arranged and expressed, as to meet the wants of the mind as well as the heart, sustaining the interest of the one, while it professedly declares the desires of the other? Is it offered in such portions at a time as not to weary the attention? Are the parts of Divine service among us so varied and alternated as to kindle and keep alive an interest in the congregation generally? Have the people *enough to do* in the service to make them feel that the minister is not a priest saying prayers for them, but one who simply takes the lead, and with whom they are fellow-worshippers? Is our psalmody what it should be? Simplicity ought ever to characterize this part of religious service; but is not simplicity compatible with all that is sweet, soft, touching, tender, and sublime? Is not the music of the bird beautiful yet simple? And may not the music of praise be like the music of nature—simple, yet full of melody and expression;—now heard in the plaintiveness of penitential lament, in the soft subdued tone of confession, and in the fervent and imploring strains of prayer; and then in the elevated and thrilling notes of Christian hope, in the rich copious flow of loving praise, and in the rapturous burst of

victory and joy, or, to use the language of our great Puritan poet—

“In service high and anthems clear,
As may with sweetness through mine ear,
Dissolve me into ecstasies,
And bring all heaven before my eyes.”

What room for varieties in psalmody?

What scope for nature's music, guided by knowledge and taste, and sanctified by piety? What ample range for the exercise of all the modulations of that exquisite instrument—the human voice—that God-tuned organ—are afforded by these manifold subjects and inspirations of the service of song? In this department a spirit of reform has sprung up which we gratefully hail. May it spread through all our churches, and be not confined to psalmody only, but be extended to all other branches of worship; for surely in the worship of God we should offer him our best, our very best, in all things.

Art, I know, has sometimes unbecomingly intruded itself into the house of God. It has introduced pomp and display in worship utterly at variance with Christian simplicity. But because art has sometimes put on offensive airs in God's temple, is that a reason why it should be altogether banished from it? Is it not possible to subdue, chasten, and sanctify it? Before the Reformation art made worship and everything about it theatrical; and the spirit was lost in the elaborate form. Since the Reformation, men have been prone to the other extreme; and have too much neglected the form under pretence of preserving the spirit. In old time men ministered to the taste, the imagination, the feelings, in worship and in everything else; and neglected what was needful for the reason, the understanding, and the spiritual aspirations of the soul. Have not we moderns too much forgotten that human nature has two sides; that people have sensibility and taste—a longing for the beautiful as well as the true—a perception of the elegant as well as the rational? Is not the time come for us to revise these matters; to see if we cannot improve our worship, and the places, too, in which

worship is offered; a tendency toward which in some quarters we gladly hail, in the attention paid to chapel architecture? Surely we ought to have wisdom enough, after the experience of centuries, to guard against the abuses of art, while we seek to consecrate it as a chaste and holy handmaid to the service of piety.

And allow me to add, that in matters of doctrine, discipline, worship, and form, it is time for us to remember that the extreme opposite of an error is not always a truth; that error is often opposite to error; and that truth frequently lies midway between.

But I cannot refrain from observing, in connection with those hints and inquiries respecting Congregational reform, that, after all, an improvement in our systems of theology, in our mode of government, in our form of worship, would be but a poor measure of improvement if not connected with a revival of the true spirit of evangelical religion. Time has taught us that the best systems will not work well save as they are instinct with the soul of piety. If we depend on creeds,—on Congregational order,—on any form of worship, elaborate or simple, we sink: they will all prove too weak to hold us up. 'Tis God's own truth wrought into the heart; God's own love quickening the soul; God's own will guiding the conduct; God's own Spirit sustaining and blessing every operation, that alone can make us stand as individuals, or as a denomination: “Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me.”

Finally, I would remark that a review of the past connected with the contemplation of the present, should rouse and animate us to action. Is not our Congregationalism, which in its essential features is as old as the time of the apostles; especially is not our Christianity as a whole, of which the former is only a part, though an important one,—worthy of our reverence and honour, our love and service, our energies and our all? Have we not here a cause deserving

of far more than has ever yet been done for it? Ought not the church, the spiritual church of Christ, humanly speaking, to be in a different position in the nineteenth century of her history? Ought not her annals to display pages of more brilliant triumphs,—her brow to be adorned with richer laurels,—and her throne to be strewn about with more magnificent trophies? Ought not the distinctive principles for which, as a body, we contend, by this time to be nearer the ascendant?

The past is now beyond recall. Nor should we dare to summon before any tribunal of ours the departed heroes of evangelical Puritanism and Nonconformity. We love and honour their names too well to bring any indictment against them. Peace be to their ashes! With reverence we gather round their tombs! But for ourselves, there are voices addressing us in solemn tones. From the infinite ocean, the unfathomable caves of time, there rise and come forth in august procession the shades of departed days and years, and pointing first to the divinely-written records of our faith and duty lying there, and then to Christ's spiritual kingdom, shining yonder as it descends from heaven, like a bride adorned for her husband; they go on to unfold, on the one hand, the blessings which have attended a faithful adherence to those records, and a hearty obedience to the spirit and laws of that kingdom; and then to unfold, on the other hand, the corruptions, and evils, and mischiefs which have ensued from the neglect of the former and forgetfulness of the latter; after which startling revelation, they proceed, with a voice louder than the sound of many waters, more solemn and awful than the deep thunders of heaven, to conjure us, in the name of the God of truth, to maintain and diffuse those evangelical and spiritual principles, which Christ has taught, and the value of which time has proved,—to deem it our special calling in these days to proclaim them far and wide,—to regard it as the mission of our age,—to press them, in the spirit of

love, upon the minds and hearts of our fellow-mortals, with the one intent of saving them and glorifying God.

Thus we are exhorted to serve our generation according to the will of God. The multitude of men who have passed over the stage of our world are now beyond the reach of our influence. They dwell where no prayers of ours can help them,—no efforts of ours can reach them. Their condition is fixed for happiness or woe for ever. None, therefore, can serve them. And as to the future. Men, it is true, in coming days will look back to our times to learn from some who are living now lessons of wisdom and truth, even as we look back to some among our ancestors as instructors still; but the privilege of eminently serving a succeeding age,—of shining as lights, whose rays dart onward through centuries,—of being examples, to guide remote generations,—of being oracles, to whose voice unborn millions will listen with reverence,—that is a sublime privilege awarded only to a few. But while none can serve the dead, while few can thus serve the unborn, all can serve their own generation according to the will of God.

Activity is our special duty in these times. While the whole of our country, indeed the whole world, is in a state of excited action, busy enterprise, energetic movement, if we do not fall in thus far with the spirit of the age, and work—only on higher principles, and for nobler ends—what can be expected but that our cause will be trampled on and crushed by the march of mankind, intent upon their own secular schemes? We must display a banner because of the truth, and rally round it, and fight under it, and make our holy war, not merely defensive but aggressive, till, through God's blessing, we have made the world feel the power of heavenly truth. Our duty, I repeat it, is activity. We are not called to resist unto blood, as our fathers did. 'Twas theirs to suffer; 'tis ours to serve. Their lot was tears; ours toil. They had to *take* joyfully the *spoiling* of their goods; we are required to employ our-

selves joyfully in the *bestowment* of our goods. They had, in the gloom of the dungeon, to weep over the corruptions of their age, and to pray for better times; we have, in these days of liberty, to testify, on the very housetops, to the whole truth of God, and to pray that God will speed and bless the message. They had to suffer the degradation of the pillory, to stand on the scaffold, and have their noses slit and their ears cut off; but our destiny is to act—to employ all our energies of body, soul, and spirit in propagating the principles once sealed with blood. They had to serve the cause of truth by dying for it; on us rests the obligation of serving the same cause by living for it.

Oh, let us not prove ourselves the unworthy descendants of these noble-minded men! Let us in action display the same zeal, devotedness, and self-denial which they did in suffering. Let all work in the diffusion of spiritual, scriptural Christianity. Let us work together. Let us join hand in hand in supporting this Association. Let us direct our special regards to our immediate vicinity. Let us consider the spiritual destitution of the western part of Middlesex, and exert ourselves to supply what is needful. Let us resolve to work this society, and prevent its proving a failure. Let us determine that this shall be a channel of blessing to many, “whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and all men.”

To one important means of usefulness the providence of God seems particularly to direct us—I mean the erection of structures for his worship, and the ministration of his gospel. Chapel building in London, and its vicinity, is one of the great wants, one of the great duties, of the age. What has been done in this way has been wonderfully owned and blessed of God. This place bears witness,—the pastor bears witness,—the church bears witness. From this sanctuary there goes forth a voice to our bre-

thren of the metropolis and the neighbourhood, saying, “Arise and build, and God be with you!”

But while I would strenuously commend and support associations of this order, I would guard against an evil to which, in these days of union, men are prone—for all advantages have over against them some corresponding dangers—I allude to the habit of leaning too much upon one another, instead of standing upright, if we have strength enough, and working alone. I hail the men of our day who have sufficient means and sufficient energy to arise, and at their own cost and charge to erect a sanctuary for God. Blessed be his name, we have examples of this close by! And next I would mention with honour those who are disposed to take the lead in such enterprises, to contribute largely, and to stimulate others to the work.

To be consistent, we ought, according to our resources, to do more in these matters than our brethren of the Establishment, because they regard it as the State's business to provide the means of religious instruction. According to their theory, what they do of themselves is only to help the State in doing its duty. On the other hand, the Dissenter denies that the State has anything at all to do with it, and contends that the Head of the church has devoted the entire obligation of this work upon his people. As Dissenters take this view, and justly, I conceive, then clearly they ought to be more zealous, more active, more liberal in such enterprises, than Churchmen;—but are they so?

In conclusion, days should speak, in yet another sense than that already noticed. As they pass by us in their rapid flight, they tell us of mercies more numerous than themselves; they tell us of the salvation of our own soul, which they are increased in number to subserve; they tell us of the personal duties of faith, repentance, prayer, holiness, and love, without which no orthodoxy of opinion, and no zeal for the spread of Christianity will avail; they tell us of God, from whom they come, and to

whom their finger pointing backwards ever directs us, as the omniscient Judge, in whose presence we are shortly to appear; and they tell us of eternity as our dwelling-place, when their fleeting procession, in a very little while longer, shall have passed away. They tell us, "Now is the accepted time, now is the day of salvation."—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

And multitude of years should teach wisdom,—the highest of all wisdom,—should lead to piety the old man who, in youth and manhood, neglected its momentous duties; and should, in the case

of those who have long been walking in wisdom's ways, enrich their experience, mature their character, ripen their faith, confirm their hope, strengthen their love, unbind their attachments to earth, fasten by closer ties their souls to heaven, and add to their spiritual beauty fresh virtues and graces, like the exquisite tints of autumn, that appear so lovely amidst the decay of nature. Thus let years improve the old, and days instruct the young! Thus let us fulfil our course, and serve our generation, that we may rejoice with joy unspeakable at that day when the last winged moment shall have taken its flight from the shores of eternity, and "There shall be time no longer!"

PRACTICAL RESULTS OF CERTAIN VIEWS OF THE ATONEMENT.

To the Editor of the Evangelical Magazine.

DEAR SIR,—It may, perhaps, be assumed that most of your readers, especially ministerial ones, adopt those views of the nature and extent of the atonement which have been so luminously expounded, among various writers, by Dr. Wardlaw. I have no wish at present to revive that controversy, though prepared to bear, at all proper times, my part in it. I am now more anxious to secure its practical results—to obtain interest from the capital we have accumulated, than to add to its amount. We have not, I think, as yet reaped the full harvest of our principles. Should I succeed, though in an inconsiderable degree, in securing this, I shall think myself richly repaid.

None who have had the slightest experience in the matter can be unaware of the formidable obstacles presented by contracted views of the extent of the atonement, to the success of exhortations to sinners to repent and believe, that they may be saved. When the doctrine is taught—and it *is* taught by some—that atonement, in no sense of the term, or not in that sense which is essential to the salvation of an individual, was made for

all men, it is easy to conceive of the perplexity and alarm of an awakened sinner. Oh, if I should not be one of the elect, what would the atonement avail me! How can I rest upon it the assurance that I shall be saved by it, till I know that it was made for me? It is not necessary to affirm that the method adopted by the limitarians to relieve such persons from their alarm and perplexity are in themselves incompetent to do it; it is enough for me to know that they *do not do it*. Let them say what they will about the *sufficiency* of the atonement, and the certain salvation of all who make it the ground of their confidence for eternity, the awakened sinner will, in many cases, reply, "I dare not rest upon it; for if I am not one of the elect, it cannot secure my salvation after all."

Now, let it be particularly observed, that, when the instructions of the pulpit, in reference to the nature and extent of the atonement have been in accordance with the statements of Dr. Wardlaw, there is actually no room for such perplexity on the part of an awakened sinner. If he *receive* the instructions of the

pulpit, he sees distinctly that atonement considered in itself simply, consisted exclusively in the removal of legal obstacles on the part of God to the exercise of mercy to sinners; that it intentionally removed these obstacles, not in the case of the *elect* merely, but in the case of *all men*,—doing as much, in this point of view, for the latter, as the former; so that there remains nothing, except in himself, to prevent the salvation of every man who hears the message of mercy through the Lamb that was slain. If, indeed, there be any who desire not, and, consequently, seek not salvation, theirs alone is the blame, and theirs will be the punishment. There was a plenitude of virtue in the medicine; it was freely offered to them, rejected by them; and their rejection—and their rejection alone, deprived them of its healing influence.

It is by thus separating the atonement itself from what has been called the purpose of God concerning its application, or, more correctly speaking, from the Divine intention to lead the “elect,” the “sheep,” the “church,” by the special influence of the Holy Spirit, to accept the mercy freely offered to all men in the gospel—it is by this separation alone that we can reap the full harvest of our principles in regard to the nature and extent of the atonement. If we identify the two things,—the atonement itself, and the purpose of God in regard to its application (as they have been just explained,)—if we in any measure confound the one with the other—nay, if we are not careful to mark their perfect distinctness, the fruit of our principles is necessarily lost.

Now, by our ultra-Calvinistic brethren, these two things are identified. The tendency of the sacrifice of Christ, (in which consisted its atoning influence,) to render it honourable and safe for the moral governor to exercise mercy to sinners, and the accompanying purpose in the mind of the moral Governor to lead the “elect,” by spiritual influence, to seek mercy, are confounded. The *purpose* to save *by* the atonement enters, as they think, into the very *essence* of the atone-

ment. The logical, and, therefore, necessary conclusion is, that atonement was made for the elect only—that no way of salvation has been set open for the non-elect, and that they, by necessary inference, *could not be saved if they would*. Scarcely is infidelity itself more opposed to the Divine testimony than this sentiment. I place it *hors de combat*, never having shown it any mercy—never intending to show it any.

Those among us, who are sometimes designated moderate, or modern Calvinists, have not, perhaps, brought sufficiently into view the distinction between the atonement itself and the accompanying Divine purpose. Some of them, it may be, have abstained from employing the phraseology which would have done this—the phraseology which their principles would have naturally led them to use, lest, being misunderstood, it should be thought to convey more than they intended to teach. For myself, I confess I have never ventured to say in the pulpit, “He died for all men,” or “made an atonement for all men.” *I should have meant by the words simply* (and in this, I think, the essence of atonement consisted), that he died with the *intention*, (and, of course, to the effect,) of so removing all the legal obstacles (resulting from universal apostasy) to the exercise of mercy to the guilty, *as to render it possible for the moral Governor to extend mercy, safely and honourably, to one man, or to a number of men, or to all men, as it may seem right in his sight, and in whatever manner he may be pleased to appoint*. I feared, however, the hearers would, or might, understand me to mean that he died with *the intention of saving all men by the ATONEMENT*, or of leading all men, by special influence, to implore mercy, (without which a moral governor cannot grant it,) in God’s appointed way; and, therefore, I have abstained from using the phraseology.

Yet, though circumstances may have justified this caution in regard to the phraseology which some of us have employed—caution, let it be remembered

not to *conceal* our sentiments, (for we greatly abhor the thought,) but to prevent a *misconception* of them,—and though circumstances may yet, in some cases, require continued caution, it appears to me, I acknowledge, that we must resort to freer and more unrestricted phraseology respecting the nature and extent of the atonement, before we shall reap the full harvest of our principles. If we fail to convince our hearers, not only that the atonement was *sufficient* for the salvation of all men, (which it cannot have been on ultra-Calvinistic principles,) but was *designed* to be so—that the blessed God *intended* by it to remove every obstacle which the claims of his character and government had presented to the salvation of every member of the human family, we shall fail, to a greater or less degree, in persuading men to rest their hopes for eternity upon it. The mere preaching of the *sufficiency* of the atonement—though even this cannot be done, consistently, on any principles except those maintained by Dr. Wardlaw—cannot prevent the embarrassing and distressing inquiry, “Did God *design* to lay a basis sufficiently ample and solid for *my* salvation?” and, without confidence of this, the awakened sinner may fear to place his dependence upon it. Besides, he sees no love to *himself* in the provision of the atonement. God’s love, in the gift of his Son, (on the limited view of the atonement,) was restricted to the elect. He had no love to the world—did not *intend* to lay a foundation of hope for the world. He *has*, indeed, laid a foundation which is *sufficient*, (as the limitarians say,) for the salvation of the world; but that was a matter of *necessity* not of *intention*. He would not serve the *elect* without providing a sacrifice which was in itself able to save *them*; but there was no regard in the provision to *their* benefit. Now what is there, in this view of the matter, to melt and subdue the heart of a sinner? If the *intent* is not sufficiency of the atonement, (for which Bishop Davenant argues with such resistless power,) developing the love

of God to *all* men,—in having opened for *them* a door of mercy—be not brought into prominent view, (and a portion if it be denied, as it is by some,) there is no display of mercy to touch and melt the heart of a man who feels himself to be a *mere* sinner. He must *begin* to love God—if he love at all—without any manifestation of God’s love to him; and such love, in the case of a consciously condemned sinner, I believe to be impossible.

On the principles of the modern Calvinists, our blessed Lord made an atonement (taking that view of the essence of the atonement which is given in this paper) *for all men*; and the practical question for those of us who have been hitherto cautious in our phraseology, is, “Whether we are not bound to say so?” There is nothing like reserve and caution in the language of the New Testament. God is said to have loved the world—to have reconciled the world to himself. Christ is called the Saviour of the world—to have given himself a ransom for all—to have tasted death for every man—to be not willing that any should perish, but that all should come to repentance, &c., &c. Why should we hesitate to follow where the Scriptures lead? It is manifest that, if we can truly tell all our hearers that an atonement has been made for all, that is, that all obstacles to their salvation, (except what are found in themselves,) were removed by the death of Christ, we remove all ground for the distressing inquiries referred to at the beginning of this paper. The whole world of mankind, in contradistinction to fallen angels, are elect in this respect. God, in infinite mercy, has opened a door of salvation for all. He invites, nay, implores all to enter in by it. If any will *not* enter, the fault, as we have already said, is theirs. God called, they refuse; he stretched out his hand, they do not regard: they set at naught all his counsel, and will none of his reproofs! What can they expect but that, hereafter, he will laugh at their calamity, and mock when their fear cometh.

GEORGE PAYNE.

THE SUNDAY-SCHOOL TEACHER ACQUAINTED WITH HIS WORK.

An Address delivered to many hundreds of Sunday-school Teachers in the West of London.

THERE is something almost pictorial in the announcement of the subject to be discussed this evening. It stands thus :—*“The Sunday-school teacher acquainted with his work.”* As I first read it, the image of a well-qualified teacher rose up before my imagination. I beheld him in his work,—the eye of intelligence and benevolence beaming on his youthful charge,—and, on their part, the returning glance of affection and rivetted regard; on the one hand an earnest instructor, and on the other an intense and listening class. He is no trifter himself, and triflers cannot take refuge within the circle of his influence. He has something to impart which he feels to be of infinite moment, and he looks as one who feels the weight of his message. Having mind and moral feeling to deal with, his appeals are uniformly made to the intellect and the conscience. His love of order is such, that the most disorderly yield him homage. His rebuke, indeed, is stern, but the law of kindness is in his heart and on his lips. He can reason, and inform the judgment; but he can also weep, and melt the heart. Urgent must be that call of duty which withdraws him from his post. He has put his hand to the plough, and feels that he dare not look back. While others leave their classes to the chances of an hour, of him it may be said, as of the faithful shepherd, that he is “instant in season, out of season.” And all this is the result of fixed principle,—vanity and self-importance have no place in his rule of action. He has calculated the cost and the self-sacrifice involved in his work, and has resolved to place all on the altar of his Saviour. His heart is full of pity for the children of the neglected and the poor; and he longs to conduct some of them to the feet of that tender and gracious Shepherd, who “gathers the lambs in his arms, and carries them in his bosom.” Nor does he satisfy himself with handing out

to his class what costs him nothing. His sabbath toils occupy his thoughts through the week. Could you follow him into the retirements of home, you would find him, like the busy bee, gathering honey from every opening flower, to enrich the parent hive. Now he reads a commentary, to rectify and enlarge his Bible knowledge. Now he ponders the lesson of the coming sabbath, that he may convey it with freedom and ease. Now he examines the best works on Sunday-school labours, and makes the thoughts of men wiser than himself his own. Now he exercises his own mind, and ponders well the lessons of experience and observation. And there is a still more profound secret of his devotedness and success. He is a man of prayer; he walks with God; he lives in the Spirit; he walks in the Spirit; he wrestles for the blessing. He feels his own weakness and insufficiency, and casts himself on the power of his Omnipotent Redeemer. And as he comes forth on the sabbath morning to his loved employment, his heart glows and his face shines, as one who has been in converse with heaven. This is the grand secret of his intensity, his devotion to his work, his zeal and regularity in the performance of it, the stillness and thoughtfulness of his class, the progress which marks his career, the blessing which attends his labours. He is in *earnest*; and even the transient visitor can see that his is the purpose of an undivided heart, the toil of one who labours for God and eternity.

Such, dear friends, was the image which rose up before my mind, as I read the announcement of the theme upon which I am called this evening to address you. I saw before me the Sunday-school teacher fully acquainted with his work; his whole soul engaged in it; seeking to approve himself unto God, and willing “to spend and be spent” for Christ, and the souls of yonder youthful group, for

whom he expects to render an account in the day of the Lord.

The image thus realized by me I would now desire to place before you in that form which may render it most available for the benefit of those who have kindly asked me to give them a word of counsel and encouragement on the present occasion.

There are many elements entering into the character of "the Sunday-school Teacher acquainted with his work;" and it would be vain for me to attempt to describe them all. But I will endeavour to sketch an outline, which, if filled up by my valued friends present, may tend to fit them for growing usefulness, for larger measures of happiness in their work, and for a joyous meeting with their little charge at the judgment-seat of Christ.

Let me have their fervent prayers, that the present address may not be fruitless of benefit to the great cause which lies so near to their hearts and mine. I observe, then,

I. THAT "THE SUNDAY-SCHOOL TEACHER, ACQUAINTED WITH HIS WORK," IS ONE WHO KNOWS ITS RESPONSIBILITY.

It is well to be impressed with the conviction that every one who undertakes to teach anything to another, contracts a certain amount of responsibility. If he lose sight of this, he will, in all probability, fail in accomplishing his object. This sense of responsibility cannot be separated from the voluntary exercise of Christian benevolence. It presses with its full weight upon the Sunday-school teacher. He has a full right to consider well, in the first instance, whether he is called, in the providence of God, to devote himself to this work; but having made his decision, he is as responsible for the obligations involved in it as if his choice of occupation had not been at the disposal of his own immediate will. The nature of this responsibility should be well and deeply pondered.

In a sense never to be lost sight of, the Sunday-school teacher has made himself responsible, by his own act, to

God, for the spiritual care of the class committed to him. As in God's sight, he has said, "I will do all in my power to form the minds and characters of these children, to lay open to them the fountains of Divine knowledge, to guide them into the way of peace, to introduce them to the Friend of sinners." To feel aright this responsibility to God lies at the very foundation of the Sunday-school teacher's work. Nothing will be done to purpose without it. Every other standard of obligation will be found to be too low, and mean, and powerless in the absence of this. Our chief engagement, in this work, is with God. We are acting for him; to him we must look for approval; to him we must render our final account.

There is a responsibility, too, contracted by the Sunday-school teacher to the charge committed to him. He has undertaken to be their teacher in sacred things,—“the things which belong to their peace.” Another cannot do his work; and if he neglects it, or performs it amiss, the consequences to himself and to his class may be lamentable beyond expression. He must teach nothing but truth, Divine truth; and, in order to this, he must be acquainted with it, and carefully discriminate between truth and error. His engagement is to teach the simple elements of the gospel, and to make himself thoroughly acquainted with them, that he may be able to fulfil his mission. His duty and his ambition ought to be, to teach Christian truth in the *best* way; to make it intelligible to the youthful and untutored mind; to convey it with interest and impression to the heart. Let him reflect continually upon the evil or the good effects which must spring from the subject and mode of his teaching,—an evil or a good which will be accruing every time he stands up before his class,—and for which, as far as means are concerned, he is absolutely responsible. He has undertaken a great and solemn duty, in consenting to become the teacher of a class of young immortals; and they will rise up in judgment against him, if by any fault of his

they are not conducted into paths of peace and holiness.

Nor must the Sunday-school teacher forget the responsibility which he has contracted to his fellow-labourers in the same delightful field. He must be in communication with them; he must co-operate with them; he must be a link of harmony among them; he must keep up the respect, the influence, and the authority of his superintendent. One upstart, ignorant, ill-tempered teacher, may disturb the repose, the order, and the efficiency of a whole school. Where such a teacher creeps in unawares, the sooner he is removed so far the better. If he is allowed to keep his place, he will corrupt others, and fearfully arrest and hinder the work of God. I observe,

II. THAT "THE SUNDAY-SCHOOL TEACHER, ACQUAINTED WITH HIS WORK," WILL DULY ESTIMATE ITS IMPORTANCE.

In fact, he will mainly gather his notion of its responsibility from the sense he has acquired of its importance. The collecting together, in our day, of hundreds of thousands of young people in our Sunday-schools, is, to say the least, an imposing spectacle. How different the position of such children, if they were left to follow the bent of their own inclinations, and were suffered to run wild in the streets or the fields! In a mere national point of view, how great must be the effect of Sunday-school operations upon the moral and social welfare of society! Who can accurately estimate the benefit which Sunday-schools are conferring upon the body politic; in preventing crime, dispersing savage ignorance and brutality, and diffusing order and peace? Those Rulers who, by depressing the voluntary character of education, would extract more than half its power, but little think what an injury they would inflict on posterity. I thoroughly believe that our Sunday-schools, single-handed and alone, have done more for the amelioration of the masses of society, in our day, than all the grammar-schools and colleges of the empire. They have reached a numerous class, who had

been almost, if not altogether, neglected; and reached them by that kind of agency which is most likely to affect them for good.

But solemn and striking as are these general views of the benefits accruing from Sunday-schools, and amply as they are verified by our national statistics, and especially by the records of our crime and prison discipline,—yet they are not the views which most deeply affect the conscience and the heart of the pious Sunday-school teacher, as he endeavours to form a proper estimate of the importance of his work. He may be a true patriot in feeling,—for as a philanthropist he cannot be otherwise; but his aim, at its first bound, is loftier than the highest perch that the mere secular statesman can reach. He is touched with sympathy for a being over whom hangs an immortal destiny, but who is rising into life without any proper estimate of the boundless prospect which opens before him. He thinks of the most ragged and disorderly child that comes into one of our Sunday-schools as the possessor of an internal and spiritual principle that will survive

"The wreck of matter,
And the crash of worlds."

He sees that every child before him is capable of indefinite improvement and happiness. He knows that the evil principles which lurk within its bosom, and which are powerfully developing themselves with its advancing years, may be counteracted and overcome. He is stirred and overwhelmed with the thought, that this unpromising child is accessible to all the blessings of salvation; that, notwithstanding all its unsightliness and disorder, and incipient depravity, it may become an "heir of God, and a joint-heir with Christ." He feels, too, that he is in possession of a secret which, if communicated, will make it wise and happy, and pure—the fit associate, in a better world, of angels and glorified spirits.

My dear friends, you can never see the

full importance of your work, but in the light of eternity. You may spread many a sweet and fragrant flower in the path of youth, as it treads the road which conducts to immortality, but you must contemplate the matchless dignity and grandeur of your undertaking in the final glory and felicity to which it may introduce the objects of your generous sympathy and care. The Sunday-school teacher who is not burdened, and even oppressed with this view of his work, is yet, in the truest sense, unacquainted with it; he may have many equipments for the task on which he has entered, but he is lacking in the main one; he is without the impulse of the most powerful of all motives; he struggles not for the salvation of his youthful charge; and his whole course will be feeble and unproductive, just because it is not directed to the one great object, which it is the design of the Sunday-school to accomplish. Dear friends, when you have had your souls filled with the one great purpose of your delightful calling, viz., *to endeavour to save the souls of the little ones committed to your care*, you will have taken the most important step towards an acquaintance with your work; nay, in this one step, you will have done much towards facilitating and rendering successful the whole undertaking upon which you have entered. I observe,

III. THAT "THE SUNDAY-SCHOOL TEACHER, ACQUAINTED WITH HIS WORK," WILL MAKE HIMSELF FAMILIAR WITH ITS DETAILS.

In all well-regulated schools there must be wisely-adjusted plans of operation, for the orderly and successful conduct of such institutions. If order be heaven's first law, sure I am that it is one of the first requisites towards prosperity in our Sunday-school movements. Without it, there will be an endless confusion, counteracting the best efforts of the best qualified teachers. Nothing is more forcibly impressed upon my mind, by all the experience and observation of the past, *than that too much pains cannot be taken in our schools, in order to estab-*

lish a thoroughly good system for working and discipline. Any labour that could be expended on such a system would be abundantly remunerative. For the lack of *rational and workable* plans, many schools are either suffered to languish, or sink down into utter confusion and ruin. One great hindrance in the way of improvement here, is *tyrannous custom*, and inveterate love of existing plans, whether they be wise or foolish—practical or the reverse. Why should not every school innovate upon former usage, if evidence can be adduced that such innovation would contribute to its greater order and efficiency?

But the thought I wish now to impress upon my dear and respected friends is, that the existing plan of a school, so long as it obtains, should be carried out *to the letter*; and that every teacher should conscientiously contribute his quota of service towards the full triumph of law, order, and discipline. One teacher, who, from ignorance, conceit, or self-will, does not fall in with the prescribed regulations of his school, is a serious obstacle to the comfort of his fellow-teachers, to the harmony and efficiency of the institution, and to the reasonable and legitimate influence of the superintendent.

If this be correct, it must follow, that no such teacher, after suitable means have been employed for securing submission to legitimate rule, should be retained in any of our schools: nor is it less obvious that the first duty of every Sunday-school teacher, in entering on his work, is to make himself thoroughly acquainted with it; to understand all the existing rules and regulations of the school; to conform himself to them with an exact precision; and to throw his whole influence into the scale of order and good government.

I have heard it sometimes hinted that, as all Sunday-school teachers are voluntary, and even gratuitous, agents, it will not do to be as strict with them as if they held office upon a different tenure. *I entirely differ from this opinion.* There is no hardship, no curtailment of proper

liberty, in submitting to rule; and the teacher who consults his own happiness; the comfort of others, and the prosperity of the cause, will be as rigid a disciplinarian upon himself, as if the permanent well-being of the school depended upon himself.

Nor will the teacher who desires to be acquainted with his work content himself with the mere routine of orderly duty. He will seek to do everything as efficiently as possible; and for this purpose, he will constantly be aiming at self-improvement. All his duties will be gone about with intelligence and energy. He will be invariably *interested himself* in what he is doing, because he understands it, and feels its importance; and the result will be, *that his class will be interested too*; for you rarely see a teacher who takes pains with his mind and methods of teaching, who has the mortification of addressing himself to a listless class. In going round the classes in a school, I would engage to report, from the very look of things, what number of efficient teachers are engaged in the work.

In the present day, the aids to the right discharge of Sunday-school duties are so numerous, that it is a teacher's own fault if he remains unqualified.* And yet, even here, I cannot but suspect some danger in the Sunday-school teacher's path. When we had fewer helps, perhaps we drew more on our own resources; and thus probably secured for ourselves an equal, and, in some instances, a higher average of suitable qualification. The most important thing is to learn to think; for if we have thoughts, and feel their importance, we shall be able, with some degree of in-

terest, to impart them to others. I observe,

IV. THAT THE "SUNDAY-SCHOOL TEACHER, ACQUAINTED WITH HIS WORK," WILL WATCH OVER HIS SPIRIT.

Every sphere has its besetments and temptations; and the Sunday-school teacher is by no means exempt from the operation of this common law. There is danger, lest pride and vanity should mar his whole work. I am sure I have seen this happen. Nor do I wonder at the fact, when I look at the circumstances of the case. A youth, often but ill-instructed himself, becomes a teacher in one of our Sunday-schools. His new position attaches importance to him; and, if he is not sensitive to his danger, he is apt to forget how little he knows, and to think mainly of himself in the character of instructor. Where this is the case, there is ordinarily an end to all improvement; and the once hopeful youth becomes stunted both in intellectual and spiritual growth, and is really injured by his accession to the Sunday-school.

Now, the only effectual counteraction to this state of mind is a calm and steady determination to seek, by all legitimate means, an increase of knowledge. This will show the aspiring youth his remaining ignorance, and will preserve him from wrecking his little barque on the rock of spiritual pride. A Sunday-school teacher who aims steadily at the cultivation of his mind, will not be likely to give pain to those who have reached higher attainments than himself; and he will be sure to receive the aid and greeting of those who are able to direct his reading, and to give a useful bias to the knowledge which he may acquire.

I take it that humility, zeal, affection, and devotion, combine to constitute that temper of mind which is the ornament, the dignity, and the protection of the Sunday-school teacher. If he is *humble*, he will ever realize his infirmity and short-coming in the sight of God, and this will prompt him to exercise forbearance and lowliness of mind towards others, his associates in the work to

* I should be unfaithful to my convictions, if I did not make honourable mention here of the valuable aids afforded, of late years, by the Sunday-school Union, to teachers, in its Scriptural Lessons. But teachers should not confine their studies to these. Most valuable assistance may be derived from Mrs. David's late work, and from the able and interesting manuals of Mr. Mimpriss.

which he has been called. It will moreover, also, draw down upon his labour that blessing, without which all will be in vain; for "God resisteth the proud, but giveth grace to the humble." If he is full of *hallowed zeal*, kindled at the foot of the cross, and sustained by the power of faith, he will never become "weary in well-doing;" he will never be unwilling to make sacrifices; he will never be absorbed in *self*; he will never yield to discouragements; he will never sacrifice the great object to which he has devoted his life for any of those trifling mortifications which may spring up in his path;—but will go forward with persevering determination in his work, feeling that he is devoted to the noblest undertaking that can engage the energies of any human being under the sun. If he is endowed with a *loving spirit*, he will be a link of hallowed fellowship among all who take part with him in his work of faith. *His* will truly be a labour of love; there will be an atmosphere of kindness surrounding him, which will endear him to his class, and to his fellow-teachers. Never will he fan the embers of strife; never will he originate petty and unmanly jealousies; never will he wait for the halting of any of his associates; but, studying the meekness and gentleness of his Divine Master, he will diffuse the fragrance of his character all around him, and will prove himself, though unconscious of it, to be a "Sunday-school teacher, acquainted with his work." If he is eminently given to *prayer*, he will lay hold upon Omnipotence, and will draw down upon all his labours the smile, the approbation, and the blessing of God. I observe,

FINALLY: THAT "THE SUNDAY-SCHOOL TEACHER, ACQUAINTED WITH HIS WORK" WILL KEEP HIS EYE STEADFASTLY FIXED ON THE COMING REWARD.

He forgets not the *present* reward—the reward of a good conscience, that he is seeking in his work to please God, and to save souls;—the reward of faithful-

ness and diligence which attends on him who is no loiterer in his work;—the reward of the approbation of the wise and the good, who see and smile upon his unostentatious and faithful toil;—the reward of that success with which God crowns his endeavours in the attention, the improvement, and the affection of his class;—the reward of the co-operation and esteem of his fellow-labourers, who regard him as "a brother-beloved," and who would look upon his retirement from office as a calamity to the school. But, beyond all this, he looks forward to a higher and more permanent testimony to the work in which he is engaged. He lives in the immediate prospect of an eternal world. He anticipates the period when he and his youthful charge shall meet before the great white throne. To that final and solemn hour he seeks to refer the results of his present anxious endeavours to save the souls of the young committed to him; with humble hope he expects to meet some of them as his "joy and crown of rejoicing in the day of the Lord;" he thinks with rapture of seeing them as sparkling gems in the crown of the glorious Mediator; he looks forward to the reward of faithful service; he endures all his toil, and anxiety, and self-sacrifice, in prospect of listening at last to that welcome and joyful plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord." The Sunday-school teacher, who thus labours in the full view of eternity—in full prospect of his great and solemn account—in full purpose of heart that he will be faithful unto death—in the full consciousness that he is Christ's servant, and that from Christ at last he shall receive his crown and his reward—affords demonstrative proof that he is acquainted with his work, and that he is one who gives himself to it in the spirit of faith, self-sacrifice, prayer, and dependence on the grace and blessing of God.

MATERNAL ASSOCIATIONS.

GREAT efforts have been made, for the last fifty years, to benefit the young; and the labours of pious and devoted sabbath-school teachers have unquestionably been greatly blest. Still we firmly believe, that if Maternal Associations had commenced at the same time, the good would have been tenfold. It would seem that we began at the wrong end—to purify the streams, while the fountain has been permitted to retain all its impurity: the consequence is, that much of the good done by the teacher on the sabbath-day, has been more than undone by the ungodly parents during the week. Nor are all professing parents free from the same charge. There is often too much indulgence among them;—it is painful to see the conduct of the children of many who call themselves Christians, not only among the poor, but in the circles of somewhat educated families. Maternal meetings are of great importance on many accounts; and we have often been surprised at the opposition they receive from many, who certainly ought to do everything in their power to encourage those who conduct them. All must admit, that the mother can train the child to almost any way of thinking and acting she pleases;—is it not important, then, that her mind should be rightly informed and directed on the subject of her duties and responsibilities? It appears to us that the intention of Maternal Associations is first to awaken in the minds of mothers a proper sense of these duties and responsibilities. We think it will not be denied, by any who have thought on the subject, that mothers generally, and even many Christian mothers, have thought very little of these things; one design, then, of these meetings is, to bring the mind to deep and serious reflection on these points; and secondly, to impart and receive instruction on the subject of maternal duties, and the best method of performing them. Many mothers must necessarily be very ignorant on the subject of their duties, because they are

unable to read the word of God; too many think, that to procure food and raiment for their little ones is all that is required of them: their ignorance will be no valid excuse for their neglect at the bar of God. There are others who can read, but who give little or no attention to what the Bible says on the subject. But suppose they did, even then they may surely learn together the best modes of imparting instruction to their children. The commands of God are most plain and positive to parents. He holds out great and precious promises for their encouragement, and places before them some pleasing and painful examples of parental neglect, or parental fidelity, that they may imitate the one and avoid the other;—but he does not state any particular method of instruction in his word. Is it not important, then, that mothers should have the instructions of wise and holy men, who have studied the word of God on the subject? and also the experience of wise and pious mothers? The members of the association should, as far as they can, study not only the inspired writings, but others also. Every mother should get all the information she can, consult all the best authors she can have access to, and then share the fruits of her labour among the members of the society. There are many who have not the time and means, and many more who have not the ability of acquiring the necessary information. Societies are intended to meet the case of such, as well as for the mutual improvement and benefit of all. Pious and educated members should be all working bees; and all the honey gathered from every source should be made the common property of the whole. Pious and affluent mothers, will you leave ignorant mothers and children to perish? Seek to benefit them, and you will benefit yourselves and your children. Thirdly, they afford mothers an opportunity of meeting in social *prayer* for their *husbands, their children, and themselves*. By means of maternal meetings, many

have been brought to the house of God, who never before thought of the value of their souls. The names of all the children are placed on the Society's books, and all are prayed for every time they meet; and who will venture to say, that the prayers offered month after month will not be heard and answered in the conversion of many? They are by this means brought to have a special interest in the prayers of the church; and very many can bear testimony that such

prayers have effected great things. The church which has no maternal association formed in connection with it, neglects an important means of doing good. When these societies become general,—when their influence is properly felt,—and mothers are brought to feel their responsibility, and faithfully to discharge their duty,—the mass of mind will be brought under the influence of religious teaching, and the glory of the latter day will soon dawn upon us.

A FATHER.

THE ERECTION OF A FAMILY ALTAR.

To the Editor of the Evangelical Magazine.

SIR,—On lately listening to an exhortation from the pulpit, to such heads of households as had not established the important practice of family devotion, it occurred to me that much might probably be done toward erecting an altar to God, in such families, were ministers, or other competent persons, to come forward and kindly *lay the first stone*, if I may use the expression. This is not a mere speculative notion. I will state a case in point, which will explain my meaning. When a young man, attending a meeting of a few friends for religious conversation, the minister of the place questioned me on the subject, and, finding I had not commenced the practice, not only *recommended* its adoption, but said he

would come that evening, *that a beginning might be made*; and after I had been at home a little while, and apprised my mother of what was about to take place, he came; and when he had read a portion of Scripture, and prayed with us, he, addressing my mother, said, "Now, Mrs. —, to-morrow evening, (there was not an opportunity of doing so in the morning,) you will please to bring forward the Bible, that your son may read a chapter, after which he will engage in prayer." Thus the thing was accomplished; and, I doubt not, might be in many cases, by a like proceeding: and hoping it may be so,

I remain, sir, yours respectfully,

L. S.

THE FAMILY CORNER.

WOMAN'S SPHERE.

THE celebrated Fontenelle said, that women have a fibre more in the heart and a cell less in the brain, than men. This aptly suggests the true sphere of woman's action and the true source of her power. As the dew lies longest and produces most fertility in the shade, so woman in the shade of domestic retirement sheds around her path richer and more permanent blessings than man, who

is more exposed to the glare and observation of public life. Thus the humble and retired often yield more valuable benefits to society than the noisy and bustling satellites of earth, whose very light and unconcealed enjoyment deteriorates and parches up the moral soil it flows over.

EVIL REPORTS.

THE longer I live, said the late Mr. Simeon, of Cambridge, the more I feel

the importance of adhering to the rule which I have laid down for myself in relation to such matters.

1. To hear as little as possible whatever is to the prejudice of others.

2. To believe nothing of the kind till I am absolutely forced to it.

3. Never to drink into the spirit of one who circulates an ill report.

4. Always to moderate, as far as I can, the unkindness which is expressed towards others.

5. Always to believe that, if the other side were heard, a very different account would be given of the matter.

BE GENTLE.

"I WALKED," says Henry Martyn, "into the village where the boat stopped for the night, and found the worshipper of Cali by the sound of their drums and cymbals. I did not speak to them, on account of their being Bengalees. But being invited to walk in by the Brahmans, I walked within the railing, and asked a few questions about the idol. The Brahman, who spoke bad Hindostani, disputed with great heat, and his tongue ran faster than I could follow, and the people, who were about one hundred, shouted applause. But I continued to ask my questions without making any remarks upon the answers. I asked, among other things, whether what I had heard of Vishnu and Brahma were true, which they confessed. I forbore to press him with the consequences, which he seemed to feel, and so I told him what was my belief. The man grew quite mild, and said it was *chula bat*, (good words,) and asked me seriously at last, what I thought—was idol worship true or false? I felt it a matter of thankfulness that I could make known the truth of God, though but a stammerer, and that I had declared it in the presence of a devil. And this I also learned, *that the power of gentleness is irresistible.*"

THE RELIGIOUS WORLD.

THE religious world has many features which are distressing to a holy man. He

sees in it much profession and ostentation, covering much surface,—but Christianity is deep and substantial. A man is soon enlisted, but he is not soon made a *soldier*. He is easily put into the ranks, to make a show there; but he is not easily brought to do the duties of those ranks. We are too much like an army of Asiatics: they count well, and make a good figure; but when they come into action, one has no flint, another has no cartridge,—the arms of one are rusty, and another has not learnt to handle them. This was not the complaint equally at all times: it belongs too peculiarly to the present day. The fault lies in the *muster*. We are like Falstaff, who took the king's money to press good men and true,—but got together such a ragged set that he was ashamed to muster them.

What is the consequence? people groan under their connections. There are high pretensions to spirituality! warm zeal for certain sentiments! priding themselves in Mr. Such-a-one's ministry! But what becomes of their duties? Oh, these are "beggary elements" indeed. Such persons are alive to religious *talk*; but if you speak to them of religious *tempers*, the subject grows very irksome.—*Cecil*.

ON HUMILITY.

HUMILIATION is the spirit of our dispensation—not a creeping, servile, canting humility, but an entire self-renunciation. The mystics often talk admirably on this subject. Pride is the most universal and inveterate of all vices. Every man is a proud man, though all are not equally proud.

No sin harasses the Christian so much, nor accompanies him so unweariedly. Its forms of exhibiting itself are infinitely varied, and none are more common than the affectation of humility. The assumption of the garb of humility in all its shades, is generally but an expression of a proud heart. Pride is the master-sin of the spirit,—and the grace of God, in the whole tenor of our dispensation, is directed against it.—*Ib*.

CHRISTIAN CHARITY.

CHARITY should teach us to exercise hope and love toward all men—hope toward them who are without, and love toward those who are within the walls of the city of our God. Of those without, we are apt to despair too soon, and to say, “there is no hope;” when we should labour to allure them into the church of God, and to impress them with a sense of its glory and its privileges.

Toward those within the walls we often fail in the exercise of love: we are too much influenced in our feelings toward them by a difference of education, taste, or disposition; while the great question ought to be, “Are they really ‘fellow-citizens with the saints, and of the household of God?’” and if so, whatever their defects may be, we ought to honour and love them, as “the temples of the Holy Ghost.”—*Cecil*.

Poetry.

HYMN.

1 Cor. xi. 9.

NOR eye had seen, nor ear had heard,
Nor could the heart conceive,
The wondrous things for man prepared,
Which faith and love receive—
Things, that transcend all mortal ken,
Above an angel's thought,
The eternal Spirit brings to men;—
The marvels God hath wrought.
The Sun of righteousness unveils
To Hope's rejoicing eyes
The mysteries that death conceals;—
The glories of the skies.
Far above sense, and earth, and time,
The enraptur'd spirit soars;
Claims as her own the scene sublime,
And gratefully adores.

The Saviour, with his glory crown'd,
Sits on his throne of light;
While saints and seraphim around,
All hail him with delight.

There mansions rise, and thrones appear,
And robes of spotless white,
For those who fight and conquer here,
And serve the Lord aright;

Whose service is the fruit of faith—
The faith that works by love,
That credits what the Almighty saith,
And lives with God above.

Oh may this faith and love be mine,
That I, “an earthly guest,”
May sometimes share these joys divine—
These visions of the blest!

Foleshill.

J. S.

Review of Books.

The CHURCH in EARNEST. By JOHN ANGELL JAMES. Small 8vo. pp. 364.

Hamilton, Adams, and Co.

WE could have borne all the pungency of Mr. James's “Earnest Ministry,” without any such accompaniment as the volume before us. The church must take the type of her ministry; and individual churches are very much what they have been made, for good or evil, by the pastors who have presided over them, and formed their characters and tastes. But we are thankful that our friend has now spoken out to the churches with as distinct an oracle as he did to the ministers of the flock of Christ. There is a tendency to look for more from ministers than is just and reasonable; espe-

cially when church members lose sight, which is often the case, of their own relative obligations. In this bustling age, when money-getting is the universal snare, there is a strong tendency to rely on the pastor for all; and to settle down in the conviction that if the cause declines, it must of necessity be the fault of the hapless preacher. Thousands of professors—thousands of Congregational church members, do literally nothing more to help on the cause which they profess to espouse, than to pay for their pews, and to occupy them twice, or, it may be, only once, on a Lord's day. How such people can wonder that our churches do not prosper, is very remarkable. If all were to follow their example, they would come to utter ruin and

desolation. Rich professors, too, in our day, fall sadly into the deplorable habit and taste of acting as if their money contributions bought them off from all other exertion to sustain the cause. We have often had to deplore the effect of this upon the thoughtful and pious poor. It is a moral of most baneful tendency, which produces evils incalculable in many churches. Why, if the rich have the grace of God in them, they ought to be the most active and devoted in the flock; as they are freed from numerous cares, and can command time, which is not at the disposal of those classes who labour with the sweat of their brow.

We trust "The Church in Earnest" will be read as generally as "The Earnest Ministry." The two books should go hand in hand; and if Mr. James's appeal to church members produces as thrilling an impression, as did his appeal to his brethren, we may expect great and lasting results.

The topics handled in this volume are deeply interesting:—1. The Designs to be accomplished by the Church, as regards the present world. 2. Remarks on the Epistles to the Seven Churches in Asia, tending to illustrate the nature of earnestness in religion. 3. Nature of Earnestness viewed with reference to Individual Action, and primarily as regards Personal Religion. 4. Earnestness in the way of individual exertion and direct action for the salvation of Souls. 5. Christian Earnestness in Family Religion. 6. The activity of Churches in their collective capacity: or, the diligence of Christians considered as Church Members. 7. The causes that operate to repress this earnestness of religion. 8. Inducements to Earnestness. 9. Examples of Earnestness. 10. The Means to be used to obtain a higher degree of Earnest Piety in the Churches. 11. Conclusion—The Millennial State of the Church.

Never have we read a work that we more earnestly wished to see in the hands of all who have taken upon them the vows and obligations of the Christian profession.

RECOLLECTIONS OF NORTHERN INDIA; with Observations on the Origin, Customs, and Moral Sentiments of the Hindoos; and Remarks on the Country and Principal Places on the Ganges, &c. By the Rev. WILLIAM BUYERS, Missionary at Benares, Author of "Letters on India," &c. 8vo. pp. 548.

John Snow.

THOSE who perused Mr. Buyers's "Letters on India," will be prepared to look for great things in the present volume; and we can assure them that they will not be disappointed. Our author has had fair

opportunity, by long residence in India, of forming accurate conceptions of the country and existing state of society; and from his reflective habits of mind, has turned his advantages to account. Our readers, then, are not to look for a mere compilation in the volume before us; but an original work, in which they will discover ample proof of extensive information, and acute observation of men and things. If we do not greatly mistake, there is no work extant which contains such full and lucid details respecting the state of Hindooism as the "Recollections of Northern India." We make this statement advisedly; not allowing ourselves to forget what ponderous volumes have been written descriptive of Indian manners and customs. Mr. Buyers has not, indeed, overlooked what was on the surface of things; but his main object has been to set forth the extent of moral knowledge possessed by the Hindoos, with a view to throw light on the difficult question of their accountableness in the sight of God. From the study which the author has made of Hindoo books, and from his close habits of intercourse for many years with learned Brahmans in the city of Benares, he has fully qualified himself for instructing his countrymen on the important topic to which, in a season of depressed health, he has devoted his literary labours. Of the twenty-four chapters, which compose the volume before us, there is not one that will not amply repay a careful perusal. The more solid parts of the work are so relieved by interesting narrative and anecdote, that it is impossible to commence reading it without persevering to the close. The work is written with great spirit, and cannot fail to increase the reputation of the author, already well established by his admirable "Letters on India."

The friends of missions generally, and of the London Missionary Society in particular, ought forthwith to possess themselves of this seasonable addition to the stores of our missionary information.

The JESUITS. A Lecture, By HENRY ISAAC ROPER.

Houlston and Stoneman.

THE esteemed author of this Lecture has been long known as one of the most talented and successful ministers in the city of Bristol. His ordinary discourses are distinguished by deep thought, lucid arrangement, and an impressive delivery. If "an earnest ministry" be "the want of the times," that want is confessedly provided for at Bridge-street Chapel, the place of Mr. Roper's stated labours. And while the attention of those who assemble in that ancient and venerable sanctuary is con-

stantly directed to "Jesus Christ and him crucified," their pastor is not in the habit of dwelling exclusively on a few commonplace topics, which constitute the A B C of Christianity, in order to avoid the charge of not preaching the gospel. His hearers are under no temptation to wander in quest of something new, that being always found at home, in due combination with things old and of indispensable necessity. In the ministry to which they are accustomed, there is a compass and variety, including everything calculated to enlighten the understanding, establish the faith of believers, and "provoke to love and good works;" so that "warning every man, and teaching every man in all wisdom," the preacher "may present every man perfect in Christ Jesus." No wonder, then, that this Lecture "delivered at a monthly meeting of the Associate Churches of Bristol," should be published in compliance with "the strongly expressed wish of many who heard it."

In a very brief preface, we are told that the "sole aim" of the Lecture is "the conveyance of information;" and that it has no merit beyond "that of presenting, in a compendious form, some important matters touching the body of which it treats," so as to "meet a requirement of the present time." Accordingly, it gives a concise, but clear and striking account of the origin, the principles, the organization, the morality, and the proceedings of the Jesuits. Previous to the study and preparation required, in order to fulfil the engagement into which he had entered, Mr. Roper "had a strong impression of the evil character of that mischievous and mighty confederacy" of which he had to speak; "but that impression was taken rather from the part which history told him the Jesuits had, at different periods, acted in the political commotions of Europe, than from an insight into the interior of their policy. "Now," says he, "that that interior has been more fully explored by me, I almost fear lest the revelation I have to make should be deemed overstrained and untruthful. I can, however, affirm that, in the course of reading which I have found it needful to pursue, in order to a more ready acquaintance with Jesuitism, I have been scrupulously anxious to lay aside whatever bore not the clearest stamp of credibility; being far more concerned to present a correct portraiture of Jesuitism than to foster the popular repugnance against it; and to gather its condemnation from its own mouth rather than from the accusations of antagonist parties."

In answer to the questions,—“In what relation does Jesuitism stand to the Catholic church? Is that church criminated by, or is it in any way exonerated from, its enormities? Is Jesuitism an integral part

of that church, or is it not?” The affirmative is maintained, “with some limitation as to the past, though with none as to the present,” the Jesuits being no longer a suppressed order. In supporting this view of the subject, the following language of the Pope’s Bull, by which they were re-organized in 1814, is quoted:—“We should deem ourselves guilty of a great crime towards God,” (alas! for a church which can thus call evil good, and good evil,) “if, amidst the dangers that threaten the Christian republic, we neglected the aids put at our disposal; and if, placed in the bark of Peter, tossed and assailed by continual storms, we refused to employ those vigorous rowers who volunteer their services in order to break the waves of a sea, which threaten every moment shipwreck and death.”

In the commencement of the Lecture it is well observed, that “a considerable amount of popular interest has, of late years, been gathering around the Jesuits;” and among the variety of causes which have contributed to awaken that interest, are enumerated:—“The subject of mixed marriages in Germany, agitated a few years since by members of the Jesuit order, headed by the Archbishop of Cologne, and which well nigh led to an open rupture between the throne of Prussia and the Catholic church in the land;—the question of education in France, in connection with which the Jesuits have long been struggling for the ascendancy over the University of Paris, it ever having been the master policy of Jesuitism to secure the youth of a nation, thus laying the foundations of a character more plastic to its after-workings;—the recent civil commotions in Switzerland, which drew from all quarters an anxious glance towards that region of Alpine grandeur, and terminated in a civil war between the Diet of the Swiss Confederacy and the Sonderbund, the object of which was the expulsion of the Jesuits;—the mournful disasters, which have well nigh extinguished our once fair and flourishing mission in Tahiti, of which disasters the Jesuits were the principal authors;—and the vigilance which, in Australia, in India, and in various parts of the heathen world, is tracking the footsteps of Protestant missions, which vigilance is the fruit of Jesuit zeal; the supposed underground influence of Jesuitism in connection with the disquietudes of Ireland, and with the strange revolt from the Protestant standard, which has recently been going on within the pale of the Established Church of these realms.” These things, together with “the intelligence which is almost every day reaching us of the expulsion of the Jesuits from some one or other of the Continental states,” have very natu-

ally "tended to excite in the public mind no small amount of curiosity and inquiry touching this mysterious order."

Our readers can hardly fail, we imagine, to form some just idea of the importance of this seasonable, interesting, and valuable Lecture; and as the expense of gratifying their "curiosity" will not exceed the small sum of eightpence, we hope that very few of them will decline the "information" thus offered them, or the pleasure and benefit of an attentive perusal. And if anything further be requisite to awaken their attention to these "false prophets," which are "gone out into the world," we consider the following passage as sufficient:—"Their expulsion from Switzerland is a fresh occurrence, that has been followed, within the past eventful month, by their expulsion from Venice, from Sicily, from Sardinia, and from parts of Austria; and the papers of this day announce the astounding fact, that the Pope has been compelled to assent to their expulsion from Rome itself! Protestant countries are now almost their only places of refuge. Already, it is said by those best informed, that they are extensively in England; and I confess, I anticipate with no small alarm that larger importations of them will speedily take place. I will not enter into the point, how far the question of liberty of conscience has to do with the Jesuits; or whether expulsory laws may or may not be enacted against those whose whole policy is a conspiracy against the civil and social interests of a people. But when it is known that Jesuitism has now in England, where a few years since it was scarcely known, its spacious colleges, in one of which (Stonyhurst, in Lancashire) it is said there are five hundred persons of various descriptions, all Jesuits; its converts and monasteries; its powerful helps brought over from the Continent—the Sisters of Mercy and Charity; its missionary priests striving, as they ever do, to gain the ascendancy over the regular clergy of the Romish church; its apologists in the senate, and its writers in the leading journals of the day; surely the religious communities of our land should awake to the consciousness of danger, and adopt every scriptural method of exposing and counteracting the influences of a confederacy so secret in its policy and so mischievous in its workings," pp. 35, 36.

CROSBY-HALL LECTURES on EDUCATION.
8vo. pp. 264. 2s. 6d.

John Snow.

WHATEVER variety of opinion may be entertained on the merits of the topic discussed in these Lectures, the vast importance

of the theme itself cannot for a moment be disputed; nor will the ability of the Lectures be called in question.

The general theory advocated in these pages is, that Evangelical Dissenters, to be consistent with themselves, *must* educate *religiously*, and that, therefore, they must educate *denominationally*, and without the aid of Government grants, raised by general taxation. Those who wish to see these points well handled and argued with power, ought forthwith to possess themselves of the cheap and masterly volume, which we now introduce to our readers.

We must confess that we should have liked to see the experiment tried of *all evangelical bodies*, who repudiate State support for educational purposes, combined in one catholic effort for the instruction of as many of the people as they might be able to teach. But if this cannot be, in these nervously sensitive times, we must wish well to the plans now in process of adjustment, in connection with the Congregational Union of England and Wales. Our only fear is, that the plan may be found too narrow to awaken a powerful interest, or to call forth a general support. Still, so far as the work of education proceeds, under the auspices of the Union, we believe it will be *well* done. And if other voluntary bodies will put forth their energies with hearty good will to their fellow-labourers in the same field, we doubt not that our country will realize a far greater benefit than could be derived from the adoption of any Government system of education.

DIVINE BLESSING *essential to HUMAN SALVATION.* *A Sermon preached on behalf of the Baptist Missionary Society, at Surrey Chapel, on Thursday Evening, April 20, 1848.* By the Rev. THOMAS ARCHER, D.D., of Oxendon-street Chapel. 18mo. pp. 50.

Benjamin L. Green.

THE great principles contended for in this impressive and eloquent Discourse, cannot be too highly prized, or too earnestly contended for, in the prosecution of our missionary undertakings. But it is only by an increase of the power of vital godliness that the church will come to be duly impressed with the necessity of practical and habitual reliance on the power of the Holy Ghost. It is a great thing to be right in doctrine upon this point,—it is a greater thing still to be right in feeling. Dr. Archer has faithfully discharged his conscience upon this momentous theme; and to all engaged in helping forward the cause of missions, we may earnestly recommend

this admirable Discourse. Indeed, as a Missionary Tract, we think it eminently fitted to be useful.

HYMNS for ISRAEL. *A Tribute of Love to God's Ancient People, presented to the British Society for the Propagation of the Gospel among the Jews.* By WILLIAM B. COLLYER, D.D., LL.D., F.A.S. 32mo. pp. 66.

Aylott and Jones.

A VOLUME of original Hymns, consisting of real poetry, from a single pen, is, indeed, a great boon in this scribbling age. As we have read with delight these sacred lays, we have been reminded of the best efforts of Dr. Doddridge. There is an unction, and a trueness to Scripture narrative and facts, in these Hymns, which delight us beyond expression. Truly, these are "ripe fruits," whether we regard the piety or the poetic genius by which they are distinguished. Few men have written more hymns than Dr. Collyer; and seldom has he produced one that did not deserve to live. This offering to the descendants of Abraham will tend to perpetuate his well-earned reputation.

BRIEF NOTICES OF NEW BOOKS.

1. *The Biblical Repository and Classical Review.* Conducted by Rev. W. H. BIDWELL. Third Series. Vol. IV. No. II. April, 1848. New York; and Wiley and Putman, London.—We have been much gratified and instructed by the perusal of several articles in this number of the *Biblical Repository*; but especially by one on the theology of Finney, by Dr. Duffield, of Michigan. No writer of the present age, in our humble judgment, has done more than Mr. Finney to corrupt and vitiate our theology. He is always pulling down, but builds up nothing,—always finding fault with others, when he has more need to look at home. The weakness and conceit of his theories are ably exposed in this critique.

2. *Spiritual Worth*: its departure lamented. A Discourse occasioned by the Death of William M. Smith, Esq., preached in Stockwell New Chapel, January 30, 1848. By DAVID THOMAS. Published by request. 8vo. pp. 28. Benjamin Green, 62, Paternoster-row.—This is a Discourse of superior excellence, indicating powers, on the part of the preacher, far above mediocrity. It is a fine tribute to departed worth. The text is *Psa. xii. 1*, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." The plan of the Sermon is ingenious:—I. *Spiritual worth*, as indicated by the terms "godly" and "faithful;" II. *Spiritual worth departed*, the "godly" and "faithful" had "failed" and "ceased;" III. The departure of spiritual worth lamented, "Help, Lord," &c. Mr. Thomas promises good service to the Christian church, and his own denomination.

3. *England's Obligations to her Pious Men.* A Sermon preached in the Sion Walk Chapel, Colchester, on Sunday, April 9, 1848. By T. W. DAVIDS. 8vo. pp. 26. Simpkin, Marshall, and

Co.—This is a most seasonable estimate of the responsibilities devolving upon Christians in these eventful times. We could wish to see such a Discourse widely circulated and generally read. What the author has said on the necessity of *thoroughness, decision, and transparent simplicity*, is worthy of being deeply and seriously pondered by the Christian men of the present generation.

4. *The Sabbath-school Preacher, and Juvenile Miscellany.* By the Rev. ALEX. FLETCHER, D.D., of Finsbury Chapel, London. No. I. 1d. Arthur Hall and Co., Paternoster-row.—No living man can better preach to children than Dr. Fletcher; we, therefore, hail this new Juvenile Miscellany, as a real accession to the existing means for interesting and instructing the very young. The specimen furnished by Dr. Fletcher, in the first number of his work, will, if we do not mistake, determine the success of the undertaking.

5. *Man and his Motives.* By GEORGE MOORE, M.D., Member of the Royal College of Physicians, London, &c. 12mo. pp. 420. Longman and Co.—Our readers, from former notices, are well acquainted with the able works of Dr. Moore. He is a writer of the first class; and the present volume will not diminish his well-earned reputation. The topics are: Man—Primitive and Derivative; Self-hood—Soul, Mind, Spirit; Immortality; Man in relation to his Maker; Mental Manifestation; Self-management; Association; Liking and Disliking; Teachings of Light; Knowledge; Faith; Hope and Fear; Love; The Love of Action and Power; and Conscience. We hope to give some further account of this work.

6. *Popery Delineated*, in a brief Examination and Confutation of the Unscriptural and Antiscriptural Doctrines and Practices maintained and inculcated by the Modern Church of Rome, in the unrescinded Decrees of her Councils and Canon Law, and in her authorised and acknowledged Formularies of Faith and Worship. Second edition, corrected and enlarged. 18mo. pp. 216. William Edward Painter.—This rigidly accurate manual of facts relating to the errors of Rome ought, in these times, to be in the hands of all intelligent Christians. As we have reason to believe that it is from the pen of Hartwell Horne, this will be a guarantee for the quality of the information it contains. It is, indeed, an invaluable work.

7. *Tracts.* 18mo. W. Jones, Paternoster-row. The Shropshire Girls,—Misery and Mercy exemplified in the History of several Unfortunate Females,—The Penitent Female,—The Brand plucked out of the Fire; or, An Account of Elizabeth Kenning,—The unwedded Wife,—The Father's Warning,—The History of F. S.,—The Progress of Sin; or, Beware of the first wrong Step,—A Covenant with the Eyes,—On Licentiousness,—The Black and Dark Night,—The Medical Student,—The History of Sarah S.,—The Weeping Woman. By the late Charlotte Elizabeth,—Sally of the Green. By Mrs. Hannah More,—On Chastity,—To the Unfortunate Female,—The Seventh Commandment,—To a Youth, on the Importance of Purity.—These nineteen Tracts are most admirably written, and all calculated for extensive usefulness.

8. *Memoirs of Sir Thomas Fowell Buxton, Bart.* With Selections from his Correspondence. Edited by his Son, CHARLES BUXTON, Esq. 8vo. pp. 616. John Murray, Albemarle-street.—This is one of the most thoroughly well-written pieces of biography that has issued from the modern press. The subject, we admit, is a fine one; but in the use of his materials Mr. Charles Buxton has exercised an admirable discretion. Our settled opinion respecting the subject of this memoir is, that he was the main instrument of slave emancipation. Next month we mean to return to this work.

9. *The North British Review.* May. No. XVII. 8vo. Hamilton, Adams, and Co.—As usual, there

is a good supply of interesting material in this justly popular Review. Long may it retain its hold of the public mind, and prove the instrument of infusing a Christian spirit into the literature of our country! The articles discussed in No. XVII. are:—1. The French Revolution of 1848; 2. Tennyson's Poems; 3. Growth of Salmon—Norwegian Rivers; 4. Sabbath Observance; 5. Mrs. Somerville's Physical Geography; 6. Recent French Social Philosophy; 7. Oliver Goldsmith; 8. Life and Labours of Mrs. Fry; 9. The Budget, 1848—Financial Reform. The articles on France, Sabbath Observance, and Mrs. Somerville's Physical Geography are most brilliant and instructive compositions.

10. *The British Quarterly Review*. No. XIV. May 1st, 1848. 8vo. Jackson and Walford.—Protestant Dissenters may well exult in this fresh and fragrant sample of Nonconforming Literature. Let

them be considerate and just as well as exultant; and let no Dissenting circle be without a copy of the *British Quarterly*, from John o' Groat's house to the Land's End. This is the only way to secure our present advantages. We can cope with our neighbours, if our parsimony does not prevent it. The articles, so well handled, in the *British Quarterly*, in the present Number, are:—1. Borneo—the Rajah of Sarawak; 2. Charles Lamb—his Genius and Writings; 3. Congregational Independence; 4. Ranthorpe—Rose, Blanche, and Violet; 5. Animal Psychology; 6. Samuel Warren—Now and Then; 7. Results of German Philosophy; 8. Norton on the Genuineness of the Gospels; 9. Italy—its State and Prospects; 10. French Revolution in 1848; 11. Criticisms on Books and Fine Arts. We earnestly press upon our readers the vigorous support of this standard work, so admirably adapted to the times upon which we have fallen.

Obituary.

MR. ISAAC CHADWICK, OF KIDDERMINSTER.

(Continued from page 150.)

BUT while he was thus attentive to his immediate circle, he did not overlook the work of God abroad. He took a lively interest in the prosperity of the London Missionary Society, and derived great pleasure and profit from the perusal of its proceedings in the *Evangelical Magazine*; towards which he had been a subscriber from its commencement, or soon after, and was accustomed to promote its success to the best of his ability. But the cause of God at Ebenezer, undoubtedly, lay nearest his heart: for its entire prosperity he never ceased to pray, and for its benefit he made many disinterested sacrifices. He lived many years to assist in the superintendence of its affairs; and being naturally of a strong constitution, and enjoying an uninterrupted flow of health for sixty years and upwards, he rarely ever lost a service—his place was very seldom vacant. "But man"—the strongest, the healthiest—in honour abideth not." For the last twelve months he felt the tabernacle was decaying; that pin after pin was being loosened, until it became evident both to himself and to his friends that, like Peter, "he must shortly put it off." About this time he remarked to a friend taking his leave of him, "Well, if I do not see you again, you will know that the 'Master hath sent for me,' and that my only trust is in his blood and righteousness." Thus his mind was gradually prepared for the great change before him. Not long after this he was suddenly attacked by the complaint which, at last, was the means of liberating his spirit from earthly scenes. It shook his constitution to the centre, and brought him to the very borders of eternity; so near, indeed, that both himself and his friends

thought he was crossing the river, with Canaan's happy shore and Zion's pearly gates full in view. However, the Lord's time was not come; and he rallied again, and survived many months. Sometime afterwards, he said to a friend, "I thought I was going; I drew one breath in particular, after which I never expected to respire another;" and then with a smile added, "I looked for the angels, but I could not see any. I had no ecstasies," he continued, "but I knew whom I had believed." From this time forth, there was a visible ripening for heaven. Indeed, he used to say, that he *felt* he was a man of another world,—that he had done with this, and was only waiting the summons, "Come up higher;" and then he would add, "I am ready." Many times did he tell the writer, and much more frequently to his family and friends near him, "that he was packed up, and ready for the journey."

On the Monday three weeks before his death another change took place, which shortly terminated his earthly existence. Returning from his garden, and seating himself on the sofa, he said to his beloved partner: "The conflict will soon be over, I never experienced such strange feelings before." "O yes," said he, in reply to his beloved wife, who had been somewhat startled by the expression, "the conflict will soon be over," and then burst into a flood of tears. Observing her grief, he added, "Oh do not be grieved at my tears, they are tears of gratitude—tears of thankfulness, not tears of sorrow;" and then, with great animation, exclaimed—

"When we appear in yonder cloud,
With all his favour'd throng,
Then shall we sing more sweet, more loud,
And Christ shall be our song!"

"And Christ shall be my song," said he, repeating the last line two or three times

with increasing energy. A friend called to see him the following Thursday, and found him in considerable pain, and restless, and sometimes a good deal affected. "Just as we had sat down to tea," this friend remarks, "he seemed to be suffering sharply, and apologized for the uneasiness it occasioned us; and then, looking me full in the face, added, with an emphasis and solemnity I shall never forget, 'And being in an *agony*, He sweat *great drops of blood*;' and then hiding his face in his handkerchief, wept much." Having recovered himself a little, his friend said, "Our pains, sir, are not to be compared to His." "No, sir," he replied, with great energy, "No, sir; His were the pains of *hell*—the pains of *wrath*." From that day, however, his bodily pains partially subsided, and he became tranquil and composed. His whole heart and soul now was swallowed up in those mighty themes which fill all heaven with wonder and praise, "Christ was all, and in all." On him his heart was fixed. Of him he delighted to speak to all about him. The evening preceding his death, a relative asked him if he had any message to the friends, if she saw any of them. "Message!" said he, somewhat sharply; "message! Ay; tell them that 'The Lord is merciful to my unrighteousness, and my sins and mine iniquities he will remember no more for ever!'" repeating several times the latter part—"My sins," &c., &c., laying peculiar emphasis on the last words, "*for ever*," and at the same time gently raising his open hand as he pronounced them. He had been in the habit of sitting in his easy chair a good deal the last fortnight of his life, and on this night, (his last,) he could not be persuaded to leave it; adding, as his reason, that he was very

comfortable, and that it would not be for long. However, he did at last retire; but passed a restless night. At five, A.M., he inquired the time; and then said he must get up. But he was so feeble, that his attendants found it necessary to rest him on an intermediate seat. At length, reaching the edge of his chair, he gently stretched out his feet, and at the same time reclined his head a little—he had breathed his last! the happy spirit had left its tenement of clay, and winged its way to the regions of the blest. Not a groan—not a sigh even, marked its departure; so tranquil—so gentle and so peaceful was the closing scene of this man of God. Not a ripple moved the water—not a cloud was seen in the horizon—not a breath of air stirred; all was calm and still as the setting sun of a beautiful summer's evening. Thus, "like a shock of corn fully ripe, he came to his grave in a good age:" and, like Enoch of old, "he walked with God in his lifetime, and in his death he was not, for God took him," on Friday, May the 9th, 1845, in the sixty-eighth year of his age. "Mark the perfect man, and behold the upright, for the end of that man is peace," Psa. xxxvii. 37.

Thus, as we have seen, he lived usefully, and died honourably, in the service of his Master, leaving behind him a profession of more than fifty years unstained, and an example highly worthy of imitation: "He fought a good fight," "he kept the faith," "he finished his course," "he sleeps in Jesus," "he rests in hope." At the sound of the archangel's trumpet he will awake again, and in the likeness of his Divine Lord be fashioned; and so shall he, and all the ransomed myriads, be "for ever with the Lord!"

B. P.

Home Chronicle.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE forty-fourth anniversary of this great Institution was held May 3rd, in Exeter-hall. We were most happy to observe the platform so densely crowded; among whom were Lord Bexley, the President; the Archbishop of Canterbury, the Bishops of Norwich, Winchester, St. Asaph, and Cashel, the Marquis of Cholmondeley, the Earls of Harrowby and Chichester, Lords Morpeth, Glenelg, and Teignmouth, Sir R. H. Inglis, Sir T. D. Acland, &c.

The noble President having taken the chair, the Rev. A. Brandram, the Secretary, read a speech for him, on account of his advanced age, which stated, among

other pleasing topics, that, during his Lordship's presidency, the operations of the Society had advanced nearly threefold, and that we may hope that the influence of the gospel will be co-extensive with its diffusion, and realize the day when the knowledge of the Lord shall cover the earth, as the waters cover the sea.

Mr. Brandram then read the Report, which was of a most exhilarating character. The entire receipts of the year amount to 90,146*l.* 8*s.* 4*d.* The receipts for Bibles and Testaments amount to 43,956*l.* 16*s.* 11*d.* The issues of the Society during the past year amount to 1,124,067, viz., from the Depository at home, 837,361; and from the

Depôts abroad, 266,706. The total issues of the Society have been 20,865,837 volumes. The expenditure during the past year has been 105,042*l.* 19*s.* 1*d.*—being 14,896*l.* 10*s.* 9*d.* beyond the receipts; and the Society is under engagements to the extent of 41,800*l.*

The Archbishop of Canterbury, who was received with the loudest cheering, said he was glad to be regarded with favour by so many Christian friends. The Bible Society might confer honour on its members, but it could not receive honour from them. He stated, among many appropriate remarks, that he had ever been among the working clergy, and would be so still; yet he found he must husband his strength, &c. Viscount Morpeth seconded the resolution with much ability, point, and seriousness. Lord Bexley then retired, and the Marquis Cholmondeley took the chair. The subsequent resolutions were moved by the Bishop of St. Asaph, and the Rev. J. Stratten—the former with much Christian candour, and the latter with commanding eloquence; and they were followed by effective speeches from Professor La Harpe, from Geneva, and Rev. W. Arthur, from Paris; the Revs. H. Stowell and J. Crisp, from Madras; by the Earl of Chichester, and Sir Digby Mackworth, in a motion of thanks to the noble Chairman; which having been responded to, this vast and highly-interested assembly dispersed.

BAPTIST HOME MISSION.

THE annual meeting of this Home Missionary Society was held in Finsbury Chapel, in the evening of April 24th; the Rev. C. M. Birrell presided.

Prayer being offered by the Rev. T. Pottinger; the chairman rose and said, he thought the great problem of the day was, as to the best method of imparting Christianity to the lower classes of our countrymen; for the masses of our people were still beyond the reach of our instruction. Thousands in our large towns and villages did not frequent the ministrations of any church. There was, indeed, a voice from beyond the waters, crying for assistance;—but there was a voice from the mountains and valleys of our own land more urgent, and which he sincerely hoped would be responded to.

The Secretary read an abstract of the Report, stating that the past year had been one of severe trial to the Committee and their agents, occasioned by commercial depression, as well as by poverty and sickness; yet the work of God had made progress. The agents had not relaxed their efforts, and the Divine blessing had not been withheld, as the additions to the missionary

churches had been greater than the preceding year. The principal stations were 91, and the subordinate ones were 215, at which the gospel was regularly preached by the agents and their fellow-labourers. The sabbath-schools numbered 109, with 7,000 scholars, who were taught by 1,000 teachers. The additions of members to the churches had been 583, and the whole number then was 4,752. The Treasurer read the statement of the cash-account, which showed a balance in hand.

The Revs. Wm. Crowe, J. J. Davies, Joseph Burton, John Aldis, H. Bignold, Esq., and Rev. J. Davis, then advocated the claims of the Society; after which a hymn was sung, and the meeting separated.

SUNDAY-SCHOOL UNION.

THE anniversary of this great Institution was held at Exeter-hall, on Thursday evening, May 4th. As in preceding years, every part of this great edifice was excessively crowded. Sir E. N. Buxton, M.P., occupied the chair.

The proceedings were commenced by singing the hymn

“Jesus shall reign where'er the sun,” &c.

The Rev. Dr. Morison supplicated the Divine blessing: then the Chairman rose and said:—“Allow me to say, how sincerely I rejoice to take the chair, and to preside over this magnificent meeting. I hail this crowded meeting as a symptom that the Sunday-school teachers of London are not tired of their work; and that you have 12,000 unpaid missionaries, if I may so call them.” He concluded a very serious address, by assuring the assembly that it gave him great satisfaction to be able, even in the most humble manner, to promote the great objects of the Society.

Mr. Watson then read the Report, from which extracts were given, showing that great progress was making in forming and supporting Sunday-schools in Denmark, West Africa, India, &c., &c. In the home proceedings various grants had been made towards school-rooms, the total number of which was 281; and the amount was 6,422*l.* The number of libraries granted during the year was 127; making a total of 1,830. The schools thus assisted during the year contained 23,345 scholars, of whom 14,805 were able to read the Scriptures. The catalogue now contained 512 volumes. Within a circle of five miles from the General Post-office, there were 503 schools, 10,207 teachers, and 100,075 scholars. The donations had fallen short, and the Benevolent Fund was in debt to the Treasurer 182*l.* 15*s.* 1*d.*; and 500*l.* was required to carry on the business opera-

tions. The sales for the year amounted to 8,857*l.* 16*s.* 2*d.* The Committee had issued the *Bible-class Magazine*, which they strongly recommended.

The Revs. C. Prest, W. Bevan, T. Pottinger, J. Weir, C. H. Bateman, and S. Green, then very forcibly urged the claims of the Society upon public attention. The Revs. J. N. Goulty and J. Doxey moved and seconded the thanks to the honourable Baronet in the chair, and he briefly acknowledged the compliment; when this vast assembly immediately separated.

RELIGIOUS TRACT SOCIETY.

THE anniversary of this very valuable Institution was held at Exeter-hall, on Friday evening, May 5th. From 2,500 to 3,000 persons were present. Thos. Farner, Esq. was called to the chair. After Dr. Henderson had commenced by prayer,

The Chairman said that he gladly availed himself of his present position to avow his long-continued attachement to this Society, to its constitution, its principles, its rules, and its practice. He admired its catholicity; and the Committee had long afforded a happy specimen of an evangelical alliance, for the formation of an important object.

Mr. W. Jones then read the Report, which furnished a very interesting sketch of the Society's operation, both foreign and domestic. The issues during the year had been 17,543,506—making a total of 463,000,000 publications, in about 100 languages and dialects. The sum received for gratuitous purposes during the year had been 5,846*l.* 14*s.*; being a decrease, owing to the pressure of the times, of only 223*l.* 18*s.* The sums received from all sources amounted to 55,736*l.* From the Trade Fund there had been paid over to the benevolent purposes of the Society 2,530*l.*, besides the entire expenses connected with the Institution being defrayed by it.

The Hon. and Rev. Baptist Noel, Professor La Harpe, and Dr. Steinkopff ably and impressively spoke to the first resolution. The second was moved by the Rev. T. Boaz, from Calcutta, and seconded by the Rev. J. Jackson, President of the Wesleyan Conference, in very effective speeches; and, on subsequent motions, the meeting was addressed very eloquently by the Revs. Dr. Urwick, Amos Sutton, Missionary from Orissa, W. W. Robinson, M.A., of Chelsea, and W. Arthur, from Paris.

J. G. Hoare, Esq. moved, and Rev. T. Mortimer seconded, the vote of thanks to the Chairman, which being duly acknowledged, the meeting was concluded by singing the Doxology.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE fifth annual meeting of this Institution was held at Freemasons'-hall, on Thursday, the 27th of April. Every part of this spacious hall was crowded by a respectable audience. J. D. Paul, Esq., filled the chair, when the Rev. J. Robinson opened the meeting by prayer.

The Chairman, in a very forcible speech, stated the pure and unsectarian nature of the Institution, and adverted to the glorious promises and privileges made for the Jews, —the people to whom, under God, we owe all the blessings which we enjoy. This Society presented to the Jew the aspect of brotherly love, and invited him, not to a particular sect, but to the Saviour. He begged to remind the meeting that our blessed Advocate on high was himself a Jew, and that the book of God itself was from the pen of inspired apostolic Jews.

The Secretary then read the Report, which stated that the publications of the Society had been widely diffused. At the last meeting there were only 130 local committees; now there were 270. It strongly recommended to parents that they should interest their children on behalf of the Jews. The ladies' committees had been most active; they had collected more than 2,000*l.* during the past year. Eight active missionaries had been employed; and a female Scripture-reader, who had formed a class of Jewish girls, had met with much success. The mission-house had been attended with favourable results; the quarterly prayer-meeting had been well attended; and the agents had disposed of 280 copies of the Scriptures, and several copies had been paid for by small instalments. From the Treasurer's account we learn that the receipts in the past year were 3,291*l.* 4*s.* 7½*d.*, and the expenditure was 3,240*l.* 2*s.* 5½*d.*, with various outstanding claims.

The interesting resolutions were moved and seconded by Lieutenant-Col. Harcourt, Dr. Archer, the Revs. J. Hamilton, W. B. Bunting, Dr. Schulhof, (a converted Jew,) A. Barrett, W. Bevan, and Drs. Alliot and Henderson, whose addresses were very powerful, and greatly impressed the meeting, which terminated by singing the Doxology.

THE BAPTIST MISSIONARY SOCIETY.

THE anniversary of this Society was held April 27th, in the great room at Exeter-hall. The attendance was numerous and respectable, and the platform was crowded to excess by influential gentlemen and ministers.

At ten o'clock the chair was occupied by

John Henderson, Esq., of Glasgow. The proceedings commenced by singing Psalm cxlix., and a suitable prayer by the Rev. J. Hinton. Dr. Steane, in most appropriate terms, introduced Mr. Henderson as an elder in the Presbyterian Church of Scotland; and he, (the Chairman,) replied, in his opening address, in language truly fraternal and eloquent: "My Christian brethren, I feel the honour you have conferred upon me yet the more, when I look back upon your missionary history. It is illustrious by no common achievements—it is glorious by being associated with no common names. . . My trust is, that the effect of our meeting to-day will be to give a new impulse to our missionary efforts, and to baptize us anew with the spirit of Christian love and holy zeal."

The Secretary then read the Report; which stated, among other memorable facts, that the Society had agents in Europe, Asia, Africa, and America. In Continental India it has thirty-five missionaries and sixty-seven native teachers. In Ceylon and other Indian islands, six missionaries, and more than fifty native teachers. In connection with all the churches in this field are upwards of 1,800 members; and 102 schools, containing 4,390 children. In the churches in Bengal there were added, in 1847, 297 members. Of the volumes of the Scriptures there were printed, previously to 1847, 743,270 copies. Within the last year, 74,000 volumes. The churches in Jamaica contain about 34,000 members; the number, both of ministers and members, have been doubled since 1837. In the Bahamas, there are three missionaries, fourteen native teachers, and about 2,800 members. The missionaries and native teachers have increased, within the last ten years, from about 85 to 225, not including Jamaica. For the support of these agents, the Society has not more than 16,000*l.* a year available. The total income of the Society for the year ending April, 1848, was under 23,000*l.*, so that increased contributions are required even to sustain the present work of the mission. The Rev. J. Hinton called on the meeting to sing a hymn, and the Rev. J. Campbell implored a blessing on the meeting. The Revs. John Davies, and John Clark, from Africa, powerfully addressed the assembly; after which, Mr. Peto stated the financial difficulties of the Society; and after what had been contributed in the Committee, left the responsibility with the Society at large. The Revs. J. Aldis, Dr. Morison, T. Pottinger, W. Arthur, J. Webb, and J. Tritton, Esq., ably spoke to the remaining resolutions; and Dr. Cox concluded the interesting proceedings of the day with a short prayer.

WESLEYAN MISSIONARY SOCIETY.

ON Monday, May 1st, the annual meeting was held in Exeter-hall. The attendance was as good and respectable as on former occasions.

Mr. Heald, M.P. for Stockport, filled the chair; and he stated, that the Wesleyan Missionary Society had been in existence in its present form for more than thirty years; but the agents of the Society had been labouring in the missionary field for more than half a century, and have planted the standard of the cross on every soil and in every clime. We now see a preparation for more mighty events than the world has yet witnessed; and the Christian is cheered by the faith and hope of the gospel, to claim for the Saviour this ransomed world. The catholicity of the gospel is always charming to my mind, and this is not the time for Christians to hide themselves in holes and corners; but the time when the Christian church should arise and take its proper place.

The Rev. E. Hoole read the financial Report. The expenditure had been 114,606*l.* 17*s.* 6*d.*; the total receipts, 103,619*l.* 1*s.* 9*d.*: to this add the balances of a former year and the sum due to the treasurer make the above amount. The Rev. Dr. Beecham then read the General Report, commencing with Ireland; and reviewing successively the operations of the Society in France, Switzerland, Spain, Ceylon, India, Australia, New Zealand, Polynesia, West Indies, Hayti, and North America.

The first resolution was moved by G. A. Hamilton, Esq., M.P. for Dublin University; seconded by J. Henderson, Esq., of Glasgow; and supported by the Rev. Dr. Hannah. The Rev. B. W. Noel, in moving the next resolution, strongly urged the afflicted condition of the Christians of the Canton de Vaud to the sympathy and support of the meeting, and was followed in that line of argument by the Rev. Dr. Urwick. The Rev. W. Arthur, from Paris, gave, from his personal knowledge, a glowing picture of France, and augured from it the most favourable symptoms for the spread of the gospel. The remaining resolutions were moved, seconded, and supported by the Revs. W. Bevan, S. D. Waddy, J. Jeffray, T. Waugh, R. Young, Drs. Bunting and Newton, J. Nelson, and J. Martin. Thanks were then voted to the ministers, who had preached for the Society on the previous Lord's day, and to the Chairman; after which the numerous meeting separated.

CHURCH MISSIONARY SOCIETY.

THE annual meeting of this Society was held on Tuesday, May 2nd, at Exeter-hall.

The Lord Archbishop of Canterbury occupied the chair. Both the body of the hall and the platform were crowded to excess,—indeed we never saw the latter more crowded; and among the clergy and gentlemen we observed the Bishops of Winchester, Norwich, Manchester, Cashel, St. Asaph, Chichester, and Madras; the Earls of Chichester and Waldegrave; Lords Glenelg, H. Cholmondeley, W. Russell, Say and Sele; the Hons. S. R. Curzon and A. Kinnaid; Sirs R. H. Inglis, T. D. Acland, D. Mackworth; Archdeacons Jennings and Hoare; and the Revs. Dr. Marsh, Messrs. Stewart, Cunningham, B. W. Noel, E. Bickersteth, Dallas, Lumsden, &c.

After the Divine blessing had been implored by the Rev. Secretary, the Archbishop of Canterbury, who was frequently applauded, rose, and said that he was much obliged by the good opinion that had been expressed towards him; but should have been still more obliged by their earnest prayers, that he might continue to deserve their good opinion. He then adverted to his motives, and stated, in the most emphatic manner, that he gave his public pledge and assurance of what was his duty, in supporting the cause of missions, in the high station in the Church to which, by the providence of God, he had been unexpectedly called; that station can have no other object than the promotion of God's glory, by the propagation of his gospel. (Loud applause.)

The Secretary then read the Report; from which we learn that the present is the fiftieth year of the Society's existence. The financial accounts were, briefly, as follow:—From the various funds there had been received, during the year, 101,293*l.* 16*s.* 3*d.*, but this sum falls below the income by 15,534*l.* 2*s.* 8*d.*; yet, exclusive of local and specific sums, the actual deficiency amounts to 6,426*l.* 7*s.* 9*d.* After adverting to the success that had attended most of the missionary stations, the communicants of which now amounted to no less than 12,383, omitting the West Indies, the interesting Report concludes by saying, "Surely it needs but little discernment to read our duty stamped in legible characters upon every opening before us, and upon every success which has been granted us. Onward is the word." The Earl of Chichester, the Bishops of St. Asaph and Madras, the Hon. and Rev. B. W. Noel, Sir T. D. Acland, the Revs. E. Jones, from Sierra Leone, F. Close, and E. Bickersteth then moved and seconded the resolutions by their awakening and energetic speeches—that of Mr. Noel's was the most spirit stirring; and Mr. Bickersteth concluded by saying, "Let us go away with the solemn responsibility upon all our minds, that we must,

by the Divine blessing, from this period, have a very large increase of effort to make our country a blessing to the whole world." (Loud applause.)

After singing a hymn and the *Gloria Patri*, the very interesting proceedings terminated.

CHRISTIAN INSTRUCTION SOCIETY.

THE twenty-third annual meeting of this truly important Institution was held at Finsbury Chapel, on Tuesday evening, May 2nd. The attendance was a very great improvement upon the past years; but the platform was very censurably destitute of London ministers. S. M. Peto, Esq., M.P., was called to the chair.

After singing, and a prayer offered by the Rev. J. Spong, the Chairman, in a truly able and catholic speech, stated that if any Society could really be dear to the Christian heart, it was that. He loved to observe Christian union and Christian action. He hoped that they would feel the importance of united action; that the Society might not want the needful funds; and that, instead of acting by proxy, they would act personally, and themselves become visitors. He commended it strongly to their sympathies and earnest prayers, and not, as followers of Christ, become reckless of their duty to themselves and to God.

Mr. Pitman then read the Report, which stated that the number of Associations was 100, including 2,120 gratuitous visitors to 54,013 families—being 3,806 more than reported last year; 1,625 children had been obtained for sabbath or day-schools; 1,898 persons had been induced to attend public worship; 889 copies of the Scriptures had been circulated; and relief procured for 2,620 cases of sickness or distress: and a number of facts were given, that showed the great amount of benefits resulting from the truly Christian labours of such a gratuitous agency.

Mr. Alderman Challis presented his accounts, as the Treasurer; from which we learn that the total receipts of the year amounted only to 587*l.* 5*s.* 3*d.*, and the expenditure to 602*l.* 3*s.* 11*d.*; and Mr. Challis then urged the claims of the Society on behalf of at least one million of the people destitute of the blessings which they enjoyed. He was followed by the Revs. W. Bevan, J. Weir, Geo. Smith, D. Katterns, H. Allon, and D. W. Wire, Esq. The eloquence of the Rev. gentlemen elicited much applause from the numerous assembly, who separated, after the motion of thanks to the honourable Chairman, and singing the usual Doxology.

BRITISH MISSIONS.

THE first united annual meeting of this Society, comprising the Home, Colonial, and Irish Evangelical Societies, was held at Exeter-hall, on the evening of May the 9th. T. Challis, Esq., Alderman, occupied the chair.

After singing and prayer had been performed, the Chairman said, that he hoped that the change in these Societies would be acceptable to their friends, and useful in promoting the great objects they had in view. Combination and union seemed a very important object at the present time. Was it not a sad fact, that millions of our population were without Bibles, and without the worship of God in any shape whatever; and he powerfully called upon his fellow-Christians to act as men bearing the high commission of God.

The Rev. J. Ashton then read the Report of the Home Missionary Society; and then stated that the receipts during the year had been 6,672*l.* 2*s.* 7*d.*, and the expenditure 7,301*l.* 16*s.* 4*d.* Eight new stations had been assisted or adopted. The Missionaries in the actual service of the Society were 50; which, with 59 grantees and 8 students, made 117 men preaching in 495 towns and villages, to more than 47,707 hearers. They had 112 churches now, consisting of 5,167 members—681 of whom had been united during the year. Sunday-schools, 193; teachers, 1,544; and scholars, 13,719: Bible-classes 106, with 17,177 pupils; 3,880 Bibles, 60,000 tracts, and 48,324 religious publications had been circulated during the year.

The Rev. T. James next read the Report of the Irish Evangelical Society. After adverting to the unparalleled distress of the Irish, it stated, that 30 ministers and 23 Scripture-readers had been employed. They had 34 day, sabbath, and infant-schools, in which were 1,710 children. Their disbursements had been 3,662*l.* 3*s.* 4*d.*, and their income was only 3,233*l.* 12*s.* 5*d.*

From the Report of the Colonial Society, which was subsequently read by the Rev. A. Wells, it appeared that the Society deplored the loss of three valued Missionaries. The finances of the Society had prospered, as the receipts of the year were 3,131*l.* 15*s.* 1*d.*; exceeding the income of the previous year by 611*l.* 5*s.* The expenditure had been 2,833*l.* 14*s.* 4*d.*, leaving a balance in hand of 298*l.* 0*s.* 1*d.*

The Revs. J. Burnett, J. Fletcher, Dr. Morison, T. B. Smith, of Dublin, George Smith, — Galloway, late of New Brunswick, T. Aveling, and T. Addiscot moved and seconded the appropriate resolutions of the evening, in most energetic addresses. A vote of thanks to the Chairman having been passed, and briefly responded to, the

Rev. T. James pronounced the benediction, and the deeply interested meeting separated.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE eighteenth annual meeting of the Union was held at Crosby Hall, on Tuesday morning, May 9th. The attendance was not quite equal to that of last year. On and around the platform we observed the Revs. Dr. Burder, Campbell, Halley, Hamilton, Jenkyn, Massie, Morison, and Styles. the Revs. J. A. James, Alexander Scales, Stoughton, G. Smith, A. Wells, T. James, &c., &c. The Rev. T. Binney was called to the chair.

After the devotional exercises, Mr. Binney read a very masterly address, which produced a powerful effect. He first alluded to the very eventful times of the world's history in which we live; to the spiritual character that the Christian church should maintain; to the duty of Christian ministers, "to hold forth the word of life," and to save men's souls; to the influence of public opinion and feeling; to the enlargement of our body as a Missionary church; and to the two or three sorts of ministers we want, *i. e.*, the studious, accomplished, and erudite, and also, the practical, popular, and persuasive. These and other topics Mr. Binney touched with great power of argument and force of style; and on resuming his seat, he was loudly cheered. The Rev. Dr. Morison moved, that Mr. Binney be requested to give his Address to the Union for publication, which was carried by unanimous acclamation; and the same day, we believe, it was printed, and has been most widely circulated.

The Rev. A. Wells then read the Report, which stated the changes effected in the constitution of the Union had met with universal approval; and referred to the adjourned meetings on the subject of popular education, and the sale of its publications, &c. The Rev. T. Scales moved the adoption of the Report, which was ably seconded by the Rev. Dr. Burder. The Rev. Dr. Hamilton then read a paper, prepared by himself, in the name of the Leeds ministers, on the best means of improving the literature of the Denomination. This was a very valuable document, in reference to the mighty dead of the denomination; and with regard to modern and living authors, he displayed much acuteness and humour. The Rev. Dr. Halley moved for printing the paper, which was seconded by the Rev. J. Stoughton, and carried with much approbation.

The Rev. T. James read the statement on British missions, which showed that while the Home Mission had witnessed a

diminished income, both the Irish Evangelical and Colonial Societies had enjoyed a considerable increase. Mr. Wells said, that since the Societies had become denominational, viz. from 1840 to 1846, they had raised no less than 83,000*l*. The Rev. A. Lillie, from Canada, and the Rev. J. R. Campbell, of Edinburgh, stated the advantages derived from the Colonial Society; and the latter spoke of the noble efforts of the Congregational churches in Scotland, in freeing their chapels entirely from debt. Mr. James strongly urged, that in future their Societies should not spend more than their income. Mr. Wells read the Report of the Magazine Committee; and it appears that the profits of 1847 considerably exceeded those of the previous year. The Revs. T. Mann, and Rev. J. Alexander moved and seconded the cordial thanks to the honoured Editor. Dr. Campbell replied, in a feeling and appropriate speech, which was received with loud cheers. Prayer was then offered, and the meeting separated.

The meeting of the Board resumed its sitting on Friday morning, May 12th; and after some pious and fraternal counsels had been offered by various speakers, Mr. Ainslie read the Educational Report, which detailed the various operations of the Society. This occasioned a little friendly discussion, which elicited the important fact that the Congregational body had expended, in less than five years, for the purposes of education, no less a sum than 120,000*l*. The several motions were moved and seconded by the Revs. T. P. Bull, Jukes, J. Roberts, and Dr. Stroud. The Chairman having engaged in prayer, the assembly separated.

The adjourned assembly, after the above meeting, met at the Freemasons' Tavern to dinner; and at six o'clock E. Baines, jun., Esq., took the chair in the hall. He was surrounded by many of the most influential ministers and laymen. The Chairman favoured the meeting with a most luminous and powerful speech, on the advantages of Denominational and Voluntary Education. And after Mr. Ainslie had read the Report in detail, Dr. Hamilton moved the first resolution, in one of his most magical effusions of eloquence. Mr. Parsons, of Ebley, next addressed the assembly, and strongly urged that the next meeting in behalf of education might be held in the provinces. The subsequent and appropriate addresses were from the Revs. J. Fletcher, E. R. Conder, T. W. Davids, A. Wells, and Josiah Conder, Esq.

NOTICE TO WIDOWS.

APPLICATIONS from widows on the Magazine Fund, entitled to assistance at the

Midsummer Distribution, must send their applications to the Editor, at the Publisher's, on or before the 25th of June. NO VOTE CAN BE MADE WITHOUT SUCH APPLICATION.

PALMER HOUSE ACADEMY, HOLLOWAY-ROAD, ISLINGTON.

As many of our readers frequently apply to us for our recommendation of suitable schools, we have much pleasure in bearing our hearty testimony to the Rev. A. Stewart's Establishment, now removed from Barnet to Holloway-road, Islington. Mr. Stewart, from his good education and long experience in tuition, is eminently qualified to conduct the studies of young gentlemen to a successful issue. We believe that Christian parents could not better consult the health, domestic comfort, intellectual improvement, and religious welfare of their children, than by placing them under the enlightened and prudent care of Mr. Stewart and his sons, who have acquired a high reputation in the departments of sound and enlightened education. Dr. Harris, the Rev. Thomas Lewis, the Rev. Henry Allen, the Rev. John Kay, the Rev. William Bevan, and Joshua Wilson, Esq., cordially unite with us in this voluntary testimony.

BRITISH BANNER.

WE ventured, on the appearance of the prospectus of this weekly paper, to express our strong conviction of its probable success. We were then sure that we had made no mistake; and the result has proved that our anticipations were altogether well founded. *The Banner* is doing a noble work for the cause of religion and Nonconformity. It is truly one of the wonders of this wonderful age. One of its last month's numbers is now before us; and as we look at its ample records of all our religious and benevolent institutions, we cannot but feel that it has introduced a new era in the history of our country. To find the whole abstract of the London Missionary Society's Report, with all the speeches delivered at its anniversary, is, indeed, matter of profound congratulation to the friends of the cause; and must tend to give a new impulse to its devoted labours, as they are thus made known from one end of the kingdom to the other, in all the British Colonies, and indeed throughout the world.

Dr. Campbell deserves well of his denomination and his country; and the sincere prayer of all right-hearted men must be that his life and usefulness may be prolonged for many years to come.

PROVINCIAL.

THE CHOICE OF A WATERING-PLACE.

To the Editor of the Evangelical Magazine.

DEAR SIR,—As at this season the city smoke and bustle are often left for the pure country air, or the fresh sea breeze, may I be allowed to say a word or two about the choice of the spots where health and relaxation may be sought. The gay and fashionable will select those places where the opportunities for display are most numerous, and where they may still revel in the vanities of life. But may we not hope that the Christian, in deciding where to go for change of air and scene, will inquire how he may most advance the cause of God, and give the preference to those places in which his presence and influence would be an encouragement to the faithful few who with their pastor have throughout the year to struggle against *bribes and sneers, defaming, and contempt*, and where he may best witness for the truth; and by exciting the attention of the ignorant to the things of God, strengthen the feeble and uphold the weak.

It is recorded, in the memoir of the late excellent Thomas Wilson, Esq., that this was always a consideration with him, before he took his usual summer trip; and many places have still to bless God for the periodical visits he paid them. Oh that his example were followed by many of our influential and wealthy Christians. I wish, dear sir, you would give this subject the benefit of your powerful pen; and may I entreat you, also, to give a friendly exhortation to those professors of religion who do frequent our watering-places, to “walk circumspectly.” Alas! sir, the ministers of the gospel have often reason to weep over the conduct of those who seem to have left the concerns of their souls, as well as the cares of business, behind them, and whose influence, instead of being exerted in favour of religion, too often operates against it. Those who would on no account neglect the public services of religion at home, do so, apparently without any compunction, when out. The Fourth Commandment is forgotten, in the arrangements for visiting and dinner parties. Lodging-house keepers are detained from the sanctuary, and often complain, that they have to work harder on the sabbath than on any other day. Just think, sir, of members of churches, known to be such by their hosts, omitting *for six weeks* all public worship;—preparing in the morning of the sabbath for their visitors, and in the evening receiving them! Oh, “tell it not in *Gath*, publish it not in the streets of *Askelon*.” We speak what we know, and have wept over; and if we ab-

stain from revealing more that we have witnessed, it is in the fervent hope that this summer the exhortation of the Apostle may be more generally obeyed: “Put ye on the Lord Jesus Christ,” and “whatsoever ye do in word or deed, do all in the name of the Lord Jesus.”

I am, dear Sir,

Yours most truly,

A YOUNG MINISTER.

April, 1848.

REV. JAMES ROBERTS, LATE OF
BIRMINGHAM.

A FAREWELL tea-party was held at Ebenezer Chapel, Birmingham, in the beginning of May, in consequence of the Rev. James Roberts having announced his intention to resign the pastorate in connection with that place of worship. This determination having been formed under circumstances somewhat unexpected to his friends, as well as painful to himself, the meeting partook of a character most pathetic and solemn; and distinctly indicated the affection and esteem in which the reverend gentleman was held by all who were assembled. The party consisted of upwards of two hundred of the principal members of the church and congregation, including Messrs. Lawrence, W. M. Richards, Browning, Hardy, J. Salt, Evans, Butler, Aldington, C. Bullivant, Davis, Rollason, Gameson, Hancox, Reeve, S. Tonks, Gammon, T. Isaacs, Knowles, and Vitman.

After tea, C. L. Browning, Esq., was called to the chair, when a letter from the Rev. J. A. James, dated from Hull, and replete with beautiful expressions of brotherly love, was read. Communications from other gentlemen were also received, regretting their inability to attend the meeting by absence from town, after which several resolutions expressive of deep regret on account of Mr. Roberts' retirement were unanimously passed. The first of these having been put and carried, Mr. Roberts drew from his pocket the deed of resignation which had been prepared, and having signed the same, handed it to one of the chapel authorities. This event elicited an expression of deep grief from the assembly, who felt most acutely that by that act they were for ever separated, officially, from a tried, faithful, and confidential friend and pastor.

J. Lawrence, Esq., next rose, and at the close of an appropriate address, presented, in the name of the meeting, a splendid purse containing one hundred sovereigns, “as an evidence, more substantial than mere words of their sympathy, unabated attachment, and abiding esteem.” During the proceedings of the evening, the Rev.

Thomas Swan entered the room, and in a pleasing and touching manner said he had come on the behalf of himself and several ministerial brethren of the town, who were engaged at another meeting, to bid his esteemed friend and brother an affectionate farewell. Mr. Roberts closed the proceedings by prayer; and after a long exchange of adieus between pastor and people, the latter retired to their homes at a late hour, pleased, though sorrowful, for they felt they were "as sheep having no shepherd."

ORDINATIONS.

On Friday, April 21st, Mr. F. Beckley, late of Cotton End Academy, was ordained to the pastoral office over the church and congregation worshipping in Cecil-street Chapel, Margate. The Rev. F. Wills, of Ramsgate, (Baptist,) read the Scriptures and prayed; the Rev. R. Ashton, of Putney, delivered the introductory discourse; the Rev. J. Brown, of Dover, asked the usual questions; the Rev. H. J. Bevis, of Ramsgate, offered the ordination prayer, and the Rev. J. Frost, Mr. Beckley's tutor, delivered the charge; in the evening, the Rev. J. W. Massie, D.D. LL.D., preached to the people. The chapel was crowded on both occasions; many were obliged to return, unable to obtain admission. At three P.M., between thirty and forty ministers and friends dined at the London Hotel, after which loyal and interesting addresses were delivered. Prior to March, 1846, there had never been an Independent cause in the town. Until now there has been no settled minister. Mr. Beckley has laboured here since August last, and now settles by the cordial and unanimous wish of the church. It is hoped that the members and friends of the Congregational body who visit this place, will do all in their power to support this infant cause.

On Monday and Tuesday, the 3rd and 4th April, a series of interesting services was held in the Independent Chapel, Loughborough, when the Rev. William Hareus, late of Cotton End Academy, was ordained to the work of the ministry. On Monday evening, the Rev. T. Mays, of Wigston Magna, delivered an appropriate preparatory discourse, from Exodus xxxiii. 15. The service was resumed on Tuesday morning, when the Rev. G. Legge, LL.D., of Leicester, delivered a learned, eloquent, and novel defence of Congregational principles, founded on Hebrews vii. 12. The Rev. G. Gogerly, of Melton Mowbray, proposed the questions, and received the young minister's replies; after which, the Rev.

James Gawthorn, of Derby, offered the ordination prayer. The Rev. John Frost, of Cotton End, Mr. Hareus, tutor, delivered a faithful and affectionate charge, founded on 2 Tim. iii. 10.

In the evening, the Rev. S. McAll, of Nottingham, preached to the people from 1 Cor. xvi. 10. The devotional services were conducted by the Rev. Messrs. Goodby and Cooper, (Baptists,) of Loughborough; Swedmore, of Leicester; Odell, of Castle Donnington; Leighton, of Heanor; Graffey, of Brassington; and Mundy, late of India.

About sixty friends dined together in the upper school-room; after which, addresses were delivered by some of the ministers present, together with Mr. Alderman Nunneley, of Leicester, and John Smith, Esq. of Loughborough.

The attendance throughout was numerous, and the services most instructive and animating.

On Friday, the 21st of April, the ordination of the Rev. A. Clarke took place in Orchard-street Chapel, Stockport.

The services were commenced by the Rev. T. Thornton, of Stockport, who read the Scriptures and offered up prayer. The introductory discourse, on the Nature of a Christian Church, was delivered by the Rev. R. Fletcher, of Manchester. The usual questions were proposed by the Rev. N. K. Pugsby, of Stockport; the ordination prayer was offered by the Rev. J. Sutcliffe, of Ashton; and the charge was given by the Rev. Dr. Vaughan, of the Lancashire Independent College.

In the morning the chapel was completely crowded, many persons standing in the aisles, at the doors, and on the pulpit stairs. To procure more ample accommodation, application was made to the Committee of the Stockport Sunday-school, for the loan of their large room, which was kindly granted; and in the evening the congregation assembled in that place, to the number of twelve or thirteen hundred. The Rev. J. A. James, of Birmingham, then gave to the church some most faithful, appropriate, and affectionate counsel.

The interesting services of the day seemed to produce, upon all who attended them, deep and salutary impressions. The most perfect harmony exists between the new pastor and his flock, and there appear to be very pleasing prospects of usefulness.

On Tuesday, March 28th, the Rev. Thos. Hind, was ordained to the pastoral charge of the Independent church in Carlisle.

The service in the morning was com-

menced by the Rev. James Flemming, of Lancaster. The Rev. James Macfarlane, of Whitehaven, preached the introductory discourse; the Rev. William Brewis, of Penrith, proposed the usual questions; the Rev. W. L. Alexander, D.D., of Edinburgh, offered the ordination prayer; and the Rev. Henry Wight, of Edinburgh, delivered the charge to the minister. In the evening, the Rev. W. L. Alexander, D.D., preached to the people.

Several ministers in the county also took part in the services.

DURHAM AND NORTHUMBERLAND ASSOCIATION OF INDEPENDENT MINISTERS AND CHURCHES.

THE annual meetings of this body, representing the ministers and churches of the Congregational or Independent order in the two counties, was held in Newcastle the last week in April. The proceedings commenced on Monday evening, by public worship, in St. James's Chapel, which was well filled on the occasion. The Rev. Mr. Richards, of Alnwick, officiated, and preached an excellent sermon from Neh. iv. 6; after which the sacrament of the Lord's-supper was administered to the members of the churches, the Rev. David Moir, of South Shields, presiding.

On Tuesday morning, the business-meeting commenced in the same chapel. There was a good attendance of ministers and delegates. The Rev. A. Reid, secretary, having read the minutes of the last half-yearly meeting, held at Alnwick, then proceeded to lay the reports from the various stations before the meeting. These were, on the whole, gratifying.

The lay gentlemen present at the meeting agreed to recommend the churches with which they were connected to assist their ministers in effecting Life Assurances and the draft of a circular from them to the deacons of all the churches in the Association was read, urging the subject upon their attention.

Towards the close of the meeting, the chairman read a letter from the secretary, resigning his office, on account of the present state of his health. There was but one feeling of regret at the loss of Mr. Reid's services, and of eulogium for his great exertions in the arduous duties of his office. The Rev. Mr. Rogers accordingly moved, and the Rev. Mr. Jack seconded, a resolution, to be entered on the minutes, expressive of the high estimation in which Mr. Reid's services were held by the Association. This resolution was passed unanimously, and having been duly acknowledged by Mr. Reid, the Rev. Mr. Rogers

was unanimously chosen his successor. After some unimportant business, the meeting adjourned; having agreed to hold the next half-yearly meeting at Hexham and the anniversary at North Shields.

At three o'clock, the ministers, delegates, and other friends, dined together in Wilcke's Temperance Hotel. After dinner, there was an interesting ceremony—the presentation of a testimonial to their retiring secretary. This consisted of a handsome rosewood study-desk, a work-table for Mrs. Reid, of the same material, a copy of Scott's Commentary, and a number of other valuable books, the whole amounting to about 30*l.* in value. The Rev. A. Jack made the presentation, and, in the name of the subscribers, assured Mr. Reid of the kind feelings entertained towards him for his invaluable services to the Association. Mr. Jack's remarks were warmly applauded by the company present; and Mr. Reid having made a feeling and appropriate response, in which he promised his assistance in all that related to the prosperity of the Association, and cordially thanked the company, the proceedings terminated.

At half-past six o'clock the same evening, a public meeting, to explain and enforce the objects of the Association, was held in St. James's Chapel, at which there was a good attendance.

The Rev. Mr. Goodall, of Durham, then moved the first resolution in an able speech, in which he urged renewed and increasing exertions for the objects of the Association; seconded by the Rev. W. Ayre, Morpeth:—

“That the Report, which has now been read, be received, adopted, and printed.”

The Rev. A. Jack, of North Shields, was the next speaker. In a very effective manner he moved the next resolution; which was seconded by the Rev. Alfred Scales, of Rothbury:—

“That this meeting, while cherishing feelings of Christian affection towards all denominations of evangelical Christians, would express its especial attachment to that denomination to which the Durham and Northumberland Association belongs,—believing the churches of the Congregational order to be scriptural in their constitution and spiritual in their character, and regarding them as most important instruments in the hands of God in the evangelization of our country, and in the diffusion of Christian truth throughout the world.”

The Rev. J. C. Rogers moved the third resolution, in a stirring address; at the close of which Mr. Pow, being obliged to leave for Shields, vacated the chair, and Mr. James Wilson was called to occupy his place. This resolution was seconded by the Rev. James Anderson, of Felling, and is as follows:—

"That the large amount of ignorance prevailing in our country, notwithstanding all the efforts of various denominations to extend Divine knowledge, calls loudly for increased exertions on the part of this Association; and that the past success of the Association is calculated to encourage the churches of which it is composed to support it more liberally, that it may be enabled to widen its sphere of exertion, and thus, by the Divine blessing, do a larger amount of good."

The concluding resolution, moved by the Rev. John Ward, of Staindrop, and seconded by the Rev. A. Anderson, of Easington-lane, is—

"That the present state of vital religion in our country is such as to awaken deep solicitude and anxiety, and ought to call forth fervent and persevering prayer for the outpouring of the Holy Spirit, that the church may enjoy a larger measure of real prosperity, and may be enabled efficiently to fulfil its mission to the world."

The Rev. Mr. Caldwell, of this town, then concluded with prayer, and the proceedings terminated

This anniversary of the Association has been altogether of a cheering character, and proved very gratifying to all interested in its praiseworthy objects.

REV. ROBERT ALFRED VAUGHAN, B.A.

WE are happy to find that the Rev. Robert Alfred Vaughan, B.A., son of Dr. Vaughan, has received and accepted an unanimous invitation to become minister of Argyle Chapel, Bath, with our venerable friend, the Rev. William Jay. May the great Master smile on this propitious union! From what we know of Dr. Vaughan's son, we are disposed to augur all that is hopeful as to his future course.

CONGREGATIONAL CHURCHES OF SCOTLAND.

WE have much pleasure in announcing that at the late meetings of the Congregational Union of Scotland, which were held at Glasgow, it was stated, that 19,000*l.* out of 22,000*l.* due upon the chapels of the denomination, had been paid, leaving only 3,000*l.* to be discharged; which sum has also been provided, short only 250*l.*, and will be liquidated, as soon as the title-deeds are brought into a satisfactory state. This is a noble, and will be found a very beneficial movement. We congratulate our beloved brethren most heartily.

NEWPORT PAGNELL COLLEGE.

THE thirty-sixth anniversary of this Institution is intended to be held in the Independent chapel, Newport Pagnell, on Thursday, the 8th June, 1848.

The Rev. R. W. Hamilton, D.D., LL.D., of Leeds, will preach, at eleven o'clock in the morning. The public meeting for transacting the business of the Institution will be held at three o'clock in the afternoon of the same day. A sermon will be preached at seven o'clock on the Wednesday preceding, by the Rev. T. Boaz, of Calcutta. Tea will be provided as usual.

SUFFOLK CONGREGATIONAL UNION.

A VERY interesting series of religious services was held at Northgate-street Chapel, Bury St. Edmonds, during the first week in April, in connection with the first half-yearly meeting of the Suffolk Congregational Union. This Association, which was formed at Bury St. Edmonds, in October, 1847, with a view "to promote the spiritual advantage of its members," already includes the greater number of Independent ministers in the county.

On Wednesday evening, April 5th, the introductory sermon was preached by the Rev. Francis B. Brown, of Woodbridge, from the words, "In everything ye are enriched by Him," 1 Cor. i. 5.

On Thursday morning, the Union sermon was preached by the Rev. Jas. Lyon, of Hadleigh, on the Influence of Spirituality on the Prosperity of Christian Churches, from Rom. viii. 6: "To be spiritually-minded is life." The ordinance of the Lord's supper was afterwards administered, the Rev. Mr. Notcutt, of Ipswich, presiding. A meeting for conference was held at three; and in the evening, a devotional public service, with addresses to different classes, by the Rev. Messrs. Lyon, of Stowmarket; Whitby, of Ipswich; and Coleman, of Wickham-brook.

The character of the services, and the deep and increasing interest manifested throughout, encourage the hope that the Union, under the Divine blessing, may be eminently conducive to the growing efficiency of both ministers and churches in the county.

CALLS ACCEPTED.

THE Rev. Thos. Hill, late of Alderton, Suffolk, has accepted an invitation to become the pastor of the church of the Independents in the town of Harwich, Essex,

in connection with the Rev. Wm. Hordle, who is now in the fiftieth year of his ministry in that place. Mr. Hill entered on his labours as co-pastor on the 9th day of April last.

Independent College, has accepted the cordial invitation to the pastorate of the Congregational church assembling in Queen-street Chapel, Oldham; and purposes entering on his duties early in July.

Mr. HENRY GILL, of Hackney College, has received, and accepted, a unanimous and cordial invitation from the church and congregation assembling in the Independent chapel, Market-hill, Haverhill, Suffolk; and will shortly enter upon his stated labours.

Mr. JOHN HODGSON, of the Lancashire

THE Rev. Thos. Rogers, late Independent minister of Prescott, Lancashire, for nineteen years, having accepted a unanimous invitation from the church and congregation assembling at Salem Chapel, Warrington, to become their pastor, commenced his labours amongst them on the second sabbath of May, 1848.

General Chronicle.

CAPE TOWN.

A BRIEF MEMOIR OF MRS. PHILIP, OF CAPE TOWN.

[We have received the following authentic memoir of our lamented friend, from Cape Town. Our readers will rejoice to possess such a valuable document.—Ed.]

Mrs. Philip, the subject of the following memoir, was born at Glasgow, in the year 1792. She was the child of pious parents. Her father, William Ross, was by profession an architect and contractor, and was so successful, that he was enabled at one time to retire from the exercise of his profession upon a considerable fortune. During his retirement, however, he was persuaded to embark his property in a speculation quite out of the line of his own pursuits, and lost everything;—thus learning, as he used to say, the value of the proverb,—“Every cobbler to his last.” This misfortune compelled him to resume his former calling; and hearing of the improvements projected in the city of Aberdeen, he went thither with his family. He there erected a very handsome arch, of 132 feet span, over the Denn Burn, by which the approach to Union-street is formed, and which was at the time considered the largest in Europe. By these and other contracts he was enabled to leave his family in circumstances of comfort at his death.

When Dr. Philip became pastor of the church at Aberdeen, Mr. Ross was a deacon, and Mrs. Ross a member. The late Mrs. Philip was at that time very young, but of a serious cast of mind. Eagerness for information, a memory remarkably retentive, and great good sense, characterised her even at that early period.

In her thirteenth year she was sent to a boarding-school, at Liverpool; where she remained two or three years. From an

early period of her life she had felt the influence of religious impressions and principles; but it was not till her return from school that she fully experienced the saving and transforming power of gospel truth.

The occasion was a remarkable one,—and was one link of those sympathies by which she was afterwards united, in the providence of God, to Dr. Philip.

During the ordinary course of Dr. Philip's lectures upon the sabbath mornings, on the Epistle to the Hebrews, it devolved upon him to expound the words contained in chap ix. 12—14. In his meditation upon these words during the early part of the week, it pleased God to command the light to shine in his soul, giving him the light of the knowledge of the glory of God in the face of Jesus Christ. The doctrine of the Atonement beamed upon his understanding with so much grace and glory that he was overwhelmed, and remained during the whole week in seclusion—entranced as with the beatific vision. When the sabbath came, he dared not trust himself to speak, as he felt that he should seem to his hearers beside himself, and resolved simply and dispassionately to expound his subject. It was not long, however, before he saw that his hearers were much moved, and many shed tears. That day many souls were called into the glorious liberty of the children of God, among whom was Mrs. Philip herself; and the whole tenor of her Christian course seems to have taken its tone from this commencement,—for the glory of Christ and the preciousness of his atoning blood, were the basis of her trust, and the burden of her rejoicing in the hours of her last struggle.

From the period of her conversion, and during the nine years of her residence in Aberdeen, subsequent to her marriage, she gained the esteem and confidence of all

who knew her; but as that period of her life was less eventful than the years she spent in South Africa, it must be passed over with this cursory notice, that her residence in that country may be more fully considered.

It was in the month of February, of the year 1819, that Dr. and Mrs. Philip, with Mr. Campbell, arrived in Table Bay, as a deputation from the London Missionary Society, to examine into the state of the Society's missions in the colony. When the deputation, after a short stay in Cape Town, started upon their journey into the interior, Mrs. Philip remained to conduct the agency and the pecuniary affairs of the Society; a task which she continued to fulfil up to the time of her last departure from Cape Town, in December, 1846; when she was kindly relieved from it by Mr. Rutherford.

Her bodily health was always feeble,—but this rendered the energy and strength of her mind the more remarkable. Whatever she conceived to be her duty she performed at once, and with her whole soul. A good instance of this may be given from an early period of her life. As soon as she knew certainly that she was about to be married to Dr. Philip, she requested her father, (though not at all in circumstances requiring it,) to dismiss one servant, that she might take upon herself the additional duties of the household thus occasioned, and thus prepare herself for any duties that might be required of her in the new sphere of action now before her. She manifested similar resolution in undertaking the accounts of the Society, and carrying them on with accuracy to the very last. It was a post of no small labour and anxiety, and might, in common with many other duties, have been declined by her, without any obvious culpability on the score of her household duties. But she was naturally of an active disposition, and never spared her bodily strength, when by its loss she could promote the interests of the gospel.

In the year 1830, she undertook, in addition to the other, the accounts of the Paris missionaries. This mission was, at Dr. Philip's recommendation, sent to South Africa, and has sixteen or seventeen stations and missionaries in the Basuto country.

In the conduct of these matters, she arrived at the most scrupulous economy of expenditure as well as the greatest accuracy in rendering account of all monies that passed through her hands. All the vouchers of the accounts were sent home, and she was particularly strict with the members of her own family, always setting down to the private expenses of the mission-house any sums for which an account

could not be rendered by them. By the greatest prudence in the management of her own private expenses she always had large sums to give to charitable objects, such as few even of the wealthy could afford, and her liberality thus often occasioned surprise,—and yet the table at the mission-house was always open to visitors, of whom there were some came in almost daily; and though everything was plain, there was no appearance of want. The same care of her time characterized her: though always having much to do, she was never hurried, and never made her public duties an excuse for neglecting her private concerns. She seemed ever to have more to do than others, and yet to have more leisure; for whatever she had to do, she set about at once, and never permitted her engagements to accumulate upon her hands.

Her meat and drink was to do the will of her Lord and Saviour Jesus Christ. She did not seek recreation or pleasure elsewhere than in her work, for her joy was to see the prosperity of the church of God. She was therefore always prepared to embrace every opportunity of doing good that presented itself; as it occurred, it was immediately seized.

An illustration of this occurs in the case of the various mission families visiting Cape Town, over whom she felt very anxious to exert an influence, and therefore resolved to make arrangements for their reception in her house during the time of their stay in Cape Town. By the interest she took in the spiritual welfare of the young people, she was thus made the instrument of the conversion of many who are now usefully engaged in various mission stations, and who cherished their connection with her by occasional correspondence. On her visit to the stations, also, with Dr. Philip, on two several journey, her kind interest in the welfare of the mission families, and her suggestions of plans for increasing their usefulness, did much to refresh and invigorate them. She thus also obtained an acquaintance with the working of the missions, of which she made great use in her frequent correspondence. To the end of her life she continued to take the deepest interest in the work, and reproved many younger than herself for losing heart at those offences which Christ told his disciples must come. She strongly condemned in missionaries the habit of speaking slightly of their people's faults even in their own family circle, as encouraging an improper spirit in their minds, and exciting a neutralizing effect upon all their labours, when such remarks reached the ears of the people.

It was her delight to sit upon the little terrace or step in front of the mission-house, at Hankey, and look for hours toge-

ther at the gardens, then newly dug or ploughed, lying spread out like a map in the valley below the house. The fruit trees, covered with their pink and white blossoms, the foliage just tinging the trees with green, and the brown of the clearly-turned mould, formed a beautiful scene; but this alone would have been a lifeless landscape to her, apart from the moving figures of well-dressed men and women that gleamed here and there over it, busily engaged in planting. It was these indications of human industry that pleased her eye, and she would often express her delight in the prospect that awaited these people, if they persevered in their industry.

Her most lively interest was felt for the condition of the women and children on the stations, whom she visited in their own houses when her health would permit, kindly pointed out improvements, and suggested many things. She often regretted her inability to exert herself among them during her painful and distressing sickness at Hankey, inquiring daily as to their temporal and spiritual condition. Her visits were thus productive of great profit to the various stations, inasmuch as she infused her own zeal into the minds of others.

In Cape Town her activity was directed not only to the church and congregation with which she was connected, but diffused itself over the town; and many can bear testimony to the important part she had in the formation and support of the various useful Societies at present existing in that town. On her arrival there in 1819, feeling that Tract and Bible Societies were indispensable auxiliaries to the preaching of the gospel among an educated community, she sought for agents to visit from house to house, but only succeeded in finding one old woman, of the name of Mrs. Kropp. A society was formed at a later period for the publication and distribution of tracts, in which she bore so prominent a part that she was appointed secretary. A Bible Society was also formed, under Sir Rufane Donkins' auspices, at Government-house, in which Sir Jahleel Brenton and Sir Henry Ellis took a part, and which continued to hold its meetings in Church-square till the year 1826; when, during Dr. Philip's absence in England, it was broken up. Operations were, however, resumed, apart from any auxiliary society, by Mrs. Philip, on her return to the colony; and, till a very late period, a room in her house was given up as a depository, and much of her time was devoted in attending to their distribution. The periodical publications of the Parent Societies will testify to the zeal and activity with which she laboured in the furtherance of their objects.

The residents of Cape Town know well her unfailing interest in schools,—the im-

portance of which she perceived at a very early period. A School of Industry, which she had established, she resigned to Lady Frances Cole, at her ladyship's request; and it has been patronised by the ladies of the successive Governors. In 1829 Dr. Philip returned from England, prepared to carry out the system of Infant Schools; in the formation of which Mrs. Philip took a very active part, as well as of the juvenile schools of the coloured population.

It was about the year 1834 that Mrs. Philip commenced her Bible-classes, for which she prepared a very excellent series of questions and answers, and, up to the last sabbath of her residence in Cape Town, she continued to meet them every week. That Bible-class was eminently blessed as a nursery for the church, from which there were added from time to time those who believed. Her attention was by no means confined to the young people,—though they were always kept in view, for she felt that school instruction could have but small influence in the formation of character, which, next to the conversion of the soul, holds the most important place. Her influence was therefore employed for the organization of a Mother's Society,—which held periodical meetings for conversation and reading respecting the education of children; and if these meetings had done nothing more than to have awakened mothers to the responsibility of their relation, their blessing would have reached to many succeeding generations: but many mothers attribute to those meetings useful suggestions respecting education, the happy fruits of which they are now reaping in the disciplined tempers and dispositions of their families.

By the establishment of the Ladies' Benevolent Society, and her activity as secretary, she was enabled to dispense much charity with great discretion, not making alms an encouragement to idleness, but assisting the needy efficiently.

In her integrity she was incorruptible, grieved with nothing so much as a loose morality in professing Christians, and often quoting the words of Luke, chap. xvi. 10: "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

A great secret of her extensive usefulness will be seen to have been not only that she discharged these duties herself, but that, by the formation of the Societies, and the exertion of her influence in them, she may be said to have multiplied her own energies, and infused her spirit into many. This does not explain all; for her mind was naturally more bent upon doing than upon directing, and she was herself always the foremost to undertake any duty.

Amid the multiplicity of her other en-

gements, she never failed to find time for reading, and was not satisfied with the mere glancing of the eye over the page of her beloved Bible, but ever found leisure enough for meditation and prayer. She used to refer to Lord Bacon's maxim and say that an hour or two's reading at a time was to the mind what food is to the body, and she found herself unable to discharge her duties without it. Thus, though eminently of a character disposed to action, she felt that activity receives a nobler impulse and direction when imbued with the spirit of contemplation. Her conversation was thus always of a practical, but especially of a devotional character; and her advice in matters of difficulty was much sought, not only in her own family but by most of the young people of the church: for she was characterised by strong good sense, a great knowledge of human nature, and an excellent acquaintance with business. She understood well the use of money, but valued it only as a means of doing good. Her heart was set upon imperishable treasures; and beyond the ordinary means of subsistence she sought no other inheritance for her children.

When in England with Dr. Philip, in 1828, a relation, to whom he was heir-at-law, died, leaving behind him property valued at 80,000*l*. The Doctor had been led to expect that at least a large portion of it would fall to his share, but on the death of the deceased he found he was mistaken. With the exception of a few legacies to some of his servants, it was left under the care of the Presbytery of Kirkaldy for the promotion of education. On receiving a copy of the will, legal advice was taken; and the opinion of the lawyers was, that the will might be broken, and one of Dr. Philip's friends in London offered to bear the whole expense of the lawsuit. On consulting Mrs. Philip on the subject, she replied, "No; I will never consent to it; it is evidently your duty to return to Africa. The freedom you have gained for the aborigines will not otherwise be secured to them. Besides, the money is left for a good object; and if God had designed that it should come to us, it would have come in another way." Her two daughters, who were then at home, concurred with her in this decision, and thanked their parents that no expectations of such wealth had ever been raised in their minds, as their hearts might have been turned off thereby from seeking their true spiritual interest.

Such is a brief and imperfect illustration of Mrs. Philip's character and labours; but many features have necessarily been omitted—such as her tender sympathy with suffering and her strong natural affection. These were, however, under the guidance

of Christian principle and holy wisdom. It was the triumph of her love to her children that she could deny herself the comfort of their presence, and send them to Europe for their education, desiring their ultimate benefit more than her present pleasure.

It now remains to be seen that the same faith which was fruitful of all activity and zeal in her life, could also fill her with joy and peace in the seasons of sickness and dissolution.

At the commencement of her sickness she shed many tears when compelled to forego her customary activity, and expressed some impatience at the restraint laid upon her by her bodily infirmities; but these feelings she always checked, and before the close of her illness they had been completely subdued.

Once when complaining at Bethelsdorfe that she did not feel that peace in the prospect of heavenly glory that she should have done, Dr. Philip said to her, "It is because you do not feel reconciled to give up your work on earth. If you knew the issue of this sickness, either that it was recovery or death, you would feel at rest." Her countenance brightened up, and she replied, "Yes, that is it;" and from that time she felt the peace which Christ giveth to them that trust in him.

Her health had been affected from the time of the death of her son William, and her grandson John Fairbairn, who were drowned together in the Gamtoos river, in 1845. She had a succession of inflammatory attacks which brought on chronic illness, through which she lingered for about two years. The latter part of this time was spent at the residence of her son, upon Hankey. During these four or five months she could take no solid food, and latterly lived upon tea and water, so that her weakness and emaciation were extreme; but it was indeed a privilege to hear her conversation and to witness her Christian resignation. Reference has already been made to the interest she took in the daily routine of missionary operations, and the pleasure with which she would inquire respecting the religious-services or the progress of the people in temporal respects. She was especially urgent that her experience should be made use of in enforcing upon the young people the great advantage of committing the Scriptures to memory. She had a great store of hymns and Scripture promises; in repeating which she refreshed her own soul, and those who heard her, during seasons of great weakness and pain. She was, by means of these, she used to say, company to herself in her lonely night watches; and could not be sufficiently thankful that she had early formed the habit.

The nearer her dissolution approached

the clearer became the undefiled fountain of God's word. One evening, after we had been reading to her some of her favourite passages in Milton's "Paradise Lost," and in John Bunyan, she said, "I love Milton for the grandeur of his conceptions, and Bunyan for his exquisite simplicity; but it is the word of God alone that can comfort and support me in the prospect of death."

The extreme exhaustion to which Mrs. Philip's complaint (cancer of the stomach) had reduced her, led us to anticipate her death long before it occurred; and for about six days before the event, she had a succession of fits of exhaustion that seemed each of them to be the last.

The first of these occurred on sabbath morning, the 17th of October, 1847. The family were called to her bedside early that morning, and found her scarcely capable of articulating a few syllables. She, with great effort, said, "I think I am going now; and oh, how blest to enter upon my heavenly rest upon a sabbath day!"

She signified her cordial assent to the sentiments expressed by us, in verses of Scripture or of hymns, and as she recovered from her exhaustion it was with a sigh and almost a reproach to those who were administering the means for sustaining her failing powers. We continued reading with her and engaged in prayer together around her bed, leaving her then to enjoy a little rest. She remained in this state for some days, falling daily into these spasmodic attacks and then recovering, but becoming by each more feeble, so that she could not at last raise her hand to her face. Still she could speak of her Saviour, and addressed each of the household with appropriate advice. On the evening of Sunday, the 17th, she spoke to the young men of the Hankey seminary with great earnestness, urging the younger not to allow their religious convictions to subside into indifference, and those who were already decided to live near to God.

She loved to hear us repeat hymns and passages of Scripture. Her favourite texts were Isa. xliii. 1—3, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." She used also, with great emphasis, to repeat the words, "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength." There was a verse of one of the Dutch hymns which she loved to have repeated in her hearing—dear to her probably not only from its intrinsic beauty, but also as the favourite of her late son

William. It may be rendered into English as follows:

"Despise, my soul, then Death's dismay:
Death's gloomy road is but the way
That leads to bright beholding!
Why shrink? why tremble at thy lot?
Death's gloomy pathway leads to God,—
His glorious rest unfolding!
How blest that rest—
Past conceiving—
Past believing.
Eye of mortal
Ne'er hath glanced beyond its portal."

Her friends did not seek to support her mind by a reference to her many labours; but one referring to Dr. Watts's answer to a friend who would have comforted him by such reflections—"My hope of salvation is one and the same with that of the vilest sinner who in his latest hour seeks pardon in the blood of Christ alone." She responded, "That is just my feeling: none but Christ!"

Her extreme weakness made it difficult for her to maintain conversation; but the appropriateness of her language, and the energy of her thoughts showed that decay had not reached her mortal body in the dissolution of her soul.

She lingered on thus for a week, hoping and praying (though in a spirit of Christian resignation) that each day might be her last. Her mind was especially thus exercised whenever she awoke out of sleep, or whenever the family were engaged in worship morning or evening. She would then exclaim, "I had hoped to have awoke in heaven;" or, "I had hoped that my spirit might have departed, borne up to heaven upon the wings of your supplications." These desires were not, however, gratified.

On Saturday morning, the 23rd, she experienced another attack, and when we assembled around her bed we heard her exclaim: "Come, Lord Jesus; come quickly." She beckoned and signified to all to leave the room save one attendant, as it was a painful sight to see her die. As she pressed this much she was left alone, and she spoke very little after that time. "Wash my face and hands that I may take rest—take rest—take rest!" What she said was sometimes unintelligible. The last words she uttered distinctly were,—
"Pray—pray!"

About eleven o'clock her eye fixed; and she remained apparently in a state of unconsciousness till about half-past one, when she gently breathed her last without a struggle or a groan.

Her remains were buried in the same grave with those of her son and grandson. Her spirit joined their spirits in that presence where there is fulness of joy, and took its place beside them at that right hand where there are pleasures for evermore.

THE
MISSIONARY MAGAZINE.

FIFTY-FOURTH GENERAL ANNUAL MEETING

OF THE

London Missionary Society.

OUR Anniversary Services, held in the course of last month, will be fresh in the recollection of many of our readers. On no former occasion were these solemnities attended with stronger manifestations of ardent interest and holy feeling; and the hopes awakened for its future prosperity received a proportionate increase of strength and animation.

The successive services and meetings were, in the highest degree, solemn and delightful; evincing that preparation of heart—that deep conviction of the essential worth and growing claims of this great enterprise—which supply the best assurance of its future victories.

Under the hallowed influence of the excellent sermons and the powerful speeches which were delivered, the friends of the Society have commenced another year of active effort and earnest intercession for the advancement of a cause on which, amid all its trials, it has pleased the Father of Mercies to bestow his approving smile in ever-augmenting brightness and abundance.

The grace which has thus far led us on, will, we trust, render the coming year a season of real and consecrated labour; and, if need be, of generous sacrifice, as well as of enlarged success.

The report combines an interesting view of the operations of the Society both at home and abroad during the year; and supplies numerous and cheering proofs of the divine blessing on its efforts and interests through this eventful period of its history.

MONDAY, MAY 8th.

NEW BROAD-STREET CHAPEL.

An Introductory PRAYER MEETING was held, specially to implore the Divine blessing on the several Services of the Anniversary.

EPISCOPAL CHAPEL, GRAY'S-INN ROAD.

The Prayers were read by the Rev. THOMAS MORTIMER, B.D., Minister of the Chapel; and the Rev. JOHN JORDAN, A.B., Vicar of Enston, Oxon, preached from 1 Cor. i. 21.

WEDNESDAY, MAY 10th.

SURREY CHAPEL.

The Rev. J. S. EASTMEAD read the Prayers of the Church of England; after which, the Rev. HENRY BEVIS, of Ramsgate, offered Prayer.

The Rev. ROBERT CANDLISH, D.D., of Edinburgh, preached from Isaiah xxxii. 20; and also presented the concluding Prayer.

TABERNACLE.

The Rev. S. M'ALL, of Nottingham, read the Scriptures, and prayed; the Rev. WILLIAM BROCK, of Norwich, preached from Romans x. 13-15; and the Rev. JOSEPH FLETCHER, of Hanly, concluded with Prayer.

FRIDAY, MAY 12th.

POULTRY CHAPEL.

The Rev. J. ROWLAND, of Henley, read the Scriptures, and prayed; the Rev. Dr. RAFFLES, of Liverpool, preached to the Young, from Matt. xxi. 28; and Rev. J. D. SMITH, of Kingstown, Dublin, offered Prayer in conclusion.

MONDAY, MAY 15th.

Sacramental Services were held at Sion Chapel; Orange-Street Chapel; Falcon-Square Chapel; Surrey Chapel; Claremont Chapel; St. Thomas's Square, Hackney; Stockwell Chapel; Kingsland Chapel; Tottenham-Court-Road Chapel; Hanover Chapel, Peckham; Trevor Chapel, Chelsea; Greenwich Tabernacle; Westminster Chapel.

THURSDAY, MAY 11.
THE ANNUAL PUBLIC MEETING.

EXETER HALL.

THE Fifty-fourth Annual Meeting was held at Exeter Hall, on Thursday Morning, the 11th of May. The weather was unusually favourable; and, at an early hour, a very large and highly respectable audience began to assemble. The platform was crowded by Ministers and some of the leading members of the Congregational Denomination. The Chair being taken by Mr. Alderman Kershaw, M. P.,

The proceedings were commenced by singing the 12th hymn, Missionary Collection.

The Rev. J. W. RICHARDSON implored the Divine presence and blessing.

The CHAIRMAN then rose, and said: In yielding to the request of the Directors and Friends of this Institution to preside at their Anniversary Meeting, I have done so because I thought they had a right to command the services of any friend of the Institution whom they might deem worthy of aiding them in those great and beneficent designs to which they are personally rendering such signal and important service; and I think it would have been ungrateful on my part, if, at their request, I had not sacrificed my own feelings, and placed myself at their disposal. I feel deeply the honour which is thus conferred upon me; nor can I fail to acknowledge my gratitude to the Directors for this mark of their confidence and kindness. We cannot look around upon this great assembly, congregated, as it is, in the Metropolis of Britain, —a city more distinguished and adorned than any other in the world by those noble Institutions, the anniversary of one of which we are now met to celebrate; we cannot, I say, reflect upon the distinguished character of this Meeting, and, above all, we cannot contemplate the high and holy purposes for which we are assembled, without feeling almost overpowered by a sense of the importance of the occasion. I trust this will be an auspicious and happy day in the history of the London Missionary Society; and that this meeting will not separate—distinguished as it is for zeal, piety, and talent—without proving, in every way, its ardent and unceasing attachment to the interests of this great Institution. I am persuaded that I need not endeavour, for a single moment, to recommend it to your affections and to your hearts; you are already engaged in promoting its interests, and, I trust, none of us will ever desert the cause in which we have embarked.

You will perhaps permit me to make an observation or two on the present eventful period of European history. How far the events occurring around us may become connected with the progress and success of Christian Missions it is not for me to conjecture; but we may hope, and we ought fervently to pray, that these events may be overruled for the extension and purification

of the Church of Christ in distant lands. Amid all these events it is our consolation to know that He who reigneth supreme is wonderful in counsel, and excellent in working. When we reflect that this country has been made the especial depository of religious truth; when we remember that its people are united heart and hand, to a large extent, in the attempt to diffuse the Word of Life over all the nations of the earth; and when we remember that this and similar Societies are vieing with each other for the purpose of proclaiming the Gospel of our salvation to the ends of the earth, may we not hope that God is intending to honour Britain in sending forth his truth to distant nations; and may we not trust that these events will “turn out for the furtherance of the Gospel.”

I do not refer to the convulsions and disasters which have occurred in Europe, except to show how very intimately they are connected with the progress of the Gospel. We have lately seen how crowns may crumble into dust, how thrones may be annihilated or abandoned, how dynasties may fade away and perish. We have heard in the distance the shout of defiance to constituted authority; we have listened to the din of arms, and to the dire sound of artillery—to the groans of the wounded and the dying; we have pictured to ourselves the wasting and the desolation of civil strife, the absorption of wealth, the wreck of credit—all the evils that flow from social disruption; and why is it that we, the British Nation, are spared? We recognise the hand of God, and would earnestly beseech him that these events may be sanctified to our country. We would trust in Him and take courage. In the midst of much that we have to lament, it may be said of the British Nation generally, that in her heart she abhors commotion, anarchy, strife, sedition, and bloodshed; and God, I trust, is sparing her yet for a great and glorious work. It may be—I trust it is—that God is designing to honour the Church of Christ in Britain to convey to distant nations, on a far more extensive scale than hitherto, the blessings of the Gospel of Peace.

.. Although we have escaped many of the

calamities which have afflicted other countries, we yet, in the Providence of God, have had to endure trials alike instructive and impressive. Our commerce has been greatly interrupted. I do not now refer to the causes of that interruption. I merely state that our commerce, our manufactures, and indeed all our great interests, have been much affected by what has been passing around us; and we must admit that the pressure of commercial vicissitude has fallen more especially upon the industrious and working-classes. We need not wonder that our great Societies have been, in some measure, placed in circumstances of pecuniary difficulty by these events. But there is yet the warm heart of Britain. We can still rely upon the efforts of the people. They will not, they cannot, desert the interests of these great Institutions. These events may have served to test the attachment of Christian friends who have voluntarily supported these Institutions; but let commerce revive, let prosperity return, and we shall soon find, I believe, that they will contribute more liberally than ever to the funds of this Society.

After further adverting to the falling-off of the Income and the successful efforts of the Directors to restore the finances of the Society, though not to the extent required, the Chairman continued:—I cannot but congratulate the Directors upon their success, and if they will accept my gratitude, I tender it to them most sincerely, not only for the proof they have thus given of their courage and faithfulness, but for the zealous, vigorous,

and faithful manner in which at all times and in all circumstances they have discharged the duties devolving upon them. If zeal, if piety, if economy, if courage, are necessary in the fulfilment of the duties of the Executive, I have had the opportunity of saying on less important occasions, and I have great pleasure in saying it now, that they deserve your utmost confidence. They have gone forward, trusting in God and in his Churches. They have upheld their Missionaries already in the field, and have sent out more labourers into the harvest; and now to draw back in the cause of Christian Missions is impossible. On whom, if the heathen are suffered to perish, is the guilt to rest? I trust that the friends of the Society, by their constant and generous contributions, will hold up hereafter the hands of the Executive; and that, soon, through the blessing of God, we shall see them extending their Missionary labours far and wide through distant lands; and then, as we are anxious at all times to participate in the triumphs of this Institution, let us hear, whenever it is necessary, its reverses or its vicissitudes, and assist it by our liberal efforts. Let us wait a little while, and the Cross of Christ shall be everywhere triumphant—everywhere the name of Jesus shall be adored. "All nations shall be blessed in him—all nations shall call him blessed." The kingdoms of this world shall be given to the Son, and he shall reign for ever and ever. I shall now call upon the Rev. Mr. Tidman, the Foreign Secretary, to read the Report.

The Rev. ARTHUR TIDMAN then read an Abstract of the Report, which, among other deeply interesting statements of Missionary labour, vicissitude, and success, contained the following facts:—

Of the numerous body of *European Agents* in connexion with the Society, *one only had died* during the year—the Rev. John Rodgeron, of Borabora. But the cause of Missions in India had sustained a serious loss in the departure of the Rev. Samuel Flavel, a most laborious Evangelist, and also the Pastor of the Tamil Church at Bellary. Few men in India had been more honoured of God in the conversion of sinners. His last hours, passed in much suffering, had added another illustration of the power of the Gospel over men of every country and clime, to dispossess the mind of fear and fill it with sacred joy in the prospect of dissolution.

To the long and honorable list of faithful *women* who had closed a life of Missionary toil amidst sure tokens of approbation from their Saviour, there had been added during the year the names of Mrs. Paterson, of Berhampore; Mrs. Hill, of Calcutta; Mrs. Mead, of Travancore; and Mrs. Ross and Mrs. Philip, of South Africa.

Six male and four female Missionaries had returned to England, generally from the pressure of personal or domestic suffering; but of these, *five entertained the purpose of soon resuming their labours* for the salvation of the heathen.

Thirty individuals, including both sexes, had been sent forth by the Society during the year to various fields of Missionary service. Of these eleven were *tried labourers*, returning with renovated strength, and nineteen were *additions* to the Missionary band. The entire number had been distributed as follows:—To the West Indies, 3; to Polynesia, 8; to India, 4; to China, including 3 Native Evangelists, 15.

The state of the Society's Funds had demanded the most serious consideration of the Board, and an urgent appeal had been made to the attached and generous friends of the Society for special contributions to meet the prospective deficiency of the year. That appeal had been liberally answered by contributions to the amount of 6,347*l.* 0*s.* 11*d.*, in ad-

dition to which was the munificent contribution of Miss Fleureau, of Highgate, amounting to 4,248*l.* 15*s.*, the interest of which was designed for the permanent support of an unmarried Missionary in China; with the additional sum of 284*l.* 19*s.* 4*d.*, the annual produce to be applied to the support of a native preacher in India. *But to continue and carry out, on the present scale, the ever-extending operations of the Society, a permanent augmentation of its income to the amount of from 8,000*l.* to 10,000*l.* per annum, was indispensable.* Such an amount, though large in itself, would not press heavily, if divided among the numerous Auxiliaries throughout the country. An increase of one-fifth only on the present scale of contributions was required.

The number of the Society's *Missionaries* had received an increase of eight during the year: it now amounted to 173, exclusive of their wives and children, many of whom are most effective coadjutors in various labours of love. The number of *Native Agents*, including Evangelists, Pastors, and teachers (so far as the returns had been made) was upwards of 700.

The *Preaching of the Gospel* continued to be the primary object of the labours of these faithful men. This was their *constant* work at all the stations, both principal and subordinate; but, in addition to these stated ministrations, they sought to make known the way of salvation by frequent and widely-extended itinerancies in the dark regions around them. The number of stations and out-stations was four hundred and fifty; the number of those to whom they proclaimed the Word of Life could not, with any approach to accuracy, be estimated; but the number of Christian Churches, gathered from among the heathen, over which they presided, was one hundred and fifty, *many of which included several hundred members.*

The *Translation and Revision of the Holy Scriptures* was another object which continued to be zealously prosecuted. Five thousand copies of the *Tahitian Bible*, revised by Messrs. Howe and Joseph, and generously provided by the British and Foreign Bible Society, had been sent forth by the "John Williams." The New Testament had been completed, printed, and widely circulated in the languages of *Samoa* and the *Hervey Islands*; and the translation of the Old Testament, in both dialects, was in progress. Robert Moffat and his colleagues were labouring night and day to accomplish the same great work for the *Bechuanas* in South Africa; and, in *China*, the revised New Testament would soon be ready for distribution among its teeming millions.

The *Education of the young in useful, and especially in sacred, knowledge*, was, with all the Missionaries of the Society, an

object of unwearied exertion. Many of the Mission-schools would bear an advantageous comparison with the schools of this country. In these Institutions, sanctified in all their departments by Christian influence, the Divine Head of the Church had already raised up youthful converts, who, in future years, may become the messengers of his Gospel to their benighted kindred.

In all these branches of Christian effort, the *Printing Press* continued to be an essential auxiliary; and this mighty machine for doing good was found in vigorous operation at fifteen of the principal Mission-stations in Africa, India, China, and the South Pacific.

The last Annual Report recorded the horrors of war which at that time prevailed throughout the British Colony in *South Africa*. Some of our Missionary Settlements were then in ruins, and none were exempted from the grievous evils inseparable from a state of perpetual alarm and sanguinary conflict. But peace had been happily restored, and the Missionaries had begun to rebuild the waste places and to regather their scattered flocks, applying themselves with renewed vigour, to improve the social, as well as the spiritual, condition of the native tribes.

The Missionaries in *Tahiti* and the *Society Islands*, whose labours had been so grievously interrupted by French Aggressions, were again surrounded by their people, to whom they proclaimed the Gospel of peace. The *Society Group* was free from invaders, and its *permanent independence had been guaranteed*; but Tahiti was virtually a Colony of France, and the deeply injured Pomare, though nominally Queen, was in reality a captive. The Missionary Settlements had, during the late war, been almost entirely destroyed; but the brethren were labouring again to congregate the dispersed people in villages, and to restore their fallen sanctuaries. In these endeavours their difficulties were great, but the measure of success already attained had been cheering.

From the Report of the previous year, the Members of the Society would learn with joy that over *Madagascar*, after her long night of toil and suffering, *the morning-star had risen*; and the Directors were now enabled to cheer them with the additional assurance that "*the day was breaking.*" The only son of the Queen, and her successor to the throne, who had just attained to manhood, had continued to afford to the persecuted followers of Christ the most conclusive evidence that he was a faithful brother in the Lord. In defiance of the laws, which pronounce slavery and death upon the Christians, the youthful convert assembled with them for worship in their places of retreat; and, when their lives and liberties were threatened, he employed all means in his power to warn

them of impending danger, and effect their rescue.

The *aggregate additions* to the Mission Churches could not be stated; but, from the returns actually received, the Directors were thankful in being able to state, generally, that the *increase had been large*; while the *character of many of the converts*, in contrast with their former habits, afforded a striking confirmation of the faithful saying, "that Jesus Christ came into the world to save sinners, *even the chief.*"

The *liberality* of the Mission-Churches supplied a decisive evidence of Christian principle, and afforded ground of hope that, at no distant period, many would become self-sustained. *For the last seven years, the amount of Contributions raised at the several Mission-stations towards their own support, had exceeded 15,500*l.* annually; BEING NEARLY ONE-FIFTH PART OF THE SOCIETY'S INCOME.*

The Rev. Dr. ARCHER moved the first Resolution, which was to the following effect—

"That the Report, of which an abstract has been read, be approved, printed, and circulated; that this Meeting hereby records its deep and grateful sense of the Divine mercy vouchsafed to the London Missionary Society during the fifty-fourth year of its operations, in the preservation, to an unusual extent, of its numerous and devoted Missionaries from disease and death—in the faithfulness and efficiency with which they have been enabled to prosecute their onerous and varied duties—in the removal of obstructions and the increase of facilities to their self-denying labours—and, above all, in the enlargement and prosperity of the Churches, which they have been honoured to gather to the Lord Jesus Christ from among the Heathen."

The Report which has been read (he observed) must have cheered the heart of every one who has listened to it. I believe that, scarcely, upon any occasion has a Report more full of interest, more full of brilliant light, and more pregnant with hope for the future, been delivered from this platform. With the exceptions, which are very few, all is bright and transparent, pure, and happy. I refer to the exceptions ere I pass on to the more general objects to which I would for a few minutes advert. It is due to the memory of Mr. Arundel that notice should be taken of him, not only in the Report, but on the platform. I believe there never was a man in the history of any Missionary Society more devoted to the work of God, and no man could have endeared himself more than he did by the transparent purity of his conduct, the gentlemanly courtesy of his manners, and the deep interest he at all times displayed in the work of the living God. Having given this simple tribute to the dead, allow me to pay a passing tribute to the living, and to state from this place, that I know of no two men in the Secretariat of any Mission or any Institution, more qualified for the work in which they are engaged than our

brethren Tidman and Freeman. They have given labour and engaged in a work which no money could remunerate, and which they never could have persevered in unless sustained by the deep unbroken confidence of their brethren in the Direction, and, above all, by the thorough consecration of their own hearts to the Missionary cause. Death has been in the East, and Samuel Flavel—a man who laboured for many years, originally a Hindoo converted by the grace of Christ—has been called to his rest. Let me speak of his name with the honour due to him, and above all let me speak of his name and his history as giving to us a bright and rich illustration of the great principle enforced in your Report,—the absolute necessity of a large amount of native agency to carry on the work of God.

Following simply the order of the statement Mr. Tidman has read, we have reference made to Caffraria—to scenes on the Kat River—to the horrors of war, which by the blessed influence of God have now ceased. Reference has been made in that statement to the assertion that our Missionary Settlements are a failure. A failure! The whole world, (as Sir Harry Smith says), is then a failure. A failure! Is Britain a failure! And what is Britain now? Her condition is owing to the spirit and genius of Missions. A failure! Are those villages that rise up amidst the snows of Greenland failures? No: failures there never have been, where the simple spirit of the Gospel has been carried, in connexion with the simple statements of what Christ has done for us. But there is fanaticism in infidelity, and there are no fanatics like infidels—they are always telling us we are fanatics. *They* are the fanatics, for they try to build up a system without any foundation on which it can rest. If these men had done a little of what we have done, if what was begun at New Harmony by Owen, had continued till now, we should never have had too high eulogiums passed on the institution. What they have been dreaming of we have been doing and done. I rejoice at that testimony of Sir Harry Smith. We have reason to be thankful that the Caffre War is ended; but let none of us imagine that the effects of it are gone. We shall find them in our future taxation; but, to me, the most fearful of all things is the destruction of human feeling, the breaking up of human ties, the severing of Christian love, and it may be, in some places, the destruction of villages and chapels, and the suspension of Missions, which it will require many years to restore to their previous state.

Now, from that I pass on to the case of Madagascar. We have heard the cheering statement regarding the position and character of the son of the Queen. I must say, notwithstanding the spirit of that Report, I

tremble even now for his safety ; and I would specially beseech my brethren to pray for that youth, that he may be shielded and sheltered by Divine care, till he come to occupy that throne beneath the shadow of which Madagascar will be safe. It is delightful, however, to look to the present. The strength of maternal affection is now the safeguard of our scattered Christians there—for they are scattered still;—and all that has been done is to give to him the liberty to become a Christian, or not, as he likes. That is all we want to be universally extended; that is all we ask of her,—to say to the whole of the heathen of that land, Be what you like ; Christians or heathens—be what you like. Beyond this we ask not her money, we ask not her patronage. Let them alone to believe and to worship Christ, and leave us to do the work there, unresisted and unchecked, and the work will be done.

I pass now to Tahiti. Reference has been made to that subject, especially in connexion with recent events in European politics. Let me just assert a principle I have advanced before—the principle of national responsibility in the present world. Individual responsibility is, to a great degree, only fully developed in eternity. I live for ever, and, therefore, if I sin against God, and repent not, I shall be punished for ever. But a nation has no posthumous existence—a Government has no being in the eternal state; it lives for time, it lives in time: in time, if faithful, it is honoured: in time, if wicked, it is punished. Louis Philippe is a monument of it. The lightning-glance from heaven came down upon his Government, and shook it to fragments. Tahiti has its own queen—a captive, it is true—but where is Louis Philippe?

Tahiti has its queen, and let us be thankful she remains firm to her faith in Christ, to the faith of that Gospel which she has honoured by her life. I heard, the other day, a statement from a party who professed to know a great deal of Parisian literature and newspaper writing, who told me it was almost the universal belief that the character of the Queen of Tahiti was black almost beyond comparison. Away with the foul slander! It is because her character is too good they try to blacken it, and have sought to oppress her. How long the present state of Tahiti is to continue none can tell; but be not impatient—do not mar by rashness a good cause, which, in the long run, is sure to be successful. Tahiti, bide your time—friends of Tahiti, bide your time! The hand of God, which is begun to be made bare, will never cease till the shackles have been driven from that island, and it stands out once more in the freedom and independence of Christian principle and love.

After adverting to various instances of Missionary success, in the conversion of the

heathen, stated in the Report, Dr. Archer continued:—It is very delightful to reflect that our brethren, converts in different lands, amidst persecution and obloquy, have stood firm and fast to the truth. In Tahiti, Popery has not even begun to win the victories which it expected to achieve. In Madagascar there have been deaths and martyrdoms, but we have had no apostasy to mourn. We can look to the converts, and feel that the language and spirit of Chrysostom was just what these men felt, though not in words, “Does the Queen command me to be drowned?—I will go and think of Jonah springing to the embrace of the waves. Does she command me to be given to wild beasts?—I will think of Daniel cast into the den of lions. Does she command me to be burned?—I will then call before me the three children in the burning fiery furnace. Does she command me to be stoned?—I will go back to the pro-martyr Stephen, and think how he died. Does she demand my head?—I will look to John the Baptist, who was beheaded for the cause of truth; and, as she takes from me my property, I will never forget that, “Naked came I into the world, and naked shall I go from it.” Such, then, is their spirit—a spirit of holy uncompromising firmness. Let us be thankful to God that we have men in that condition—so firm and so fast; and pray that they may never leave hold of the strength of that arm which has hitherto shielded and protected them in peace.

To conclude: Fathers and brethren in the Ministry, let us remember, that our great mission is to guide the Church into the whole world, and to lead on that Church, of which you yourselves form a part, from conquering to conquer, under the shadow and shelter of the King of kings, and Lord of lords. My brethren, let us gird ourselves for the encounter; it may be sharp, but it will, I think, be brief; and, sharp though it be, let not our armour rust by our side, or our hearts become cold and faint within us. Let us gird ourselves and advance, till, from the teeming plains of India, echoed from Thibet,—till, from amid the snow cliffs of Greenland, and the wild, arid wastes of Africa,—till, from the groups of the Archipelago of India, and from Tahiti—that gem of the Southern Pacific—there shall rise up one triumphant song, which shall echo in the stillness of eternity,—“The Lord reigneth, and all people are his.”

J. HARDCASTLE, Esq., M. P., (grandson of the late Joseph Hardcastle, Esq., one of the early Treasurers of the Society,) in seconding the Resolution, and after referring to the early history of the Society, and the opposition which it met, even in this country, but happily surmounted, said: I think we may congratulate ourselves on the position to which this great Society has at last arrived;

and I confess I have been very much surprised, in listening to the Report which has been read, to find we have so much on which to congratulate ourselves, with so little to lament. True, there is something to form the occasion of regret, as might have been expected; the contributions of those who have generally afforded their aid, have, to a certain, although but to a small extent, fallen off. It is not to be wondered at that such should be the case, when we consider that these contributions are drawn from the middle and working classes of society, both in this country and elsewhere—those classes who have been most affected by the commercial distress of the last twelve months. But I think that those individuals, whose subscriptions we no longer receive, do deserve at our hands the expression of our sympathy. We may remind them of what was said by One who spoke as never man spake, when he was watching the gifts which the rich men were casting into the treasury in Judea. He preferred to their wealth the two mites of the poor widow, because she, of her penury, had cast in all that she had, even all her living.

You have also had occasion to record the death of some, with whom, in this Society, your Directors have for many years been in the habit of taking sweet counsel together, and from the natural interest which we cherish in the departed, we might well wish to know, with the extended experience which they now possess, reaching from this world into the next, what counsel they would give us as to future effort. Would they tell us to despair, or would they tell us to go onward? Would they not impress upon us the necessity of instant and earnest exertion? Would they not tell us, like Him who gave the command to preach the Gospel to all nations, that we must work while it is day? I know they would, and they would enforce the command by that solemn, that most awful motive with which the sentence concludes: "For the night cometh, when no man can work."

Rev. J. JORDAN, in supporting the Resolution, said: It is not only a personal gratification, but I esteem it to be a high privilege, that, though not of the Church with which this Society is chiefly connected, I am permitted to appear in the face of this great meeting, and on behalf of this noble Missionary Society, and to take a part, however small and humble, in the proceedings which are going forward to-day. More deeply interesting and more gratifying proceedings I have never yet witnessed. I beg to say, that the chief reason why I admire this Society is because of that great foundation upon which it was originally laid, on which it continues to stand, and upon which it still works, and must work permanently. Though not entirely agreed as to the manner in which we should erect the

scaffolding by which the building is eventually to be completed, yet all of us agree in the necessity of labouring for the erection of the building itself—the Church of God; all of us agree in laying its foundation on that alone upon which it can be laid—Jesus Christ and him crucified,—all of us agree in elevating the utmost summit of that building to that sphere where alone it must, and can be finished—into the presence of God the Father, to the glory of God the Son, through the sanctification of the Holy Spirit.

Having adverted to the case of Tahiti, and the recent changes in France, Mr. Jordan thus concluded: There is one brief exhortation which I would address not only to the Society itself, but to my dear brethren around me, those especially engaged in the missionary work,—that word of exhortation is, Be content with the simple truth of God,—be content with preaching the Word of God. It is a despised thing amongst men, but it is honoured of God, as the blessed means of bringing home the glorious truth to the minds of men for their salvation, and for the honour of our Lord and Saviour. To that mind to which God has given grace not only to believe, but grace also to preach and to speak, there can be nothing more blessed and grateful than to be engaged in a work which, though begun on earth, will go on for ever; for our eternal work shall be to love and praise Him who hath saved us from eternal wrath.

The Resolution was then put, and carried.

The Rev. ALGERNON WELLS commenced by alluding to his early feelings and experience in connexion with the Missionary Work, and the great importance of sustaining and enlarging the Missionary Spirit, and then proceeded to observe: I am exceedingly anxious that this cause should now rise upon our minds in its full majesty, sacredness, and solemnity. We are here to gather souls over the whole world to Christ—to regenerate the face of human society; and we are to accomplish this by the simple instrumentality of the truth of God. If any one brings us a second instrument we put it aside—we do not wish to be equipped with the sword, the bow, and the gun. It is enough for us that we have one single sling, with the stone of God's truth in it, to meet every giant form of evil. Allusions have been made—and they could not be omitted,—to the state of the world. But even if we have entirely mistaken the signs of the times, if we are in total error about the interpretation of the Prophecies, our work would not therefore be moved from its great foundation,—that whosoever is labouring in this world to spread truth, to promote morals, to kindle piety, is the true benefactor of mankind in every interest, social, secular and eternal, there being nothing more true than that the Gospel of

our blessed Saviour tends to revolutionize the whole world, but only by transforming individuals into the image of God, and to create all things new but only by giving forth an universal power of genuine goodness. But for myself I cannot think we have misinterpreted the Prophecies. I believe it cannot be a remote time when the mysterious period of 1260 days shall have expired, ushering in a new and glorious period of the world's history. I believe that, at no remote period from the present time, Popery shall cease; the two witnesses no longer prophesying in sackcloth—when the Jews also shall be gathered, and when there shall be a great breaking-up of all obstructive influences in the world, whether they be thrones or dominions, principalities or powers. Then the position of such a Society as this will be to stand still and see the salvation of God; and, finding it impossible to keep pace with the march of events, will rather be the witness than the agent, and rather chaunt the triumph than win the victory; and some of you that are now young, may perhaps meet in Exeter Hall, when you are old, to send up a hymn of triumph to God that the accuser of the brethren is cast down and the salvation of God is come.

I cannot help appealing to the young. We that entered on this work some thirty years ago, and who have lived to witness the march of events through this period, have seen them all contributing to satisfy us that we are right. We are not here to-day to acknowledge that we have committed mistakes. Our fathers, who laid the broad foundation of this Society in all its simplicity, felt that they were right. We have worked upon that foundation for fifty-four years, and have not found it necessary to alter it. The times have altered much; the state of general society has been exceedingly modified; but there stands your simple Society, like one of those magnificent buildings of ancient Greece which no change of taste or lapse of time can make other than the objects of universal admiration, as combining in themselves all the true principles of art and the true lines of beauty.

Your financial statements inform us that for seven years we have been annually expending 9,000*l.*, more than the contributed income of the Society for these several years; and I suppose there is none of us so inexperienced in money matters, as not to know that this cannot go on much longer. You have exhausted your funded property. You have nothing now in reserve, and you have besides spent all the money, and it was not enough, that you obtained by the Jubilee. Besides that, you have made one or two special appeals to the public, and they have answered them generously, and you have

spent all that; and now, this year, my brother, Mr. Tidman, foresaw the evil, and set on foot a special contribution, and this has just borne you harmless for the year ending May, 1848. But I cannot go on without testifying to the integrity, wisdom, and care with which your affairs are managed. Let men say what they please in contravention of that. I would only ask any candid person to read the list of the names of the men who manage your affairs, and then, if he can find it in his heart to slander them by saying, they are unfaithful; and if he will not be satisfied by the guarantee of names, which are but other names for integrity and zeal, let him attend the meetings of your Directors and of the several Committees. Let him patiently sit there, and hear what is said, and see what is done, and reflect upon the spirit that is manifested, and if he does not come away satisfied, that, human infirmity excepted, affairs cannot be better conducted, then his way of judging and mine are very different. But, however, let that be passed by. The Directors say, we must have 8,000*l.* per annum more contributed, or we cannot go on at our present rate. It is *that*, or a plain reduction of operations—calling back the Missionaries—no medium or third course—8,000*l.* a year more money, or your 150 Missionaries reduced to 140 or 130 as may be. Hear it, ministers! rich men! collectors for our Society! our valuable female friends, hear it! You have got to the point where there is no alternative—no Jubilee for forty-six years to come, no reserve fund. It is all spent; and my friend here, if he will get up and give you a little addition to my discourse about money, will tell you, no more special appeals. Above all, he will say to you, no more debt. Now, if that be the sentiment prevailing amongst us, it is obvious we must all ask ourselves this question, Can we add 20 per cent. to the amount contributed by our friends? I am extremely desirous that we should all feel that it is in our power to do this. I am not rich, and I have contributed what I thought was liberal; but I will contribute twenty per cent. more, and my people shall do the same, so far as it rests with me. I was happy to see that they gave 500*l.* last year,—happier shall I be if next year they give you 600*l.* I am not sorry that you spent your reserve fund—that you spent all your jubilee fund—that you made special appeals to the people and obtained their money—because my belief is that after all you do not receive half that ought to be given, and I believe if timid counsel, and narrow views, and retrograde proposals had prevailed with you, if you had saved the jubilee fund, and saved the reserve fund, and never said a word about special claims, instead of your onward progress—the consequence would have been,

the Missionary spirit would have been dying in you, and the Missionary fountains all over the land would have been drying up. It is all very well if your income be always a little behind your expenditure—just enough to keep you alive, and earnest, and resolute in your work. That will be better than having to report a balance in hand which would send you all to the pillow of repose, instead of to work—to activity.

After a few more remarks on the subject of the funds, Mr. Wells thus concluded: Pass we China, India, and Africa, those injured portions of the human family, before our present review. Let us see the long procession of black, and tawny, and wretched idolaters, moving on—whither? To the eternal state. Women, think of your sisters in their degradation and suffering; men that have understandings, pity your fellow-men, in whom the light of reason is all but extinguished; ye fathers and mothers, who value the chastity of your homes and the peace of your own dwelling-places, think of the condition of those multitudes for whom, just now, ye are judges and I am counsel! Shall we or not do something effectually for these multitudes, casting down every idol-shrine in the world, and leading forward these millions to the gates of everlasting life, recollecting that when we ourselves go in with them, we shall form a portion of that multitude upon Mount Zion, more pleased to be ourselves there, that we have done something to bring others in.

The Rev. Dr. CANDLISH, in seconding the Resolution, said: I shall best discharge the duty devolving on me, if in a sentence or two I express the feelings that we in Scotland cherish to this great Institution, and the good reasons we have for feeling that interest more and more. We feel an interest in this Society—now half a century old—from recollections handed down to us by our Fathers in the Church in Scotland. We call to mind the early rise and progress of this great Institution, and we cannot but remember that, among the names, now venerable in the recollection of English friends, are associated some that are also venerable amongst us. It is known to many of you that, in immediate connexion with the London Missionary Society, the Scotch Missionary Societies, and the Glasgow Missionary Society, began their early operations; and, although in Scotland now, Missionary operations are, to a large extent, carried on by the Churches, as such, in their Church character; yet we never forget the day when these associations, kindred and allied to the London Missionary Society, created, under God, a Missionary spirit in our Churches.

One more reason that warrants the interest all Christian men feel in this Society is the vast and broad extent of its Missionary

operations 'all over the world. Latterly, it has sent forth its agents in large numbers, consisting of ordained ministers of the Word, and of native converts. You have sent forth preachers to every clime; you have made no distinction between civilized and barbarian nations; you have made the great experiment as to the power, the plastic power, of the Gospel of Christ to deal with men in every state of society, in every degree of civilization, from the lowest depths of cannibalism, in one part of the world, to the highest refinement of Asiatic learning in another; and you have solved the problem practically, you have gathered the issues of that experiment, and your Society stands forth in its results as a powerful exemplification of the adaptation of Christ's Gospel to the human race universally, to every variety of the human mind, in every variety of human society,—the pledge and the proof that it is yet to regenerate the whole earth,—is yet to cause the wilderness of this world to rejoice and blossom as the rose. Your vast operations in all parts of the world are carried on in the full import of the saying, "Sow beside all waters," without respect of persons. Wherever you saw perishing souls, you saw those who were your fellows by nature, and might be your fellows by grace, and you asked no further question. These vast operations have been crowned with such success as gives an additional interest to our sympathies with you.

Success has attended your operations in a more signal measure, I believe, than those of almost any other similar Institution. I was exceedingly struck when I heard in the Report that your Missionary Congregations—the congregations of your own converts,—converts with whom God has blessed you through the pouring out of His Spirit on the labours of your Missionaries—are contributing somewhere about one-fifth of your whole revenue. This simple fact, I confess, came very much home to my understanding, and gave me a very practical view of the efficiency of your Society, and of its great results. You have raised up congregations consisting of men who but yesterday were bowing down before idols, and devouring one another; and you have, as was fitting, raised up these congregations as true Missionary congregations. The children of the Missionary spirit, they have inherited the Missionary spirit themselves, and the proof of it is in the vast funds you have received as the produce of their liberality. It is a blessed thing to belong to a Missionary Congregation, or to be connected with it. The congregations at home require to be stimulated in the cause of Missions. Influence must be brought to bear upon them from different climes—we must appeal to their regard to the glory of God, their regard to the souls of men, their

regard to the temporal welfare of the world, and every consideration by which we may plead the Missionary cause.

Our Churches at home settle too much on the principle of quietly and continually worshipping God together, and require to have the Missionary spirit infused anew. We should endeavour, under God, to enlarge the Missionary spirit. The converts of the Missionaries,—the congregations formed by their direct agency,—those who remember the time when they were bowing down to stocks and stones, who remember the days of war, and violence, and disorder, are in the position of the early Christian Churches of Judea. Men, women, and children, one would think, fresh from being the objects of Missionary zeal, must become the exemplifiers of the thought, and carry with them into their new profession of Christianity the deep feelings of obligation to the agency by which they had been converted. These disciples cannot but go forth in the spirit of the disciples of old, or send forth preachers all over the earth; they cannot but be Missionaries themselves in order that they may be instrumental in converting others. I cannot but think that the times very urgently demand a precisely similar spirit in all Churches, and all our congregations at home; and that the times do most earnestly require that every individual believer should regard himself or herself as a Missionary; that every congregation should not merely support Missionary operations, but should be itself, in all its members, *Missionary*.

The trials with which it has pleased God to visit the Society, have won for it a large measure of sympathy over the whole Church Catholic. You have had your losses, you have had your calamities, and we felt ourselves knit in very close bonds of brotherhood with a society that, in Madagascar and Tahiti, was enabled first to exemplify itself like the fresh burst of Christianity in the early ages, and afterwards to exemplify something like the first patience of Christianity under the persecutions of heathenism. I rejoice to hear of the better prospects of Tahiti, and the prospect of toleration in Madagascar. I trust in God that those events which are going on in the world may be immediately overruled for opening among the heathen, as well as on the Continent, a wide door for the free and full preaching of the Gospel. I do fully anticipate such a result. I cannot but think that it may possibly be the will of God, in these last times, to vouchsafe to the churches a more open door than there ever was before for the preaching of his glorious Gospel. I do humbly trust and pray that the Church may be better prepared to avail herself of that open door than she proved herself to be after the first Reformation zeal was gone. The

souls of men are perishing; generation after generation is passing to the unseen and eternal world; there is no Gospel preached beyond the portals of the grave; there is no Cross set up in that unseen world; there are no Missionaries to herald salvation in the dark regions of the condemned. Now is the day, when the souls of men may be reached by the preaching of the truth, and the power of the Spirit; for now is the accepted time, and the day of salvation.

The Rev. W. BROCK, in supporting the resolution, said: I think myself happy in the position which I am called to occupy to-day; and for the opportunity I had last night of preaching for the London Missionary Society, and saying a few words on its behalf to-day, I shall be thankful I think to the end of my life; not simply, I hope, not particularly or specially, because of the personal gratification it affords me; but because of the principle which this communion of services exhibits before the world. I trust it may tend to the growth of that principle, and lead to other exercises of it among other bodies of the Church of Christ. By all means, let us love our own body fervently but not exclusively, because Christ does not love it exclusively; and his command is, that we should love one another as He has loved us. If ever we had occasion to do this, it is in these times. A rent church would be a poor prospect for the coming of the kingdom of Christ, but an agitated world and a united church give a prospect that the kingdom of the Saviour is rapidly hastening on. It ought to be regarded as an omen of coming success, that the Church of Rome seems likely to be left to her own resources; and, if the arm of flesh is withdrawn from her, I need not predict the result. If we are but faithful to our principles, we shall find truth prevail against error all the world over; and greater is He who is for us, than they who are against us. We have no time to waste on divisions; but we must work with one heart and one soul for the world's salvation.

I have been requested to say something about the latter part of the Resolution; and I beg to assure the Meeting, and the Directors, that we rejoice that the financial account is as good as it is; and while we congratulate them, we do most unfeignedly thank God; for, after all, the silver and the gold are his, and from him came the disposition whereby that gold and silver has been supplied. Another part of the Resolution refers to the necessity of increasing the permanent funds of the Society. Let me say, in one word, that I have the strongest confidence in your churches in the country. I believe you have nothing whatever to apprehend or to fear. You will find that the Church will answer all the calls you make upon it; and the larger your demands, the more ready will be the

disposition to comply with them. I believe that, at this moment, throughout the whole of the Provinces, the London Missionary Society may ask and have; and that, if it asks and receives not sometimes, it is because it asks amiss. I will tell you what I mean by that. Nobody would suppose that I am making reference to a particular deputation, but I speak of deputations connected with my own body, as well as yours; for I think they are all involved in the same fault. I do think that our deputations, for the most part, fail when they come to labour in the Provinces. We have annual Missionary Sermons, and speeches from the deputation—and having been one of them, I plead guilty myself—and we there speak about the passing topics of the day, and not of the world lying in the wicked one. We preach some sermon which may have been edifying to ourselves, and not upon those parts of the Gospel which bring out the conversion of the heathen. I think, that if our deputations connected with all Societies would go down to the Provinces, east and west, and north and south, as under the burden of the Lord, the 8,000*l.* would be got for asking, and sometimes before. There would be a grateful compliance, and you would find the money. I do think that our ministers—and I include myself—are to blame in regard to this failure or deficiency of funds. We do not imbue our preaching enough with the sentiments just uttered with so much power by Dr. Candlish, and as with ministers, so with people. If ministers will go back to the Provinces,—as Mr. Wells has said,—thoroughly imbued and indoctrinated with what they have heard in Exeter Hall, I believe the 20*l.* per cent. would be forthcoming.

I think, however, that the Churches themselves have also been to blame. If fathers of a family were to take the *Missionary Chronicle*, and make it the breakfast reading, when it comes to the house; if they would identify their children with all the stations known to them, it would give definitiveness, and form, and force to their operations, which they do not possess. May I speak to brethren here as to a plan adopted by myself, which wrought wonders in my own body? I felt that that body was below par, and I said to my people—let us every month write a letter to some Missionary in distant lands—let the Church just express its own feelings to that brother. What comes of that? The Church gets interested in it; each member is interested, his wife is interested, and his children are interested. The letter is read and adopted, so that the Church has a hand in it. By and by there is an answer, which is read at the Church-meeting. The result is, that the people give, not spasmodically, but quietly—just as the flowers, the harvest, and all the rest of the great things are produced. There

has come upon that Church a large amount of Missionary spirit, and I believe very much in consequence of operations of that sort. If every pastor could do that, every pastor would find his Church beforehand with him; the letter would be written, the supplies received, and there would be a preparation for the appeal, when that might be made, as to the additional 20*l.* per cent. you require.

Let the ministers, and pastors, and deputations, and every one in his own measure, present the truth of heathenism. I wish some Missionary would come and tell us about heathenism. We have not had enough presented to our congregations and audiences. There is a morbid sensibility. *That* must not be said, because it would be indelicate—*this* must not be said, because it would bring up uncomfortable feelings to some extent. We ought to have the facts as to the abominations of idolatry in their influence upon human government and the degradation of the human character. The Prophets did not hesitate to speak of idolatry—to speak of the abominations of its character, of its relation towards God and towards man; and when you have done this, it will produce an interest which nothing contained in newspapers and writings could have effected. We will hear the conclusion, “Remember this, and shew yourselves men.” So with regard to ourselves. Let idolatry be fairly and properly put before the people, in its real character, as it affects God’s honour and men’s happiness, and men will purpose in their heart, and purposing in their hearts they will give, and give not grudgingly, but cheerfully; for God loves a cheerful giver.

The Rev. R. FLETCHER (of Manchester), in supporting the Resolution, said: I suppose there was some idea in the minds of the Secretaries who made the arrangements of this day, that, as this Resolution treats upon money, and I come from Manchester, I might be able perhaps to follow in the steps of Mr. Wells, and give some hope that this 20 per cent. additional will come from the country. I do not know what to say. Out of nothing, nothing will come; and, if things do not mend, I fear if I were to make a pledge, it would be broken before long; but I trust there are some indications of revival of trade; and I think I can speak for the feelings and interests of the Christians of Manchester as respects the Missionary cause, that if they can give the additional sum required for that object, they will not be backward to do it. It required a larger amount of faith and prayer to commence the Missionary work, and it now devolves upon us to see that no part of the zeal with which it was begun shall be diminished. May God give us energy to be equal to the times in this respect! I think we want an earnest spirit combined with exertion. The more

we have of simplicity of aim the more we may expect the blessing of God to rest on our own endeavours.

The Rev. W. BEVAN rose to move—

"That Sir Culling Eardley Eardley, Bart., be the Treasurer; the Rev. A. Tidman, the Foreign Secretary; and the Rev. J. J. Freeman the Home Secretary of the Society, for the ensuing year; that the Directors who are eligible be re-appointed; that the gentlemen, whose names will be read, be chosen to fill up the places of those who retire; and that the Directors have power to fill up vacancies."

Having recently left the town of Liverpool, it may be well that I should convey to this meeting the entire feeling of confidence which the united brethren of that town have ever reposed and still repose in the Officers and Directors of this Society. That confidence has been the result of careful investigation—of constant intercourse; and the intercourse has only tended to deepen it in the minds of the brethren of the Churches there as it has advanced. I have but one other remark to make, and it is this, I rejoice to reciprocate, in all its fulness, the affectionate spirit—the strength of affection, which has found utterance from my valued friend, Mr. Brock, of Norwich. This is a day in which Christians have too much common work to do, to have either time, or energy, or money to spare, in falling out, and fighting by the way; and I rejoice, that under all the mutations through which the Society has passed, and under all the trials which it has had to bear, it has stood fast to its first Catholic principle, and stands fast to it still. On these two grounds, then,—on the confidence which I am sure the vast masses of your Constituents have learned to repose in the Officers and Directors, and in the assurance that the great outlines of the fundamental principle will be rigidly observed; and with an earnest desire that all the projects that may be undertaken, and all the plans put forth, may contribute to such increase of the Missionary spirit, that the spontaneous result shall be the enlargement of our permanent income, I have the greatest satisfaction in moving the Resolution.

The Rev. E. CRISP (from India), in seconding the Resolution, said: It is about eight years since I took leave of the Christian Public at a meeting of the Society in this hall; and the object which was contemplated in my going forth was the formation of a Seminary in which pious natives might be trained to become Evangelists and Ministers. We have had the satisfaction of receiving twenty-five into the Seminary: several have completed their course of study, and gone forth from it, and we have to rejoice over them as labourers, who need not be ashamed. It is not to be supposed you can send forth a sufficient body of Missionaries to convert India or any other portion of the world; you could not if you would, and you ought not if

you could. It is no part of the design of our Lord that his Gospel should be sustained and extended through a country by a foreign Ministry; and, acting upon this principle, you desire to see raised up, among the people themselves, those who may first be Evangelists to their brethren, and then Pastors of their Churches; and we have that prospect now. One circumstance more I will mention; it is this—we have felt some anxiety as to what would be the effect produced upon religious character by the various studies which they have had to pursue; and, from every one to whom we have had the opportunity of putting the inquiry, we have ascertained this joyful result, that, as they have advanced in knowledge, so have they grown in grace, and left us not only better informed in those branches of knowledge to which we had been directing them, but riper Christians, and, in that most important sense, better qualified for the great work of God. Everything seems to say, in that department, as in every other—Go forward, and God will bless you!

The Resolution was then put and carried.

Sir C. EARDLEY EARDLEY rose to move—

"That the respectful and cordial thanks of this meeting be presented to James Kershaw Esq., M. P., for his kindness in presiding on the present occasion, and conducting the business of the day."

If this audience will give me two minutes, I will say a word, Sir, of yourself and to yourself. I will first say a word to yourself; and allow me to express, on my own behalf and on that of the Officers and Directors, our thanks to this meeting for re-appointing us on this occasion, and also to those, who, by their contributions to our treasury, during the last few months, have enabled us to present so pleasant an aspect on the present occasion. Before I move the Resolution, let me call your attention to the principle brought before us by the speeches of this day, as to the connexion between events in one part of the world and in another part of it. Surely we cannot disguise from ourselves, that the events of Tahiti have had a much wider action than some men assign them—even upon the throne of Louis Philippe. It is impossible for us to disguise from ourselves, that whilst the enemy was carrying war into the Southern Seas, the Captain of our Salvation has been carrying the war into the camp of the enemy, and we now see the Jesuits, who were expelled from Rome, taking refuge in Malta. We see the very throne of the Pope tottering, and, what is better far than all, we have heard only within the last few days that the first Evangelical Italian Church is going to be opened in Tuscany, and the Gospel will be preached in the very territory of the Pope.

But one word more in harmony with the principle I have just referred to—the con-

nexion between the events in one country and in another. Whilst you have been filling our treasury in England, our brethren on the other side of the Channel are in far different circumstances. The French Missionaries to the heathen are in the most painful circumstances. The Mission-house in Paris has been closed—the young Missionaries, who were training for the work among the heathen, are all dispersed, and there are fifteen persons at this present moment under the burning sun of Africa who have not the means of support, nor can their friends afford to bring them back to Europe. I mention this, that, as the events in Tahiti have acted upon Europe, anything that you can do for France will react upon our missions, and, I might say, show your affection for the French Christians by relieving the difficulties which are at present pressing upon your brethren.

And now let me to this audience make a request—it is, that you will agree in the Resolution of thanks to our Chairman for the kindness with which he has presided over us. Let us thank him, not only for his presence, but because that presence implies that Manchester and London are to co-operate more than ever, and let us hope that the appeal, which is so well expressed in the Report of to-day, will be responded to by our friends in the town of Manchester, and all other parts of the country.

The Rev. Dr. MASSEY said: I have very great pleasure in seconding the proposition which has been made by Sir Culling Eardley Eardley. I rejoice in being permitted to do so. I know that Mr. Kershaw's heart is

warm in the cause of Missions—that his hand has been ready to sustain them, and that his purse has been liberally expended in their maintenance—that no friend in all the Provinces has been more ready to render his co-operation, and has more rejoiced in our success than he. I can bear my testimony to his liberality in all things, and I do think that it is a meet conjunction of circumstances that he should occupy the chair of the London Missionary Society this day; for I am sure he is a type and pattern of provincial liberality in its support.

The Resolution was then carried, amid the cheers of the assembly.

The CHAIRMAN, in acknowledging the vote, said, I have been greatly honoured in presiding on this occasion, and, what is much more, I trust I have been greatly profited. My heart has been deeply impressed with a sense of the value and importance of Missionary Institutions; and if you would testify your gratitude to me in anywise—let me entreat you to do it, by a renewed consecration of yourselves to Christ in this great and honourable service. I ventured to express, at the commencement of this meeting, a fervent hope that this would be an auspicious and happy day in the history of the London Missionary Society. I hope, for this Society, brighter and better days than have ever been vouchsafed to it; and, bright as some of the pages of its past history has been, the future, I trust, is fraught with greater triumphs.

The Doxology was then sung; and, the benediction having been pronounced by the Rev. J. J. Freeman, the meeting separated.

ADJOURNED MEETING.

AT six o'clock in the evening a very numerous meeting assembled in Finsbury Chapel, over which Mr. Alderman Challis presided. The proceedings having been commenced by singing and prayer,

The CHAIRMAN rose and said: It ought to be a subject of devout thankfulness to Almighty God, and a source of congratulation to all the friends of Missions, that, during a year of such momentous changes abroad, and such vicissitudes of trade and commerce at home, the Missionary Enterprise goes on its way, guided by an unseen hand, and supported by the promises of the Saviour. It holds on its way of light, and truth, and mercy, testifying to the world and to the Church that God is with it. This ought to be an encouragement to our faith, and a stimulus to our exertions.

The Rev. J. J. FREEMAN having read the Report,

The Rev. RICHARD KNILL rose to move the first resolution,—

tion the vigorous efforts of the London Missionary Society during the past year for strengthening and extending its Missions in China; and it hereby expresses its earnest desire that the augmentation of its funds may encourage the Directors to multiply also the number of their faithful agents among the millions of India, whose claims on the Christian benevolence of Britain the meeting regards as paramount and commanding."

In conversation with Mr. Read, labouring in Africa, he (Mr. K.) asked him if he thought that the Hottentots had souls? His reply was, "If they had not souls when we went there they have now, and I am sure we did not make them." Mr. Knill then related some facts illustrative of the effect produced upon the minds of the Africans when they first heard the Gospel, and concluded by giving an account of a Suttee which formerly took place in India. He had no doubt but that, as the result of the efforts now being carried

"That this meeting regards with grateful satisfac-

on in India, a large number of native ministers would be raised up to carry the Gospel through those regions.

The Rev. Mr. GLANVILLE, of Bristol, in seconding the Resolution said: We have heard statements which have tended to produce both encouragement and discouragement. We have met with difficulties, and we are prepared to meet them again. Some of our difficulties have arisen from the peculiar times in which we are living. God has opened a door for us—given us a large scope for labour; and He now commands His servants, in language unmistakeably plain, to go in and possess the land. But we are pained by hearing on every hand, that trade has declined—money is scarce, and there is difficulty in procuring the means necessary to send out Missionaries. I would ask in all soberness and earnestness, Is the diminution of what we contribute to the cause of God, a likely way to make bad times better? The Resolution recognises the necessity of an augmentation of the Society's funds, and we shall have accomplished great things in connexion with our meetings if we retire with a full, solemn, fixed determination that we will do our very utmost to increase them to the desired amount.

We have, however, our mercies. There is nothing to dishearten us—God is with us, and this is enough, even if our obstacles were far more numerous than they are. We are but his instruments to do his bidding, and the cause is dearer to Him than to us. He will not allow his own cause to fail. Fields, which once exhibited nothing but barrenness, now present scenes beautiful as Eden; systems of error have tottered and fallen; idolatry has to some extent let go its hold—the voice of mercy has gone forth. Its language has been heard by the cannibal, and the truth of it has raised to the dignity of men, and the privileges of Christianity, those who, it was once supposed, had neither minds nor souls. Greater things are yet in reserve for us. Let us be prepared to make sacrifices and practise self-denial—let us give, not from excited feelings, not from custom, but from deep spiritual principle. Above all, let us pant to have our Master's approval. That we have done what we could; and then, unworthy as we are, he may at last say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Rev. E. CRISP (from India) supported the Resolution. What you have hitherto done for India, only seems to render larger, and more energetic efforts necessary. The people are raised; but to what? To incredulity, with regard to their ancient systems. A large portion are prepared to part with their ancient literature, and there are persons—not Christian men—who are quite ready to step in and supply them with another. But be

upon your guard against them—let us not surrender this great work into the hands of those who are the enemies of God and truth. We have determined opposition with which to contend in India: we cannot, however, but rejoice when we remember that it results from the deep spiritual work of God on the hearts of very many.

Rev. T. BOAZ, in seconding the Resolution, adverted more especially to the College established at Calcutta for the instruction of Hindoos. I hope (he said) that India and its claims will be never effaced from your recollection, but that it will constantly occupy a place in your prayers.

The Resolution was then put and carried.

Rev. GEORGE SMITH rose to move—

"That this meeting desires humbly to express its thankfulness to God for the restoration of peace throughout Southern Africa, which it trusts will be accompanied by the richest blessings to all the Mission Churches: it regards also with sacred pleasure the brightening prospects of Madagascar, and earnestly prays for the preservation of the Christian confessors in that dark land, and their early deliverance from persecution and danger."

While I would stand up for China, and say a word—if it were needed—in support of the claims of that vast Empire, let us not forget Africa and Madagascar. They are very interesting, very important fields of labour. The whole continent of Africa has long had a strong claim on British Christians. Our Mission, in its Southern part, is a spot which God has highly favoured, and greatly prospered. There we have found that men, once degraded and infuriated, have been lifted up by Christian principle, and have been introduced to the liberty wherewith Christ makes his people free; and, down to the end of time, the whole African Race will be indebted to the London Missionary Society. To Dr. Philip it was mainly owing, that the degradation and wrong inflicted on the Hottentots and Caffres were brought to view. It awakened the attention of the public mind, and the whole race of Hottentot people has been saved from utter extinction; and, as we have heard to-night, that giant-man who wrought wonders on the field of India, is now achieving a nobler conquest of liberty, of civilization, of fraternity, and of equality, on the plains of Africa. I would give glory to God that peace has been restored to Caffreland, for, without peace, there can be no prosperity. While we thank God that our own beloved country has been sheltered from all the horrors of internal warfare, let us give thanks to Him that the mild sway of the Prince of Peace has extended itself across the coast of Africa; and that men are sitting there under their own vine and their own fig-tree, having beaten the implements of war into implements of industry, anticipating the time when men shall learn the accursed art of war no more.

But I must say a word on Madagascar.

Madagascar I have always said should not be given up. We care for it—we had fellowship with its exiled martyrs—with its devoted sons—when they were brought to this land; and he, who leaves his country, rejoices in the thought that England is the home of all the destitute and oppressed from every part of the world. It was the privilege of many of us to join in Christian fellowship with the Madagascar Christians when in this land. We were all struck with their simplicity, piety, and faith, their devotedness to God's work, and their great concern for the country from which they came. I remember I once asked Joseph, "Do you think God will ever hear prayer on behalf of Madagascar to open a way for the preaching of the Gospel there?" It was not a likely thing at that time: I refer to eight or ten years ago. He hesitated, he deliberated; then he took his New Testament out of his pocket, and turning to it, he read—for they were mighty in the Scriptures—he read to me that striking passage out of Luke, "And shall not God avenge his own elect, who cry day and night to him, though he bare long with them." "I tell you"—his eyes brightening up—"I tell you He will avenge them speedily." That was an utterance of faith worthy of an Apostle; and now, from the circumstances we have happily heard narrated to-day, there is the honouring of the faith of that man of God, and his brethren in tribulation. God is avenging his own elect, not in the destruction of the ungodly Queen, but in the conversion of the heir-apparent to the throne. May God thus turn the wrath of man in every land to the advancement of his glory! There is a bright day coming to Madagascar: the darkness is beginning to depart. Let us be much in prayer, and the Sun of Righteousness will arise soon on that land, with healing in his wings. Let us continue fervent in prayer, liberal in contribution, laborious in effort, earnest in expectation, and be assured that the time will come, even the set time, to favour Zion, and to build up in every land the Church of God.

In submitting this Resolution I beg to say, we are urged by every affecting and solemn consideration, to do what we can, and do it heartily as to the Lord. I do hope that we shall be released from all financial difficulties, all heavy debts in future; and that our people will begin to think of the importance of maintaining our contributions up to the point that shall enable the Directors to enlarge and advance in the work to which they are pledged. It is not worth living, if we do not live to Christ. No man liveth to himself, no man dieth to himself—"Whether we live, we live unto the Lord, and whether we die, we die unto the Lord."

The Rev. S. THODEY seconded the Resolution, and the Rev. Mr. BUZACOTT, Mis-

sionary from the South Seas, in supporting it, gave an interesting account of the changes that have been wrought by the Gospel in the conduct, and character, of the inhabitants of those islands. He then introduced to the meeting a native of Rarotonga, who accompanied him to this country in order to aid him in the translation of the Scriptures.

The NATIVE (KIRO) then addressed the meeting in his own language, which was thus interpreted by Mr. Buzacott:—I cannot speak in English, but must speak to you in my native tongue. I should like to make known the differences between my own countrymen and yourselves. Not long ago we were savages, while you were a civilised people. We then took delight in killing each other, and cutting off each other's heads. As soon as a head was obtained, we left the trunk to twist about, and the head was presented as a sacrifice to our gods. You never experienced anything of that in your highly favoured country. It was the custom not only to kill each other, but our taste was so depraved, that we thought more of human than of any other flesh. When a group assembled, they would begin to talk among each other as to how they could gratify their horrid appetite for human flesh. One would propose that they should eat their own younger brothers; and those who were moved with compassion for them, would take them out of the way. There seemed to be no principle of love: they were without natural affection. Formerly we considered that we were in an isolated condition, that ours was the only land in the world, and that a little way off, the sky and seas met; and when the foreigners first came to us, we thought that they had broken through the sky to visit us. When we observed their clothes, we thought it was their skin—but we thought it was a very convenient skin, for you had a number of holes where you could put away your property. When we looked at the legs of the foreigners with their large trowsers, we thought they were all afflicted with elephantiasis, and when we looked at their feet we supposed they were toeless. We did not know their feet were inside their shoes. I have but little time left, but if I had a whole day I could make known some of the customs of the Heathen. When the word of God came we were very much surprised when we listened to what the teachers told us. They spoke to us about salvation, and when they said, that those who believed in Christ would pass into everlasting life, while those who believed not would be lost, these seemed strange things to our ears. After a little time God was pleased to carry on his work with greater power, and those were conquered by the truth who were never conquered before. In the times of darkness, every thing was bad—bad food—bad clothes—bad people—bad chiefs, and bad every-

thing; but, in connexion with the Word of God, everything wears a different aspect—everything is ameliorated. My word of exhortation is, let us hold fast to that which will endure for ever. Let us be concerned to send the Gospel to lands still in darkness—that darkness may flee from them as it fled from Rarotonga.

The Resolution was then put and carried.

Rev. W. G. BARRETT (from Demerara), after adverting to the former state of the negroes, the effects of emancipation, and the state of labour and wages in the West India Colonies as affected by the Coolie Emigration, said, in reference to the latter point:—I hope that you will, with a mighty and loud voice, protest against the continuation of this most unrighteous system of immigration, which is only the slave-trade under another name. The object is to reduce the price of wages, and drive the Creoles off the Sugar Estates, to charge them with idleness, and then say, to Porto Rico, Cuba, and America, "This is what free-labour always produces." The immigrants complain bitterly of the way in which they have been deluded, and large numbers of those, who have come from the East, have died in the hospitals.

We expected that long before this time, our Native Churches would not only have been self-supporting, but have made some remuneration to the Society, which has lifted

them out of degradation. Our Churches, however, have been swamped through the men not being able to obtain current wages, and there are hundreds, nay, thousands of people, who would be willing to work if they could get employment; but even if they did, they could not get paid for it. With regard to the attempts to malign the people, there have recently occurred three fires, and in each case it was said to be the result of incendiarism, and that the people on the estate would not assist in extinguishing it. In two cases, however, out of the three, the Attorneys themselves have contradicted the truth of these statements; and, although they are known to be false, yet they continue to be published. The object of the oppressive enactments has been principally to prevent the people supporting pastors of their own choice. It has been avowed in the Colonial Legislature, that if they can once get the people to withdraw their support, the Missionary Societies will not be able to sustain their Churches, and then they will get the Colonies to themselves. I trust that I shall have many opportunities of exposing the system that is now being pursued in British Guiana.

The Rev. Dr. FLETCHER moved, and the Rev. J. J. FREEMAN seconded a vote of thanks to the Chairman, which was carried by acclamation; and, after the benediction was pronounced, the meeting separated.

* * The COLLECTIONS made at the several ANNUAL MEETINGS, and on LORD'S DAY, May 14th, will be stated in our next number.

GENERAL CONTRIBUTIONS.

Suffolk Society in aid of Missions, per Shepherd Ray, Esq., on account . . . £1,000 0 0

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.



Lord James Campbell
1791-1840

THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR JULY, 1848.

THE GROUND OF HOPE TOWARDS GOD.

"THE *ground of hope*" is that which awakens and sustains hope in the mind of an individual; "The ground of hope towards God" is that which sustains hope when God and eternity are contemplated. In the case of different individuals, the *actual ground of hope* may vary; but, when we inquire concerning "the ground of hope towards God," we regard not what *is*, but what *ought* to be. The real question becomes, "what justifies the hope that all will be well with us hereafter?"

To return an enlightened reply to this question, need will be found for a little discrimination. To an inquirer concerning the ground of hope, we first say, "Hope of *what*?" different hopes, or the hope of different things, may rest—generally *must* rest—upon different foundations. The hope of pardon in the case of a condemned man, may have its ground in the promise of the judge or sovereign to extend forgiveness to him. The hope of renewed health, in the case of a diseased man, may have its ground in the admitted skill of the physician, and the proved efficacy of the medicine. It is thus with the Christian. His hope that, *if a believer*, he shall be finally saved, may rest on one basis; his hope that he *is a believer*, on another.

The ground of a sinner's hope towards God, is generally said to be something entirely without himself—the perfect work of the Saviour. In one sense of

the words this is true, and the truth expressed by them is pre-eminently important. But they are not true in every sense. They may, indeed, be so interpreted as to afford groundless comfort to the man, who, if he had just views of his state and character, would think of death and eternity with dismay! We must here, as elsewhere, carefully distinguish between things that differ.

If the question be—"What is the proper ground of hope that I, *as a true believer*, am rescued from condemnation, and that I shall find mercy of the Lord in that day?"—assuming for the present that I am such—the proper answer is "the atonement of our blessed Lord, which has removed the former obstacles presented by the rectoral character and relation of God, to the bestowment of mercy upon the guilty; and the promise of God to extend mercy to every believer." Whether these are to be considered as two distinct grounds, or as substantially one and the same ground, is of no importance to the present point. In either case, the ground of hope is entirely without us. And, though faith in the atonement is indispensable to salvation, it is not *our believing* in it, that is the ground of *this* hope towards God; for such believing is an act of our own, and it is not by works of righteousness which we have done that we are saved, but by the abounding grace of God. Besides, our faith is imperfect, and can,

therefore, have no more power to save of itself than imperfect obedience. Moreover, faith supposes the work of Christ. Without it, it would have no ground to stand upon. It is in fact the belief, not that we can reconcile ourselves to God, but that Christ has reconciled us to Him by the death of the cross.

If the question, again, be "What is the ground of my hope that I am a true believer?"—the answer is the evidence supplied by consciousness, and experience, as well as by the perception of the influence of the gospel upon my spirit and conduct, that I have been indeed brought to the knowledge and faith of the gospel. The *primary* evidence is *consciousness*. Without entering upon any philosophical disquisition concerning the nature of consciousness, it will be sufficient, for the present purpose, to state, in popular phraseology, that no man can be the subject of an emotion, or perform an act of mind, without *knowing* it. If a man be angry, or joyful, or believe what is told him, he *knows* it; if he credit what God testifies concerning his Son, he *knows* it. The *primary* evidence, then, that I am a believer, is consciousness of the act of believing; and, to assure me of the act of believing itself, I need no other.

Still, as to be a believer, in the scriptural sense of the phrase, is not merely to believe *something*, but to believe *the gospel* scripturally understood,—and, as consciousness can only testify to the *act of believing*, and cannot assure us that *what we believe* is the gospel thus scripturally understood,—it is right to take the *secondary* evidence of experience, or the influence of the gospel, said to be believed, upon the heart. All-important truth, adapted in itself to awaken emotion, must do this when it is received by faith. Hence, the gospel is said to work effectually in them that believe, producing deep penitence on account of sin, dread and hatred of sin, desire to avoid it, fervent gratitude to God, holy love to the Saviour, and to all his disciples, and strong desires to be conformed to his

image. This renewed and holy state of mind, is not merely,—nor so much, perhaps,—an evidence that we *believe*, that is, perform *the act of faith* (for consciousness, as we have seen, attests this)—but that *what* we believe is the *gospel*—the *truth*, with the reception of which the salvation of the soul is connected by the oath as well as the promise of that God "who cannot lie." Where this evidence, that persons are believers really exists—especially if the mental feelings enumerated are vivid—it will generally prove strong and convincing. Yet, as there are states of mind which might be mistaken—and which sometimes are so—for those sanctified feelings (just referred to) which the belief of the gospel invariably kindles in the mind, it will be expedient for a person to examine, *thirdly*, into the effects which his conceived faith has upon his conduct. All true spiritual feelings—that is, feelings kindled by the gospel (for there are none others)—are *practical*: they cannot lie buried in the bosom; they must become visible in the life. The Scriptures recognize no feeling, as a distinctive mark of the Christian character, which is not thus *practical*; just because, if the feeling does not appear in the life, it is *not in the heart*: "If ye love me," said our Lord to his disciples, "keep my commandments." There can be, as though he had said, no valid proof of love but this. "What doth it profit, my brethren," said James, "though a man say he hath faith, and have not works? Can faith save him?" Perhaps it might, if it could be *genuine*—which it cannot—*without works*. "If we say," adds the apostle John, "we have fellowship with him, and walk in darkness, we lie, and do not the truth."

Recollecting these, and a variety of other declarations of the same description, it appears that we are bound to test the reality of our knowledge and faith in the gospel, by examining their effects upon our conduct. That we have taken the right medicine, is proved by the production of its specific effects. If our

professed faith produces works of righteousness—if it restrains us from walking in darkness—if it kindles practical love to the great Head of his body the church, and to every member of that body, we have in this, as well as in consciousness and experience, a basis of hope that we are believers; and that, consequently, on the ground of the atonement, we are accepted of God, and may be strong in the confidence that we shall find “mercy of the Lord in that day.”

Now this ground of hope, or rather the ground of this hope, is *not* without us. The consciousness of believing is in the mind. Penitence for sin, hatred of sin, love to the Saviour and his people, are all in the mind. And, though this cannot be said of those works of faith and labours of love which are the invariable fruits of faith, they are *not out* of the individual in the sense in which the hope of a believer, as formerly explained, is out of himself.

Thus we reach the conclusion that the hope of *the believer* that he shall “find mercy of the Lord in that day,” and hear the heart-cheering words “Enter thou into the joy of thy Lord,” rests, and rests exclusively, upon the obedience and death, the resurrection, ascension, and intercession of the Lamb that was slain; and that the hope of any man that he *is* a believer, in that sense of the word that has the promise of salvation connected with it, bases itself upon those evidences of faith to which reference has been just made.

It is not always that these different hopes, or rather this hope of different things, are kept so distinct in the conceptions of persons as they should be. “I trust,” says an imperfectly enlightened man, “that I shall be accepted and treated as righteous at the great day, because I am conscious of love to the Saviour.” This language may, perhaps, be so explained as to purge it of all serious errors, yet is it not to be defended. Not any, nor, indeed, *all* the evidence we may have that we have received the record which God has given of his Son—

though it should be abundantly satisfactory—can be safely made the basis of hope that we shall be treated as righteous at the last day. It is on the ground of a *perfect* righteousness only that the moral governor can *thus* treat any one. Now all men are sinners. A man may have unfeigned faith, enlightened piety, ardent love, but still he is imperfect. His faith, piety, and love, are all imperfect, and cannot therefore be safely relied upon as a ground of hope for eternity.

We believe the importance of making the distinction, marked out in this paper, is immense. To the blending together of these different hopes, or to a defective perception of their difference, may be traced much of the presumption, and much of the groundless distress, which no doubt exist now, as they did formerly. It may be well to trace its influence in a case or two. Take, then, the instance of a man who has evidently not experienced a change of heart. He hears others talk of their deep penitence on account of sin, of their warm love to the Saviour, of their ardent desires to enjoy the rest, and the blessedness, and the holiness of heaven. He has none of these feelings, and he is conscious he has them not. This conviction would be likely to disturb him. He has heard, however, that the ground of a sinner's hope is entirely *without* him—that it is the perfect work of “the Lord our righteousness,”—that *that* should give him comfort and hope, and not anything he may find, or fancy he finds, in himself. His anxiety to escape the painful conviction that all is not right with him, predisposes him to believe that those who talk about their experience and feelings, are drawing their comfort and hope from something within themselves. Shunning their mistake—as he is willing to believe it—he professedly founds *his* hope for eternity upon the atonement; and either neglects to examine the state of his heart altogether, or, if not, and if the result of a cursory and most imperfect examination should force him to acknowledge that it is not altogether what it should be, the

conviction does not disturb his false confidence. His hope, he fancies, rests upon the right foundation, and therefore it cannot disappoint him.

Now this man, if he be not a hypocrite, fails to distinguish between things that differ. When we talk of a renewed and holy state of mind constituting to a person a ground of hope, we mean merely ground of hope that he is a *real believer*, not having misunderstood the *nature of the gospel*, nor deceived himself in supposing that he *believes it*. And let it be observed, that it is absolutely necessary that this point be decided, for salvation, both in its promise and in its enjoyment, is confined to believers. The gospel reveals the way in which all men *may* be rescued from condemnation; while it assures us at the same time that none are *actually* rescued except such as *are in Christ*, or *believe* in him. Now nothing short of a renewed and holy state of mind, and its necessary result—true holiness of life—can prove the existence of faith. To expect salvation on the ground of the atonement is, in the case of one who has no evidence that he has been renewed in the spirit of his mind, or, irrespectively of such evidence, most daring, as well as dangerous presumption. It is to expect from God what he has not engaged to bestow; for the promise is, “He that *believeth*,” and he only, “shall be saved.”

Again: take the case of an undoubted Christian, whose standard of perfection is perhaps more than ordinarily high, and whose sense of obligation to the Redeemer more than commonly vivid. He is sensible of numberless imperfections, that, “in many things he offends, and comes short of the glory of God:” and the conviction not only deepens his humility, as it should do, but perhaps shakes his confidence, and sometimes almost quenches his hope. With such imperfections how can I, he says, expect to find mercy of the Lord at that day? This individual, also, does not distinguish between things that differ. If, indeed, the ground on which we should rest our

hope, both of present and eternal deliverance from condemnation, were anything in ourselves—our renewed and holy feelings evinced by perfect personal righteousness—we might well despair of finding mercy. But the exclusive ground is the Saviour's righteousness; and the medium of interest in that righteousness is not *perfection*, but *faith*: “If we say we have no sin we deceive ourselves, and the truth is not in us.” Now there may be a stable confidence that we are *believers*, with an impressive conviction that we are *imperfect*; for perfection is no more necessary as a ground of hope that we are believers, than that we shall find mercy of the Lord in that day. It is greatly important to remember this. There are persons who readily admit that the imperfections of a *true* believer will not endanger his final acceptance with God, since the ground of acceptance *then* will be the perfect work of the Saviour; but they fear that their imperfections disprove their claim to the character of *true* believers. It is manifest that, in this state of mind, they can have no steady, no *scriptural* hope of final acceptance with God, since inspired testimony declares that believers only will find mercy at that day. Let such persons remember, that imperfection is not incompatible with the existence of true faith. If it were so, heaven—in respect of members of the human family—must be a desert; for a perfect human being (excepting the *man* Christ Jesus) has never existed. What amount of imperfection is incompatible with faith we need not inquire. To prove its existence, there must be prevailing desires after God and divine things,—a renewed state of mind. There must be the works of faith and the labours of love; for “whosoever is born of God doth not commit sin.” “Whosoever abideth in him sinneth not,”—that is, with the habitual consent of his heart and will: “He that *thus* sinneth is of the devil.” Wherefore let us all examine ourselves, whether we are in the faith.

G. P.

DID JUDAS ISCARIOT RECEIVE THE LORD'S SUPPER?

"It is not likely that Christ, who never admitted Judas to the choicest familiarities, should admit him to this standing token of his love: when he whipped buyers and sellers out of the temple, he would scarce suffer a devil to be partaker of his body and blood. If he would not pray for Judas, it is not likely he would give the symbols of his body and blood to Judas."—*Charnock, Works*, Vol. vii., p. 117.

AND yet, many advocates of national churches, and some others also, because favourable to the freest possible admission to the Lord's table, argue that Judas *was* present when the Eucharist was instituted, and a receiver too. They think their prepossessions thus supported.

But if, for argument sake, it were allowed that such really was the case, how would the theory hinted at be helped? May not men as well contend for the introduction of apostates, and thieves, and traitors into the Christian ministry, because Judas Iscariot was named an Apostle, as for indiscriminate admission to the table of the Lord, on the hypothesis that that wicked person once sat there? In his appointment to the apostleship, however, we see a proof both of the wisdom and goodness of God; inasmuch as by means of it the spotless character of the "Holy One" was signally demonstrated. "I have sinned" was the unspeakably important confession, "in that I have betrayed the *innocent* blood."

Those who go to Judas for "defence," in pleading for promiscuous communion, may be fitly asked—What concealed hypocrisy, which was the case of that awful transgressor, can have to do with Christian churches, or Christian communion; with a title to, or a right reception of, the Lord's supper? And the same inquiry is just as applicable to the same matter in connection with birth in a country called Christian; parochial location, mere baptism, or what is strangely called confirmation. Can any, or all of *these*, furnish a qualification for fellowship with the Lord Jesus in the ordinance which he instituted for his friends—"the same night in which He was betrayed?"

That heavenly repast, according to the Bible, is for penitent believers;—for the "remembrance" of Christ by such as know

and obey him; as *love* both him and his people.

What then does it signify, whether Judas Iscariot received it or not? "If he did" receive, as good Mr. Scott remarks, "his presence gives no encouragement to intruders, but rather solemnly warns every man previously to examine himself as to the state of his soul; nor can it sanction *openly wicked persons*: and no discipline can exclude specious hypocrites;" though "Scripture discipline would exclude openly immoral, and ungodly persons and infidels." Commentary on Mat. xxvi. 26—28; and John xiii. 18—20. Notes.

Waving, therefore, all regard either to worldly systems of ecclesiastical polity, or to human preferences and fancies, let the following *reasons*, deduced from the inspired pages, be considered in proof that Judas Iscariot, though a guest at the Passover, could not have been present at the institution of the Lord's supper, and so could not have received it. The reasons are strengthened by the absence in the word of God (as is uniformly observable) of every thing like formality, or that could minister to the gratification of curiosity, in the narration of those solemn transactions which are now in view. Even the dipping of the sop, and the giving of it to Judas, were done so privately, that "after" it, when the Saviour "said, that thou doest do quickly, no man at the table knew for what intent he spake this." And the transition made by the Redeemer from the Jewish festival to his own ordinance, was almost imperceptible: "*As they were eating, Jesus took bread,*" &c.

1. The Apostle John tells us that the individual who was to betray Christ, when he had received the sop—that is, at the passover—"went *immediately* out." John xiii. 30.

2. The disciples, to whom the sacramental cup was given, were to drink of it as the "blood" of their Lord, "shed for many for the remission of sins;" shed for *them*. Now, would Christ have commanded Judas Iscariot to drink of it when he had just pronounced a "woe" upon him; declaring in effect that *his* sins should not be forgiven; "that it had been good for him never to have been born?" Besides all which, Jesus added, "I will not drink henceforth of the fruit of the vine until I drink it new with *you* in my Father's kingdom." Mat. xxvi. 29; Mark xiv. 25.

Could Judas Iscariot, styled by Christ himself the "son of perdition," John xvii. 12—and who *before* the crucifixion, when atonement for sin was actually made, died by his own hands, and went to "his own place," Acts i. 25; Mat. xxvii. 5—have been *so* addressed?

3. The institution of the Lord's supper was concluded by singing a hymn: and then *they*, that is the recipients, went out with the Saviour into the Mount of Olives—to Gethsemane. Mat. xxvi. 30—36; Mark xiv. 26—32; Luke xxii. 39; John xviii. 1. Now Judas is represented by all the evangelists as *coming*

there—with very different companions. Two of the sacred writers say, "with a great multitude, with swords and staves" to take "his Master." See Mat. xxvi. 47; Mark xiv. 43; Luke xxii. 47; John xviii. 3. Mark the confirmation herein of John's statement; that after receiving the sop, the traitor immediately went out; for, independently of that assurance, we have no direct evidence of the traitor's departure.

The difficulties suggested by criticism as to chronological arrangements in the holy narratives, and "the passover, and our Lord's passion, and the accompanying events until the end of the Jewish sabbath," are pretty well known. They have been admirably discussed too, and satisfactorily disposed of, in Dr. Robinson's *Harmony of the Four Gospels*, published by the Religious Tract Society, pp. 144—157. And as those subjects are considered, language weighed, and the Gospels compared with one another, not only will the difficulties be likely to vanish, but the reasons above assigned for the non-reception of Judas Iscariot of the Lord's supper, will, probably, appear conclusive. J. B. W.

The Hall, Wem.

PUBLIC RECOGNITION OF BAPTIZED INFANTS.

THE excellently written paper in the *Evangelical Magazine* for April last, headed, "Infant Baptism, subsequently improved by a special Religious Service," is on a subject of such great importance, that it ought not to be treated slightly. During a lengthened course in the Christian ministry, I have been convinced that Dissenters who baptise infants, at least in England,* do not take sufficient advantage of this sacred ordinance, in their conduct towards the youth who have been baptized in their respective churches. After witnessing one of the most solemn acts of Christianity in administering this

initiatory rite, the church, *as a church*, practically overlooks the most interesting part of the family—her children.

I can hardly, indeed, believe it possible, that truly spiritually-minded clergymen, though they may feel justified in engaging in the service of confirmation, should not be pained at some terms which it employs: Dissenters, therefore, may be expected to hold strong objections to this ceremony, as performed in the national church. It does not however follow, that all public and special recognition of baptism in our youth should be dispensed with, because one form of it is exceptionable. What good must we not abandon, if we refuse to practise what has been abused?

* The Welsh Calvinistic Methodists have paid great attention to their baptized youth.

V. D. M. calls the exercise he recommends, "a special religious service." This will be thought by some not sufficiently definite: it should be a term expressing a mutual ratification, or, at least, recognition of the baptism of youth, as an ordinance which conveys privileges and responsibilities to both the church and her offspring. For my own part, I should not object to the term confirmation, as one sanctioned by usage, and expressing an united strengthening of those sentiments and resolutions which the contemplation of baptism should ever awaken.

Happily, in our churches, the service may assume that form which each considers the best; but I would suggest that it should be most public and impressive, and by no means be allowed to pass over as an ordinary meeting; and the minds of all should be prepared for it—the congregation, by one sermon or more on the subject, and by frequent allusion to the event in prayer; and by a special prayer-meeting: the Sunday-school, by such means as the superintendent may devise; and the candidates themselves, by repeated private intercourse with the minister and deacons, and the perusal of some suitable book, as the basis of examination and appeal.

It should be taken up in earnest; and we could not do better than imitate the laborious zeal and intense anxiety of many of the pious clergy,—conduct which, with all the imperfection of the public service, there is reason to believe God has greatly honoured. Some of your readers will remember this was the sentiment of the venerable John Newton.

With your leave I will just mention a few of those advantages which we think, under a Divine blessing, would result from this proposed confirmatory service:

1. It would meet objections which are now, with a degree of justice, brought against the Pædobaptist body of Dissenters.

The Churchman, who is inclined to lay too much stress on baptism, and who

considers confirmation to be an important auxiliary to it, charges us with inconsistency and negligence. "You imitate," he says, "the ostrich with her egg: you begin a good work, and, as a church, seem to forget what you have done: you reap the fruits of your negligence, in the loss of so many of your most desirable and promising youth, who either grow up in worldliness, or who attach themselves to our community."

The Anti-pædobaptist says, you show by your treatment of your children whom you have baptized, that you attach no importance to this ordinance yourselves. You do not seek, as they grow up, their own consent to what you did for them in infancy: you say, they are related to your church; but what church-distinction do you make between the baptized and the unbaptized youth among you? "Are not we far more consistent than you, who profess not to have received such into our community?"

It will appear to all that the course recommended by V. D. M., will go far to annihilate such objections.

2. It will be no small advantage to cherish in the church a lively, practical sense of her relationship to the young.

Every observant Christian must have noticed, that even amidst the kindest efforts to benefit the rising generation, there is a lack of that spiritually parental feeling which should be encouraged in the breast of every church-member towards the baptized. This is of the utmost importance. This feeling should vibrate through the whole church—the minister, the officers, the members—all should be actuated by it, and frame their addresses and conduct; their public exertions and private prayers, in harmony with its hallowed dictates. Where this is not the case in any adequate degree—where the church provides not for her own house, she hath denied the faith, and is worse than an infidel. Social life in every department, is under infinite obligation to parental affection.

3. Nor can we think of any service more likely to impress the minds of our

youth with a sense of their baptismal obligations. The church here, in most solemn circumstances, asks, in the presence of many witnesses, whether her children, now grown to years of discretion, approve of the parental and church act by which they were in infancy devoted to God. She inquires, if they approve, whether they have themselves sought the blessings, which baptism so clearly represents—the cleansing and sanctifying renewal of the Holy Ghost; and a portion in a Triune Jehovah. It is, in fact, one of the finest opportunities and arguments that you can conceive of, for affecting and benefiting the young mind; and shall it continue to be wasted?

4. The congregation at large, and on

such occasions we may hope it would be numerous, would find this ordinance one of instruction and impression. What sympathies for youth would it awaken; what prayer that they who had received the outward and visible sign may be partakers of the inward and spiritual grace; and, above all, what admonitions would be given to those who had almost forgotten their own baptism, and whose consciences now tell them, that they have never repented of their sins, never, by faith in a crucified Redeemer,—their atonement and righteousness—sought the covenant favour of the Father, of the Son, and of the Holy Spirit, in whose Name they were baptized.

Canterbury.

J. K. FOSTER.

REMARKS ON MR. GREENFIELD'S REPLY TO DR. PAYNE.

My paper, on “the Temptation of our Lord,” was not intended to advance a “theory,” but simply to state what it was *that really occurred* on the occasion referred to by the evangelist. Mr. Greenfield’s letter has failed to convince me that I am in error. It contains, also, statements on various points, which form strong *temptations* to a rejoinder; but, as I have little anxiety about a personal triumph in an argument with Mr. Greenfield, or indeed with any one else, and as the *space afforded me is very limited*, I shall almost entirely confine myself in this paper to the effort to show that the “theory” objected against gives a correct explanation of the facts recorded by Matthew. On one or two preliminary points I must however touch.

Mr. G. expresses deep regret that such “a theory” should have been adopted by me. He pronounces it—without adding a word in justification of that opinion—to be of the most dangerous tendency. Now, I submit that no man has a right to do this. Mr. G. must know that, as far as his opinion has weight, his language is adapted to do injury to one to whom, as he is pleased to say, “the church is so much indebted for instruction.” I am

bound, I freely admit, as he also is, not to propound “theories” of dangerous tendency; but I beg to remind Mr. G., of what he seems to have forgotten—that, whether my “theory,” as he calls it, be of that character or not, is the very point in controversy between myself and him; and that I shall not allow either him or any other man thus coolly to take for granted the thing to be proved. My “theory”—if he will have it so—is propounded as the correct exposition of the narrative contained in Matthew iv. 1—11. If that exposition be the correct one, and Mr. Greenfield’s, by consequence, a false one, then, as error only can be dangerous, the charge of “dangerous tendency” must attach to the theory he advocates.

Professing “profound respect” for myself, Mr. G. charges me with “adding to, and subtracting from, the narratives of the word of God;” with “wandering from the facts of the narrative into the regions of conjecture;” with “want of due regard to the limits of simple historic truth,” with laying “the reins upon the neck of imagination, and allowing it to carry me away *at full speed, regardless of WHAT BOUNDARIES it may break down in its course,*”—serious charges to

be made by one Christian minister against another! I am tempted to ask, "Who is the man that writes thus?" And "of whom does he thus write?" Of Mr. Greenfield I know nothing. I have no reason to doubt that he possesses a very profound respect for the narratives and authority of the word of God. I however humbly hope I am not inferior to him in this point of view. I am not unknown to your readers. To them I leave it to determine, whether I am so utterly unrestrained by Divine authority as your correspondent affirms.

I do not admit, but most positively deny, that inferences derived from the narratives of the word of God, if given *as* references, are chargeable with the guilt of adding to that word. Now, this solemn charge your correspondent endeavours to fasten upon me, on account of one of the reasons suggested by me *why the scene of temptation was made to be the wilderness*. The reader is requested particularly to observe, that I do not set myself to suggest the reason why our Lord was led *up into the wilderness*; but why he was led *thither* to be tempted of the devil. In the first remark, I set myself to speak of the "*scene*" of the temptation—the *wilderness*; and I proceed to suggest two reasons for our Lord's being led *thither* to be tempted; one of which is, (and in this both Scott and Doddridge accord with me,) that the wilderness would afford him, (*before the temptations commenced, and during their intervals,*) a more favourable opportunity than he had previously enjoyed, for preparing for his great work. My words, therefore, "Why was he led up into the wilderness?" and "He was, therefore, led up into the wilderness," must, in fair construction, be taken in connection with what goes before. They are obviously elliptical, meaning, "Why was he led *thither* to be tempted of the devil?" With all the adroitness, however, which might have been expected from a practised sophist, Mr. Greenfield takes advantage of the elliptical expressions, to represent me as assigning the reason *why he was*

led up into the wilderness. And he professes to have answered my statement of the reasons why he was led *into the wilderness to be tempted* of the devil, by the assertion that he was led thither to be tempted of the devil;—an assertion true, indeed, and never denied; but so utterly irrelevant, that one cannot well conceive that intelligence or candour could make it, for that purpose.

Now I see no presumption in inquiring, with humility—as I trust I have done—what may have been the intention of Divine Providence in determining that *the temptation should overtake our Lord in the wilderness*? Mr. G. will not venture to affirm that there is any. His severe charge of "giving the reins to my imagination, and allowing it to carry me at full speed, regardless of what boundaries it may break down in its course," is founded upon what I have now shown to be his own misconception and misrepresentation of my meaning. He has done me great wrong. I am entitled to call upon him, as I now do, to confess that wrong; and, further, to take better care than he has done to avoid similar misrepresentations in future.

Mr. G. is greatly offended at my fourth remark, which relates to the form or manner in which the devil made his attack upon Christ. The substance of my statements here is, that the *coming* of Satan to our Lord was not a *literal* coming, as one man comes to another, but a coming in the way of *suggestion*, as he comes to believers in general;—and that the *speaking* was not a literal speaking; but that by the words Satan is said to have uttered, we are to understand the *suggestions* he presented to the Saviour's mind, to induce a certain mode of conduct; and that by the words which our Lord is said to have uttered, we are to understand the thoughts and considerations by which he was led to reject the advice tendered by the adversary.

The reader should observe, that the preceding sentences are considered by me as giving a statement of *what the simple historic facts really are*. Those

facts must be gathered from the narrative, which is this:—Mark tells us, that “Christ was tempted of Satan;” Luke, that “He was tempted of the devil.” *How*, they do not say. The latter states, however, that “the devil *spoke* to him;” and Matthew adds, that he *came* to him, *spoke* to him, and *took* him (not telling us *how*) to the holy city and the top of a mountain. Such is the narrative. What, then, are the simple historic facts taught by it? To me, they appear to be those which have been briefly described in the preceding sentences. All that is *said* by the historians is, that the devil *came* to Christ, *spoke* to him, *took* him, *showed* him, &c. They do not inform us whether the *coming*, the *speaking*, the *taking*, and the *showing* are to be understood literally or figuratively. I understand, and interpret them figuratively. My opponent seems to understand them literally. Now, if I am properly subject to the charge of disregarding the limits of simple historical facts, because I interpret the words in *one* way (when not told *how* they are to be understood,) is not Mr. G. exposed to the same charge because he interprets them in *another*? Are we never to exercise our judgments in interpreting ambiguous terms? Are we compelled to take every term in its literal sense, whatever reasons appear to lie against so taking it? Then what shall we say to the catholics in reference to the words of our Lord, “This is my body!”

Mr. G.'s charge, that “I disregard the limits of simple historical facts,” has, in reference to this transaction, no ground to stand upon but this—that I depart from the literal sense of these terms. The literal sense he assumes—with no slight degree of at least apparent self-confidence—is the sense in which they should be taken. The real question, then, on which we differ, is this—“What are the historical facts of the case? If the *coming*, *speaking*, *taking*, *showing* must be understood *literally*, I have undoubtedly given a wrong statement of those facts. If they should be under-

stood *figuratively*, my opponent has fallen into error.

I cannot repeat the arguments of the former paper, designed to show that the words *must* be understood—to escape from insuperable difficulties—in the figurative sense; nor can I ask room to examine Mr. G.'s reply to them, as that would require a volume; but I crave room to examine his own statements. I repeat, as preliminary to this, a remark formerly made, viz., that the entire narrative must either be taken literally or figuratively. The historian as distinctly says that the devil *came* to Christ, and *spoke* to him, as that he *took* him to the temple and the mountain. If, then, the *taking* were a *literal* taking, the coming must be a *literal* coming, and the *speaking* a *literal* speaking: or, conversely, if the coming be not a literal coming, the taking is not, or may not be, a literal taking. How, then, does Mr. G. explain the *coming* of Satan to our Lord? I have said, virtually, that there are only two ways of coming, viz., *personally and visibly*—that is *literally*; or by *suggestion*—that is *figuratively*. The term *coming*, in its literal acceptation, applies to the body—the body exclusively. One mind can have access to another mind, but it cannot *literally* come to it. It is a *figurative* coming together of two persons when their bodies do not approach. Yet Mr. G., maintaining that the events spoken of in these words “*literally* happened just as they are described,” does not think it necessary to believe in the personal and visible appearance of the devil; that is, he does not think it necessary to believe that an event which he says *literally* happened *did literally* happen. “I am not pledged,” he says, “to believe in the personal appearance of the devil.” What, not if the evangelists say the devil *came* to him, and if the *coming* literally happened? I am amazed at the assertion. “The evangelists do not say,” he continues, “that Satan presented himself personally and visibly to the Lord.” Beyond all question they do, I reply, if the events described in these verses *lite-*

rally happened; for the coming of Satan to our Lord is one of them, and there is no literal coming but a personal and visible one. "We are left, therefore," adds Mr. G., "to adopt any opinion on that subject which may seem most probable;" that is left—for it amounts to this—to give a *figurative* interpretation to a term which we had been virtually told must be taken *literally*. "We may hold," he adds, "with all consistency, either that Satan employed some creature, (either brute or man,) as his visible agent," (then the creature more properly *came* to our Lord than Satan;) "or that he appeared in his own angelic form to our Lord," (I thought he lost it when he fell,) "either invested with his *own sable hue*," (that is appeared in his diabolical form,) "or transformed in appearance into an angel of light." That is the *appearance* came to our Lord; for if Satan were in any manner present with him without a body, and, as I think, without his own body, he cannot be said to have *literally* come to him.

Now this, for a man who so dislikes (in me, that is) to lay the reins upon the neck of imagination, is a tolerable flight! but this is only the minor half of the liberty he takes. He actually affirms that a passage which declares that Satan "*came*" to our Lord (the event, he says, *literally* happening) allows us to suppose that the *visibility* of the former was effected by the power of God, (did not, then, God *bring* him?) thus making the Holy One accessory to the temptation of his Son. Nay, it allows us, he adds, further to suppose that he was *not visible* at all. "We may hold," he states, "that Satan was *invisibly* present." Now, I have two questions to ask Mr. Greenfield. The *first* is this: If the assertion, that Satan *came* to our Lord, allows him to suppose that the coming was a *figurative* coming, does not the assertion, that he *took* him, &c., &c., allow me to suppose that the taking was a *figurative* taking?—taking him, that is, in imagination. My second question is this: If Satan did not come bodily and visibly, what

other than a *figurative* coming can there have been?

The reader will remember that I understand the taking and showing, as well as the coming and speaking, *figuratively*. The devil led our Lord to *conceive* himself on a pinnacle of the temple (took him thither *in imagination*;) and suggested the thought of the advantage which would result to his mission from throwing himself from a pinnacle of the temple, and alighting unhurt in the midst of the people. This is, to take the *narrative* *figuratively*. To do *that* does not imply that the stones are *figurative* stones, or the temple a *figurative* temple, or the mountain a *figurative* mountain; and yet this is the strange meaning which my opponent—who can give a loose rein to his imagination when he pleases—endeavours to fix upon me! "As we read the unfolding of these temptations," says your correspondent, "we find the stones are *represented* as being *literal*, the temple as being *not literal*, but *imaginative* (where?); and the mountain as a lively *conception* of the imagination!!" The mountain a *conception*!! That is, indeed, a monstrous absurdity; but it is the product of Mr. G.'s own brain. I trust I never uttered anything half so preposterous. The ascription of it to me is a gross misrepresentation—unintentional I am quite willing to believe—but still a misrepresentation which no candid and careful opponent could have committed. I never thought the stones, the temple, the mountain, were otherwise than *literal*. I have said nothing that intimates this: what I have stated to be *figurative* is not the temple or the mountain, but the *taking* to the top of each. I said that the *narrative* is *figurative*; and, for it to possess that character it is not, as we have seen, necessary that the stones, &c., &c., be *figurative*. I have no doubt that the devil took the Saviour, in imagination, to the pinnacle of the *literal* temple, and to the top of a *literal* mountain.

A statement which occurs, p. 12 of your January Number, sufficiently shows

that such is my meaning. Having referred to an honoured writer, who allows that it was in the way of *suggestion* that the devil tempted the Saviour to turn stones into bread, I found an argument upon that admission that the other temptations were also in the way of suggestion. To suggest to the Saviour's mind the turning of stones into bread, did not require *the literal coming* of Satan to him. In like manner, to suggest the throwing of himself from a pinnacle of the temple, did not require *the literal taking* of him thither. An imaginary transportation only was needed; such transportation may be therefore all that was effected.

In opposition to the opinion, that the devil literally took the Saviour to the top of a mountain, and literally showed him "all the kingdoms of the world and the glory of them," I had observed that he could not have done the latter in any other way than by miracle. I hold this to be indisputable. From no mountain in the world—let it be even as high as the moon—could the devil have caused the Saviour to see *literally*, at a glance, "*all*" (*literally*, for if he will take the literal interpretation, I bind him to the literal meaning of "*all*") "the kingdoms" &c., &c., but by miracle. For, observe, the words assert not merely what Satan did, but what he made the Saviour do. He made him see "all the kingdoms," &c., at a glance; that is, he gave him a miraculous vision; and, as there are some things which are impossible to God himself, I am not sure that I might not add, an *impossible* vision.

To meet this difficulty—to me insuperable—in the way of the literal interpretation, my opponent *imagines* that all the kingdoms of the world *may* mean the Land of Palestine. The only proper exegetical proof of this imagining would be the production of examples in which the same phrase "*all the kingdoms of the world*" can only mean Judea. Such examples, however, do not exist. The phrase invariably means "*all the kingdoms of the world*;" and never all the

kingdoms of Palestine. It is too much like trifling to show that another term—"world"—sometimes means Judea, when the inquiry regards the meaning of the term—"all the kingdoms of the world." "If, however," adds Mr. G. "any one should contend that a larger kingdom than the promised land must have been *offered* to Christ by the devil, (why does he not say, must have been *brought to the vision* of Christ? The difficulty attaches not to what Satan *offered*, but to what he is said to have *caused* the Saviour to see,) we may adopt that opinion without forsaking the *literal* interpretation of this temptation." This I deny, unless there be an intended subterfuge in the term "*offered*." The literal interpretation is, that the devil literally took the Saviour to the top of the mountain, and literally showed him "all the kingdoms of the world" &c.; a showing to the imagination is not a literal showing; and, if Mr. G. takes the liberty to consider the showing a figurative showing, he is not entitled to censure me for considering the taking a figurative taking.

Now it is not a little remarkable, that Mr. G., after his strong censures of me for not keeping within the boundaries of historic facts (I think I have done this; my effort has been simply to show what the historic facts *are*), after his repeated assertions that the narrative must be literally interpreted, and his solemn *ex cathedra* declaration, that to depart from such interpretation entails "most dangerous consequences;"—it is not a little remarkable that Mr. G. does depart from it himself, or permits of such departure. "We may adopt the opinion," he says, (that is the opinion that all the kingdoms of the world had been shown to Christ by Satan) "without forsaking the *literal* interpretation of this temptation. Satan having led our Lord to the top of this mountain, might use this wide-spread scenery, as a platform by which" (to use, he adds, Dr. Payne's own words) "he succeeded 'by the aid of those infernal arts, which he well knows how

to employ, in *conveying*'—let the reader observe—'to the *imagination* a lively conception of the splendour and magnificence and glory of the world.'" The showing, then, "of all the kingdoms of the world, and the glory of them," was not (or it may not have been) a showing to the *eye*, or a *literal* showing, but to the *imagination*,—that is, a *figurative* showing. And Mr. G. says, *mirabile dictu*, we may adopt this view without forsaking the *literal* interpretation. Surely, wonders will never cease. I believe the showing to have been altogether a *showing to the imagination* of our Lord, while *in the wilderness*. Mr. G. thinks the Saviour was actually *taken* to the top of the mountain—*actually shown*, such prospect as the mountain commanded; but that *that* portion of "all the kingdoms of the world, and the glory of them," which could only be made visible to the eye by miracle, may have been shown to *his imagination*! and this he takes to be a *literal* interpretation of the temptation! Why, how can that be, I am *tempted* to inquire? The temptation did not consist in taking our Lord to the top of the mountain, but in showing him all the kingdoms of the world, &c., and in the promise to give all to him, if he would fall down and worship Satan. According to Mr. G., that in which the temptation did *not* consist, was *literal*; that in which it *did* consist, was *partly figurative*!—and yet it was a *literal* temptation! If this be not semi-neology—which Mr. G. is bound to believe though I am not—it appears to me absurd, which is not much better.

There are various points in reference to which I should have been glad, had space permitted, to break another lance with Mr. Greenfield. I can merely glance at one or two. For proof of my statements about the careful guarding of the temple, I refer him to Farmer on Miracles. In regard to the *order* of the temptations, I need only say that his three reasons which render it *probable*, as he says, that Luke—who places the temptation on the mountain second, and that on

the temple last, in order—has given the right order, are shown to be destitute of force by the passing remark of Matthew, that, immediately after the temptation on the mountain, "the devil left him, and angels came and ministered unto him."

Mr. G. adopts this "theory" of the order of the temptations—and he gives evidence of not being backward to assume any tolerably plausible theory which may help him over a difficulty—to assist him in repelling an assertion of mine, made for a purpose—for which I must refer the reader to my former paper—that till the third temptation was presented, our Lord did not know that all the suggestions had proceeded from the devil. I am more than ever convinced of the truth of this statement. Mr. G.'s wild assertion that he did know this—that he went to the pinnacle of the temple fully aware that the devil was his companion, thus putting himself in the way of temptation, in my deliberate judgment libels the Son of God. "The Dr.'s inference," says Mr. G., "is drawn, we *suppose*, from the fact that after that suggestion, (*i. e.*, to worship Satan,) our Lord called Satan by name, &c." Mr. G. must have given the reins to his imagination before he could *suppose* this. I have said nothing at all of the kind. My argument is—which Mr. G. has not touched; it appears doubtful whether he has even read it—that, if our Lord had known that the suggestions to convert stones into bread, and to throw himself from the temple, had proceeded from Satan, they would not have been temptations to him. I do not see how any sound mind can doubt this.

I had said that "if diabolical agency be competent to the performance of a miracle, then a miracle is not in itself sufficient proof that the being who performs it came from God." Mr. G. with something like flippancy, pronounces this "to be a mere sophism." On second thoughts, he will hardly venture to repeat this language, lest he should contradict himself; for it is remarkable, that, in the very next sentence, he asserts the

very same thing. "It is not any and every miracle that *would* convince us of the Divine mission of a man." We know it *would* not; but the question is one, not of fact, but obligation. My position is, that it *ought* to do it. I take the ground that every *real* miracle is conclusive proof of a Divine mission; and it is my solemn conviction that the assertion of Mr. G., "That the miracles of Moses and of Christ, prove their Divine mission, not merely because they were *real* miracles, but because they were *such* miracles as none could perform but by the power of God," tends directly to shake the foundation of all revealed religion.

With one remark more I conclude. The great difficulty, in the way of the reception of what Mr. G. calls my "theory," is that of conceiving that the taking and the showing, &c., are to be understood figuratively. I have no wish to speak lightly of the difficulty. It must be great

to the mind of one who has always accepted the literal sense of the terms. Let it weigh as much as it ought to do. In my view, its weight is more than counterbalanced, by the (to me) impossibility of carrying the literal sense through-out. I feel assured, that the effort made by Mr. G. (and, as he has used some freedom with me, he must excuse me for saying this,) to do this must ultimately fail with most men who look the difficulties fairly in the face. He has not, however, made the best possible defence of his own theory.

I now sir, take a final leave of this controversy. I have said enough to explain my own opinions: let your readers compare them with the word of God. Unless they should be brought to the conviction that the "theory" suggested is in harmony with it, I have no wish that they should receive it.

GEORGE PAYNE.

EXTRAORDINARY NARRATIVE OF GASPARONI, THE ITALIAN ROBBER.

[WE make no apology to our readers for placing before them the following deeply interesting account of a most celebrated Italian robber, from the pen of the late Sir Thomas Fowell Buxton, in a letter, dated March 4th, 1840, during his tour in Italy, to the late Samuel Hoare, Esq.]

"In the citadel of Civita Vecchia, Gasparoni and his gang are confined, and have been so for the last fourteen years. There are many renowned robbers in this country, but none so celebrated as this Gasparoni; and I had the honour of an interview of two hours with him and his band. He is a very fine-looking fellow, about five feet eleven high, with as strong and *brick-wall* an arm as ever I felt, except, perhaps, General Turner's; he wore an old velvet coat, which had seen service with him, and a large peaked hat. There was nothing ferocious in the expression of his countenance. I am

going to have his picture taken,—a compliment which his appearance well deserves; for he is the beau ideal of a Robin Hood or Rob Roy. By his side there was a fiendish-looking wretch, who plagued us with his interruptions. This fellow is said to have joined the band chiefly from his love of human blood, and his post was that of an executioner.

"Gasparoni was very communicative; only that either from the modesty which belongs to great men, or some latent hope of pardon, he greatly underrates his own exploits. For example, to my question, 'How many people have you murdered?' he replied, 'I cannot exactly recollect—somewhere about sixty!' whereas it is notorious that he has slaughtered at least double that number. Indeed, the Mayor of Civita Vecchia assured me that he had received authentic information of two hundred; but he believed that even that number was still below the

mark. This man, according to his own account, when he was but a young lad, killed a person in a quarrel, and fled to the mountains, where he was joined by a few young men of similar character. Before he was twenty years old he had committed ten murders, and was at the head of a band of fifteen or twenty robbers, which afterwards amounted to about thirty of his own body-guard; but there were two or three other bands under separate commanders, one of whom was his brother; he, however, was lord paramount.

"It is incontestable that he kept a district of country of at least one hundred miles in circumference, between Rome and Naples, in the utmost terror and subjection. Those proprietors who were not slain by him, fled the country, and were obliged to receive such a modicum of rent as the tenants who compounded with Gasparoni chose to pay; but the black mail which he levied was not extravagant. The Government at first offered two hundred crowns for his head. This mounted up at last to three thousand crowns; and that was the fixed price for many years, and a thousand soldiers were regularly employed in hunting him. 'But how then,' said I, 'did you escape?' 'That you will never understand,' he replied, 'till you see the rocks and precipices which are there. I and my men knew every turn; we have often been close to the soldiers, and let them pass us, when they had no notion they had such near neighbours.' Gasparoni had many conflicts with the military, in which he was uniformly successful; but in one affair he received a ball in the lower part of his neck, the scar of which he showed us. He described one conflict, in which, with ten or twelve men, he beat off, as he said, thirty soldiers; but the ill-looking scoundrel by his side said there were full sixty.

"Gasparoni's head-quarters were at Sonnino, where his wife and children resided, and where the whole population were devoted to him. This town had obtained so evil a reputation, that on his

surrender the Pope made a great effort to get it razed to the ground, but could not get the assent of the proprietor. I was interested by learning from him that the haunts he chiefly occupied for the purpose of observing the road, were the three little towns perched on the rock, and shining like silver—Cora, Norma, and Seromveta—which had so much attracted my admiration when I was at Appii Forum. He told me that he had spent a large proportion of his plunder upon spies at Rome, by whom he was made acquainted with the plans designed for his capture, and who also told him what persons coming along the road were worth catching;—if emissaries were sent for the purpose of entrapping him he was forewarned, and the vengeance he took on them was terrible. He crucified one of these men, and wrote underneath, 'Thus Gasparoni treats all spies.' He cut out the heart and liver of another, and sent them back to the man's widow.

"If any persons in the towns were active against him, he always found means to punish them. If their offence was not very deep, they received a letter, ordering them to pay, on a certain day, at a certain place, 1,000 or 2,000 scudi; and such was the terror of his name that these demands were generally obeyed. Some of the magistrates in the strong town of Terracina, thinking themselves secure within their walls, ventured to incur his displeasure. Soon after, the boys of the chief school, while taking a walk near the gates, were surprised by him and his men, and carried away to the mountains; and a message was sent to the parents of almost all, fixing the amount of ransom,—upon the payment of which they were restored. But the children of those who had exasperated him were not allowed to escape,—their heads were sent back in a sack. Of the truth of this dreadful story there can be no doubt. A friend of mine asked Gasparoni about it; he admitted that he had seized the children, but said nothing about the murders. The gentleman said

to him, 'I have heard more than this,—I have been told you cut off the heads of three of them.' 'It is false,' said Gasparoni, 'it was two.'

"Mr. Jones, the banker here, told me that last October, he saw a man who had been one of this party of boys, and who described to him the whole scene of their capture, and of their residence in a cavern among the mountains. This man actually saw Gasparoni plunge his knife into the body of his two victims. Mr. Jones also told us that he had travelled through the country where Gasparoni and his son used to hide themselves: but such was still the terror of his name, and the painful associations connected with it, that he could not get respectable persons to speak on the subject, nor could he prevail upon any one to be his guide to their cavern. The person who, when a boy, had been carried to the mountains, was the most communicative. As Mr. Jones was walking with him on a little terrace adjacent to the walls of Terracina, he stopped at the corner of a wall, and said, 'such a one, an officer of the town, had rambled thus far at mid-day; Gasparoni sprang out of the hedge, struck him with his knife—and here he fell dead!'

"You must know that Gasparoni, according to his own account, was especially merciful. He protested that he had never murdered merely from the love of blood; but he seemed to think there was no harm in killing, and admitted that he had killed many who came as spies to entrap him, or presumed to make resistance. Rumour says, however, that he was by no means so squeamish. A friend of mine came up to a diligence which had just been plundered, and found that the whole party, including several priests, had all been wounded, although none of them mortally. They said that the first intimation they had of their danger was a volley from the whole gang; and my friend took out of the lining of the carriage a whole handful of shot of all sizes.

"It is odd enough that Gasparoni is

very religious now: he fasts not only on Friday, but adds a supererogatory Saturday. He told me that he repented of his former life; but what it was he regretted I could not well make out, for he expressly justified the occasions in which he had proceeded to extremities with spies or travellers who resisted him. But curious as his theology now is, it is still more strange that, according to his own account, he was always a very religious man. I asked him whether he had fasted when he was a bandit? He said, 'Yes.' 'Why did you fast?' said I. '*Perche sono della religione della Madonna.*' 'Which did you think was worst, eating meat on a Friday or killing a man?' He answered, without hesitation, 'In my case it was a crime not to fast, it was no crime to kill those who came to betray me.' With all his present religion, however, he told the mayor of the town the other day, that if he got loose the first thing he would do would be to cut the throats of all the priests; and the mayor said in this he perfectly believed him, and if he were now to break out he would be ten times worse than ever. One fact, however, shows some degree of scrupulosity. The people of the country bear testimony that he never committed murder on a Friday!

"The mayor said the only good thing he ever knew him really do, was this: he took an Austrian officer and his newly-married bride and carried them up to the hills. His gang stripped her of all her clothes, and proposed to kill her; but this he resisted, and ultimately sent her and her husband back in safety. It is some deduction from his humanity on this occasion to hear, as I did from another quarter, that the Austrian general, hearing of the capture, sent word to Gasparoni that if any injury was done to his officer, or if he was not directly restored, he would send 4,000 men against him, who should be quartered in the village, and on his friends, till he should be taken.

"Gasparoni told me that he had never taken an Englishman to the mountains. I asked why, rather expecting that he

would reply with some gross flummery, but he answered very simply, 'Because I never had the luck to catch one!' He assured me that he had not in all taken above fifteen or twenty persons to the hills, but the current report makes the number upwards of two hundred. From these he was inexorable in extorting the precise sum that he fixed upon as their ransom. It is well known that he obtained from a Neapolitan nobleman, who is still living, 4,000 scudi. The mayor told me that an intimate friend of his was captured by him, and the sum demanded was his weight in silver; his friends being unable to pay this, at the end of a fortnight received his head neatly packed up in a basket! All, however, who did return, bear testimony to their good fare, and to his good-humour, and his courtly and somewhat delicate conduct, while they were his guests in the cavern.

"One incident which was related to me, is in part attested by many living witnesses. A wedding was celebrated in a part of the country at some distance from his haunt. When dinner was placed on the table, a man, fully armed, but unknown to the guests, stalked in, and seated himself by the side of the bride, with a kind of trumpet between his knees. The guests, somewhat startled, showed little disposition to eat; and the bridegroom told the intruder that 'it was not usual for a stranger to take the post he occupied.' He replied: 'I am no stranger; I am Gasparoni; I am a friend to the bride; eat, and be at your ease, or you will make me her enemy.' It is said his terrible name rather quenched the merriment and appetite of the party. At length, Gasparoni sounded his horn, two troops rushed down the hill, and seized the bride, Gasparoni saying, 'I told you I was her friend, and I show it by taking her with me.' It would be well if the story stopped here, but it is said that she was afterwards murdered.

"You will wish to know how he was taken. He became such a nuisance, that partly from the strength of the military

parties, which were constantly sent in pursuit of him, and partly from the diminution of traffic on the road, his funds became short, and he could not pay his spies. The Government then took the decisive measure of seizing all his relations and friends, and those who supplied him with food and ammunition; in other words, the whole population of Sonnino. Without money, and half-starved, unable to obtain intelligence, and surrounded on all sides by troops, he was on the point of being captured, when he listened to the proposals of a priest, who, as it is said, went beyond the authority given him, and offered him a full pardon and a pension; upon which he and his comrades surrendered,—and hence it was I had the opportunity of seeing him, surrounded by twenty-one ruffians, the remainder of his band. I asked him which of them was the man he chiefly trusted, in other words, who was his lieutenant. He answered: 'My gun was my only lieutenant; *that* never failed to obey me.'

"He complains loudly of the violation of the promise made to him, and still seems to dream of being liberated. He was the son of a herdsman, and cannot read or write; but his little demon-like executioner, who stood by his side, is said to be a tolerable scholar. He amuses himself by making caps, of which I bought three. I have hardly done justice to his appearance: he is greatly superior in this respect to those around him. He has the air of a chieftain, and though his look is very commanding, there is something far from unpleasing in his face; it is decidedly handsome in features, but the expression also is gentle and intellectual. While speaking with me, he looked me full in the face the whole time. I told him that I intended to have his likeness taken for a particular purpose, of which you shall know more another time. He said he had no objection. I told him that the painter would not be able to come for some time. 'No matter,' said he; 'let him suit himself; he will always find me at home.'

"It is quite astonishing how much terror was attached to his name. One proof of his surviving even to this time, I witnessed when I was shooting at Appii

Forum; for at the distance of every three or four miles on the road there were military stations or huts: in some of which, indeed, they still keep soldiers."

Review of Books.

POSTHUMOUS WORKS of the late Rev. JOHN ELY. With an Introductory Memoir. Under the care of RICHARD WINTER HAMILTON, LL.D., D.D.

Hamilton, Adams, and Co.

"BIOGRAPHY," says the highly gifted writer of the Memoir before us, "is a feeble struggle with death." We would go a step farther, and say, "It is the auxiliary of immortality against the oblivion of time." It cannot enter upon its task till death has given the last finishing touches to the character. Where biography is really deserved, it is the pæan of victory over death. "Example and influence are not of the things that die." Death surrounds them with a halo of perfection, completes the beautiful, and renders it permanent. While example and influence, bequeathed to us by death, work out their own results and perpetuate themselves by a natural and necessary process,—biography draws from the life, connects facts and principles as they are elicited by circumstances and moulded by Providence. Out of these it brings forth and combines the elements of moral excellence, in the portraiture of the great and good, who, though in one sense mortal, are destined even in their earthly sphere to survive themselves and live for ever.

No man was ever happier in his biographer than our beloved and revered friend the late Rev. John Ely; and the subject was worthy of the memorial. Take the following as an example. It is part of a dying scene:—"The guiding rule of these biographical sketches may be avouched by a conversation with my dying friend. Bending once more to hear his faint and broken utterances, a pledge was given him that his memory should not be suffered to expire without an offering of friendship to it. It seemed to be an unconsidered point. It apparently occurred with more strangeness, and excited more surprise than it ministered of relief. 'You will be too partial: our long friendship will mislead you.' 'Dearest friend,' was the reply, 'you always loved truth, and how much more will you love it in heaven! Think you not that I should shudder to write aught but truth of you, when I thought of

your truthful spirit looking down upon me, and adjuring me to its holy severity?' That vow is upon me, and shall not be violated."

Well and resolutely has Dr. Hamilton adhered to his purpose. This delicate reserve may have occasionally restrained utterances of feeling that might have been indulged, and softened down expressions which, however glowing, would not have been too fervid for the theme and the occasion. Yet we admire the forbearance. The labour to suppress is harder than the effort to exaggerate. It is easy to give vent to our emotions in the hour of excitement; to control them is often a duty which we owe to ourselves and others. But it is always an act of self-denial. Dr. Hamilton, in undertaking his task, was fully aware of this difficulty, both in reference to himself and the public. "There is not only danger," he observes, "of exaggeration in describing under the influence of our feelings, those who were greatly beloved by us,—the danger lies beyond the limits of personal friendship. What the individual was to a religious community, his relative position to a particular class, may be a snare to the independence of judgment. We should enlarge the sphere of vision. We must generalise our standard. We are bound to inquire, what other men would have thought? what would have been their estimate? For denominational Christianity may not only hide the worthy, but it may be tempted to give its adherents a disproportionate fame."

How beautiful, how discriminating, and how just is the preliminary estimate (in page 7) of Mr. Ely's powers as an intellectual, moral, and religious agent, devoting himself to the highest duties which can employ the energies of men or angels!

"It is not the extraordinary, the marvellous, which is now to be written. Whatever may be the admiration due to the whole of such a character, and whatever may be the interest excited by the whole of such a life, there is no intention to hold up any element of the one, or any fact of the other, as rare and strange. It is the steady course of both which alone is worthy and claimant of commendation. Others, of his own rank and profession, have shone with higher intellectual parts; others have

run a more popular and brilliant career. The true suffrage which he deserves is, that he cultivated himself with a diligence which few approach, and filled his opportunities of influence with an energy which none have excelled. It is not asserted that his intellect was of the highest strength, but we know not what subject of knowledge which, if singly directed to it, it could not have mastered. It is not averred that his religious affections were seraphic in their intensity, but we know not the happy pitch and harmony to which they were not attuned. The research respects not departments—in these he was surpassed; nor divisions of labour—in these he might, without difficulty, be outstripped: but (not to anticipate a more argued and final judgment) his greatness consisted in a continued excellence, and in an aggregate of useful labours. The most precious workmanship of the portrait and statue is honoured, not for the one lineament or limb, but as the entire figure is expressed and relieved—all of it thrown into attitude and lightened into life."

In our notice of this noble monument to piety and friendship we shall not attempt to condense or follow the narrative, or to offer any memoranda of events, with the exception of a glimpse at the closing scene. For these we refer to the volume; and he can scarcely be said to be true to his principles as a Nonconformist, or properly concerned for his own spiritual improvement as a Christian, who does not procure it and appropriate its precious treasures. The Memoir abounds with certain views, sentiments, and opinions, which are not only valuable in themselves, but which derive additional importance from the spirit and tendencies of our religious communities at the present moment. To some of these we shall direct the attention of our readers. In a single page we have a masterly estimate of the respective advantages of private and public education. The Rev. Joseph Slatterie, of Chatham, was Mr. Ely's pastor. The brief delineation of his character is a model and a lesson. The church years after a succession of such men. "Not pretending to high and polite erudition, he was a man of sagacious and powerful mind. He read much and ardently. His craving was for knowledge. Above all, he was 'mighty in the Scriptures.' He was a ready and apt textuary. The divinity he favoured was of the older school. Seeing there was a God in Israel, he inquired of no idol in the land of Ekron. He did not abandon the massive wealth of the Puritan, Separatist, and Nonconforming Theology, for the platitudes of a superficial modernism. He toiled in the deepest mines for the richest veins. . . . An Irishman, his country's genius was not lacking in him.

In private intercourse there was a racy, brilliant wit. Humour and generosity never found a more congenial subject. His spirit was eminently public. Commencing his official life amidst some of the earliest movements of the missionary era, he cordially threw himself into them. Unlike too many cold and cynical spirits, he sat not alone, he dwelt not apart, in a luxurious ease and with a haughty reserve. These are the laggards who insinuate every doubt that can discourage, and impute every motive which can malign. They grudge the cost, though not their own. They only prophesy evil. The sublimity of the enterprise they have not the soul to understand. They hold no alliance, they feel no sympathy, with the great and lofty. They are creatures of the ice, and growl from it. He awoke with the church, and aided to keep her waking. His heart was at once engaged. His native isle, heathendom, the cause of the Bible, evangelic itinerancy, engrossed his attention. He was the supporter and advocate of all. It was under such an inspecting and moulding care that my friend grew into youth."

The fact that Ely joined himself in church fellowship at the early age of fifteen elicits the following remarks. Let Christian parents and the youth of our congregations ponder them well:—"It will probably be objected, that this stage of youth is premature,—that one more reflective should be selected for so grave a step. But, why should it be delayed? Is it not at that season a duty? Instead of waiting to discharge it until temptation and dangers accumulate, is not this a defence prepared against them? Is not this a feast of first-fruits offered with their bloom and their dew? Is it not a lovely portraiture of Christianity? Can any spectacle so shame aged wickedness and perverse hardihood? If we may hope to witness the descent and perpetuity of holy families—the former glory of our churches—the practice of early communion and profession must be renewed. Meditating the nature and purport of the domestic constitution, it seems wrong to part with a child to the world who has not first been given to the church. The writer has known among some churches, in youthful conversion, a kind of new dispensation. It has leavened the whole lump. All have been quickened and spiritualized. If it be asked, Did the young candidates endure? an answer is borne out by a large and carefully-sifted experience.—The failures and defections were fewer than upon any other average period of life. The duty of parents calls them to caution. The purity of Christian communities demands serious investigation. But, perhaps, more injury has been done by a repulsive inquest than by a too spon-

taneous welcome, by holding back than by leading onward, the children of the saints."

Our ministry has been reproached by a worldly priesthood. Let them read what follows and blush, if they are not proof against what perhaps, after all, they deem less a moral feeling than a natural infirmity. "Among the Independents, no *alumnus* is accepted upon the hope that he will be 'born again.' No one can be strictly said to receive encouragement but upon this showing. Parents, in their secret thoughts and prayers, may have dedicated their son to this. Early may they have interpreted presages of temper and qualification. Yet they dare only furnish him with acquisitions which will assist, if this preliminary shall be secured. In their hearts, they may have 'lent him unto the Lord.' They would not breathe an intimation of the wish. The vital question is, Has God renewed him by his grace? The candidate is required to fully repeat his views of scriptural truth. No articles are presented for him to subscribe: his creed is sought in his own language. He is not bound to any phrase or shibboleth; but his doctrine must be clear, substantial, unambiguous, as it is untrammelled. There can be no mental reservation or double sense. The '*sensus imponentis*' can colour no dishonesty. If an evasive matter, it is one gratuitous lie."

The Vicar of Leeds, Dr. Hook, and the Oxford Tractarians, furnished occasion for the noble and energetic employment of Mr. Ely's polemical powers. "Eloquently and mightily," says Dr. Hamilton, "did our friend write. It is delightful," he continues, "to find that the *odium theologicum* has no place in him, and that the truest amiableness travels with the polemic. It was hard necessity which alone could impose upon him such warriorship. He loved the caduceus better than the spear." Thus does Dr. Hamilton speak of his friend, and rebuke "the superior ecclesiastic" of his township: "Ely was a public man. He loved the whole church of God. He was a true Catholic. He could not, consequently, brook a sectarian appropriation. The Vicar of Leeds, the Rev. Dr. Hook, had, as Chaplain in Ordinary to the Queen, preached a sermon in St. James's Chapel Royal, of most singular pretensions. It almost 'frighted the isle from its propriety.' Its merits as a composition are below criticism. As an argument it cannot be named. It is founded upon a piecemeal use of Scripture, in defiance of scope and punctuation. 'Hear the church' is an unauthorized fragment. It is employed for quite a different purpose from that of the context out of which it is torn. This arbitrary abscision is not original. It is borrowed from Jones, of Nayland."

Referring to Mr. Ely's three Lectures on

the sentiments broached by the Oxford Tracts on the doctrine of Sacramental Efficacy, the claim of Apostolical Succession, and the Union of Church and State, Dr. Hamilton judiciously and pungently remarks: "It is not improbable that these questions will be thought impounded, and that in them Nonconformists need take no part. If they only affected differences of an ecclesiastical order and regimen, we might certainly exempt ourselves from any such disputes. Were it a strife about the confirmation of candidates for the episcopate, citations and proctors, contumacy and apparitors, we ought to stand by. But Puseyism involves principles of transcendental moment. These are our concern. The encroachment of evil respects not circumscribed bounds and borders. It ceases to be a rivalry of Establishment and Dissent when whatever is vital is at stake. We love Christ's holy gospel better than any polity. It is not possible that we should take no interest. Our brethren within the pale are dear to us, while contending for the faith. They are really more for us than against us, though they repel our approach. We must love them, though the less we be loved. We thank them for their struggle; their enemies must be our enemies. There is little danger that such poisonous tenets will have any influence among us. They have nothing with which to cohere. Our cry against them is not selfish. The '*proximus ardet Ucalegon*' cannot frighten us. These are views which, if we were sufficiently sectarian to harbour them, would rather foster the controversy. Tractarianism will drive many of the children of the hierarchy into our ranks. The keeping up of that ferment will be to our numerical advantage; it threatens the very existence of the system. It works, though in the opposite extreme, our sentiments concerning the independence of Christ's church on worldly governments. We are no Erastians. But far be from us such base, sordid calculation. We love the truth in every connexion, we love all the helpers of the truth, whatever their name. And it is a bitter regret to us to be forced upon the concession, that by how much the anti-evangelicals are condemned by the Bible, they are sustained by the Prayer-book,—as by how much the evangelicals are condemned by the Prayer-book, they are sustained by the Bible." We recommend the passage from which the following isolated sentences are extracted, to all whom it may concern.—"He saw, with indescribable alarm and pain, the large infusion of neology and anti-supernaturalism in our books of modern divinity."—"He urged that miracle should be confessed as miracle, history be accepted as history, dogma be believed as dogma. He believed that the

faith was in entireness given to the saints.” —“He could feel little sympathy with a theology which can deny the eternal sonship of Christ, the verbal inspiration of Scripture, the strict substitutionary principle of the atonement, the direct agency of the Holy Ghost upon the mind, the proper eternity of future retribution.” We must not yield to the temptation of quoting, although we should thus enrich our pages with valuable gems of thought. We must pass over the passages referring to the disruption in the Scottish Church, the Anti-State-Church Association, — “the vexed question of education;” — and advance to the last scene, — to the colloquy between the living and the dying friend. It may establish the faith of some who may be trembling with apprehension and dread, — because, in the prospect of eternity, they desire a ground of support of which the promise gives no assurance.

“It is my proper duty to say that I did not find the state of my friend’s mind clear and composed. Whatever the cause, it was uneasy and dissatisfied, in the want of a particular relief. He expressed a desire for a specific (such was his term,) manifestation of the Divine favour and acceptance. This was contrary to his theology, — it was a passing snare. It was urged upon him that this was to look away from the record, the promise, to something in himself; that all must be reflected upon him and unto him from the truth. A course was pursued which, if there had not been a very scorn and horror of self-righteousness, would not, and indeed could not, have been attempted. He was directed to his *works*, his unwavering profession, his faithful ministry, as the symptoms and proofs that he had not received the grace of God in vain. It was delightful to hear even his objections to a view so just. ‘I must come naked to Christ,’ he rejoined. The most simple trust in him was allowed to be the only method of such approach. Then did he insist that these practical evidences stood in need of the atonement still.

The error under which he laboured, so distressing to himself and his friends, was at length vanquished. He was told that the cry of the publican, “God be merciful to me a sinner,” was in sweetest harmony with the death-song of the apostle, “I have fought a good fight; I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day,” — a crown of *righteousness* given by the righteous Judge. Surely it is very fanaticism or perverseness to suppose that this points to a justifying righteousness, — it is the righteousness of a constitution, of a promise, — which, *being established*, “God is un-

righteous” to withhold. The attempt of the comforter succeeded. The dying man felt that he was not only the sinner, but the accepted and sanctified sinner. He who had looked to the waves of internal emotion and sunk, now looked to Him who walked on other billows; “and he walked on the waters to go to Jesus.” He knew whom he had believed, and cared henceforth to know nothing more. His anchor was within the veil. He went forward, treading firmly with “the steps of faith.” — “I have fought a good fight,” was now his frequent strain. Still was there the tender shade of humility, — and he would add, *very imperfectly*, “‘I have kept the faith,’ *by the grace of God.*” In the after part of the day, alluding to this change in his experience, he said: “I have been so foolish as to be looking for a special manifestation for my ground of comfort; but now that is over, — I see my error. It is on the fulness, (raising his arm and sweeping it across,) the freeness and sufficiency of Christ, in his person and offices, that I repose all my hope of salvation. This is the doctrine I have preached, and in this I now find my support; — should such a man as I doubt?” — At another time he said: “Pardon, peace, acceptance, — Christ, the depository of it all. I am pardoned, accepted. I shall not perish, but have everlasting life. Blessed Jesus! I come to thee, I accept thy salvation. What should I do without a divine Saviour?”

In preparing this notice, we have throughout consulted the spiritual edification of our readers. It is not criticism, though it must answer the end of criticism. We have said nothing of the posthumous works of Mr. Ely, nor of the character of his authorship; of the former, Dr. Hamilton observes: — “The reader must peruse these as only the materials of pulpit exercise. They are nothing more.” The perusal of them has led us to exclaim, What a loss has the church sustained! Their intellectual quality is of a high order, but their strain and their spirit — how superior to most pulpit exercises — how evident is the preacher’s aim; usefulness — usefulness. To this his great powers and untiring energies are consecrated. A fair estimate may be formed of Mr. Ely’s works published by himself, from the brief review of his “Winter Lectures,” which Dr. Hamilton has interwoven with his Memoir, and with extracts from which we take leave of the eloquent biographer and his interesting subject:

“No one can look into this volume, even in a cursory way, without perceiving that it is distinguished by a character of deep and patient research, and by an extraordinary force, both of sentiment and style. It were easy to select eloquent passages from a volume like this, every page of which is

written with equal power and beauty." . . "I cannot but think that the Lectures on 'The Divine Dispensation' are to acquire the place in the public mind which they richly deserve, and that even they will be studied by many as a hand-book and repository of sacred learning."

MEMOIRS of Sir THOMAS FOWELL BUXTON, Baronet. With Selections from his Correspondence. Edited by his Son, CHARLES BUXTON, Esq. 8vo. pp. 614.

John Murray.

THE transparent and straight-forward character of Thomas Fowell Buxton rendered him an object of interest to all who had the honour of a personal acquaintance with him, or who had the opportunity of watching his public conduct. He was a man whom no one suspected of playing a mere part, or of advocating any measure for mere party purposes. His manly sincerity, combined as it was with indomitable zeal and industry, enabled him to achieve objects which genius alone could never have reached. It would be unfair to attribute to any single individual that great act of justice and mercy, by which the bondmen of the West were set free;—but assuredly the subject of this memoir, by his hearty and honest zeal, sanctified and sustained by the power of an earnest faith, did noble service in the righteous cause. His whole soul was filled with glowing sympathy for the oppressed slave. He made himself fully acquainted with the facts of the case; and no suggestions of mere policy could tempt him, for a single moment, to lose sight of the woes and miseries entailed by the cupidity of man, upon so many hundreds of thousands of his fellow-immortals. In the best sense of the term, he was a religious *enthusiast* in the work of slave-emancipation. Nor did he regard the world's scorn, in the career of philanthropy which he had marked out for himself. He did not even lose his temper, at a time when the pro-slavery party assailed him with every weapon which scurrility and falsehood could invent. Nothing could divert him from his purpose; he went on, amassing and diffusing information; and his appearances in Parliament were such as to tell powerfully on virtuous minds, both in and out of the House. The secret of his strength was the goodness of his cause, and the settled religious purpose with which he prosecuted every measure for the good of the slave. What Wilberforce and Clarkson were in the struggle to abolish the slave-trade, that was Buxton in the effort to break up the system of colonial bondage. With all his urbanity, and all

his lovely domestic habits, and all his general philanthropy, he was a man of *one idea*, and never suffered himself, for any length of time, to forget the glorious cause to which he had devoted the best years of his active life.

It is matter of high congratulation to the public to be furnished with a realizing and truthful memoir of this admirable man. If we are judges at all of such matters, our readers may believe us when we say, that the work before us is one of the most perfect specimens of modern biography. There is no straining for effect, no overdrawn pictures, no excessive eulogy, no tedious recitals, no spinning out of materials for the purpose of making a lucrative book. The biographer, though animated by the most filial recollections of his honoured parent, has succeeded to admiration in eschewing all fulsome commendation of either his public or private virtues; and has wisely left a narrative of well-arranged facts to speak for itself. And it will speak more effectually than a thousand indelicate and overstrained compliments. The plan adopted by the author has been successful, in giving to the reader an intimate acquaintance with Sir Thomas Fowell Buxton, from his early childhood to the hour of his death; and so well is the incident of the narrative sustained, that it never flags to the very close.

The worthy Baronet was descended, on his father's and mother's side, from ancient and respectable families, who had attained to distinction as early as the sixteenth century. The Buxtons, the Fowells, and the Hanburys, were well known and much respected in the counties of Suffolk, Essex, Norfolk, and Devonshire. Thomas Fowell, the subject of this memoir, was born at Castle Hedingham, on the 1st of April, 1786. He was deprived, by death, of his father, whose name he bore, in 1792. Like many who have risen to distinction, he was blessed with a mother who had the power of impressing her own image on the character of her children. From his childhood he evinced a boldness and determination all his own. One who knew him well in his early days, said of him, "He never was a child; he was a man when in petticoats." Nothing would induce him to violate truth. So strongly was this feature in young Buxton's character developed, that when at Dr. Burney's school, having been accused by one of the ushers of talking during school hours, he vehemently denied it; when Dr. B. said, "I never found the boy tell a lie, and will not disbelieve him now." He was rather indolent in his early studies, and has described himself in his boyhood as "of a daring, violent, domineering temper." When this was remarked to his mother, "Never mind," she would say, "he is self-willed now—you will see it

turn out well in the end." His mother's aim was to give her boys a manly and robust character; and, both by precept and example, she strove to render them self-denying, and at the same time thoughtful for others. In subsequent years, her son wrote to her in the following terms:—"I constantly feel, especially in action and exertion for others, the effects of principles early implanted by you in my mind." She early imbued his mind with an abhorrence of slavery and the slave trade; and though she gave him more of his own way than was good for him, yet it had this advantage, that it taught him to think and act for himself. "Throughout life," he observed, "I have acted and thought for myself; and to this kind of habitual decision I am indebted for all the success I have met with."

In the autumn of 1801, as the result of an acquaintance with John, the eldest son of Mr. Gurney, of Earham Hall, he visited that scene of well-known intelligence and hospitality. There he found a circle which charmed him by the lively and kindly spirit by which it was pervaded; "while he was surprised at finding them all, even the younger portion of the family, zealously occupied in self-education, and full of energy in every pursuit, whether of amusement or of knowledge." The favoured opportunity was not lost upon this youth of sixteen. "He at once joined with them in reading and study, and from this visit may be dated a remarkable change in the whole tone of his character: he received a stimulus, not merely in the acquisition of knowledge, but in the formation of studious habits and intellectual tastes; nor could the same influence fail of extending itself to the refinement of his disposition and manners." Of his connection with the Gurney family, thus early formed, Sir T. B. Buxton, long after the event, thus writes:—"I know no blessing of a temporal nature, (and it is not *only* temporal,) for which I ought to render so many thanks, as my connection with the Earham family. It has given a colour to my life. Its influence was most positive and pregnant with good, at that critical period, between school and manhood. They were eager for improvement—I caught the infection. I was resolved to please them, and, in the College of Dublin, at a distance from all my friends, and all control, their influence, and the desire to please them, kept me hard at my books, and sweetened the toil they gave. The distinctions I gained at college, (little valuable as distinctions, but valuable, because habits of industry, perseverance, and reflection, were necessary to obtain them,) these boyish distinctions were exclusively the result of the animating passion in my mind, to carry

back to them the prizes which they prompted and enabled me to win."

In 1802, young Buxton went to Ireland to prosecute his studies, preparatory to his University course, at Donnybrook, under the care of Mr. Moore; and, in 1803, entered Trinity College as a fellow-commoner. He became more than an average scholar, having applied himself with commendable diligence to his entire college curriculum.

In March, 1805, he was engaged to be married to Hannah, the fifth daughter of Mr. Gurney. In 1806, he visited Scotland with the Gurney family; and then and there appears to have been greatly stirred and awakened on the subject of personal religion. "When at Perth, he purchased a large Bible, with a resolution, which he stedfastly kept, of perusing a portion of it every day; and he mentions, in a letter, dated September 10, 1806, that quite a change had been worked in his mind with respect to the reading of the Holy Scriptures. 'Formerly,' he says, 'I read generally rather as a duty than as a pleasure; but now I read them with the greatest interest, and, I may say, happiness.'"

On the 14th April, 1807, Buxton received his thirteenth premium, and also the highest honour of the University—the gold medal. With these distinctions, and four silver medals from the Historical Society, he prepared to return to England. "On the 13th of the following May I obtained," said he, "the object of my long attachment—having refused, in consequence of the prospect of this marriage, a most honourable token of the esteem of the University of Dublin." That token of esteem was the request that he should represent the University in Parliament. But he had other views. He relinquished the profession of the law for business; and ultimately became a partner in Hanbury and Truman's brewery. Here he not only devoted himself with energy to the duties of a large establishment, but gave his heart to works of benevolence and philanthropy. The Bible Society shared largely in his sympathies, and he delivered his first public speech at the Norwich Auxiliary, in 1812, to the great delight of all who heard him. The ministry of the late Rev. Josiah Pratt was greatly blessed to him, in deepening the tone of his religious feelings, and making him a more thoroughly experienced Christian. This, with a severe illness, which brought him to the very gates of death, prepared him for that career of usefulness on which he was about to enter.

We should be delighted to sketch the whole life of such a man, but our limits forbid. We thought it right to refer to the early training of one whom Divine Providence raised up for so much good. We must refer our readers to the memoir

itself. It is a most refreshing sample of modern biography. Every page of it is full of incident; and its whole tendency is to enlighten the mind and improve the heart. Some will, perhaps, wonder that Sir Thomas, with all his lively Christianity, took such delight in field sports; if we did not make some allowance for early training, we should share in the surprise. But his taste for shooting afforded relaxation to an over-taxed and laborious mind.

THE ANALYTICAL HEBREW and CHALDEE LEXICON: consisting of an Alphabetical Arrangement of every Word and Inflection contained in the Old Testament Scriptures, precisely as they occur in the Sacred Text, with a grammatical Analysis of each Word, and Lexicographical Illustration of the Meanings. A complete Series of Hebrew and Chaldee Paradigms, with grammatical Remarks and Explanations. 4to.

S. Bagster and Sons.

THE revival of a taste for Hebrew Literature among our countrymen is a gratifying symptom of the age in which we live. No branch of education can be regarded as more important in its bearing upon biblical studies. The time has gone by when a mere smattering of the Hebrew tongue is deemed sufficient for those who aspire to the sacred office. The attention of all our college professors is now drawn with greater intensity to this branch of study than at any former period; and as the love of Hebrew Literature has increased, it is matter of sincere congratulation that the means and instruments for its successful prosecution have multiplied in an almost equal degree. Not a year passes without some valuable addition to the existing apparatus for mastering the peculiarities of the Hebrew language.

It is to be lamented, that the time generally allotted to the acquirement of this language is far too brief for its complete mastery. The result is, that young men leave our colleges just at that precise juncture when they are beginning to feel at home in this department of their curriculum. In such a state of things, which is well known to exist, in reference to a large class who have had no early training in Hebrew, how important is the multiplication of works affording the best aid to the youthful pastor in carrying forward his Hebrew studies to a successful issue.

With these views, we cannot but rejoice in the appearance of Bagster's "Analytical Hebrew and Chaldee Lexicon," which embraces so fully the etymology and signification of all Hebrew words. The object of the work is not so much to teach the first principles of the Hebrew tongue, as to aid

the student in his subsequent progress. It is, in fact, as stated by the learned author, "to assist him in his practice of the Sacred Text, by enabling him to apply the rules he has learned and may be learning; and, by supplying him with the analysis of every single word in the entire language, under every form it can assume, it promises him exemption from the tedium and disappointment of uncertainty in his investigations."—"The entire body of words contained in the Hebrew Scriptures, exactly as they are found in the text, have been thrown into alphabetical order; so that each, accompanied by its prefixes, suffixes, and under every modification of form, may be immediately found by the simplest operation." The words thus arranged are concisely *parsed*, their composition explained, and their simple form and root given.

As a specimen of typography, nothing can surpass the beauty of this work. The indefatigable author has spent seven years on its preparation; and, in our humble judgment the years have been well spent.

MAN and his MOTIVES. By GEORGE MOORE, M.D., Member of the College of Physicians, London, &c. 12mo. pp. 418.

Longman and Co.

DR. MOORE, in our settled judgment, is a writer of the first class. The tendency of his works is as excellent as their structure is simple and transparent. He thinks clearly, and therefore never fails to convey his thoughts to the minds of his readers. With a profound reverence for the data of revealed truth, he looks science fully in the face, and demonstrates the harmony of all truth in God's universe.

The present volume will add greatly to the well-earned reputation of the author. It is just the sort of work which these times demanded, when men are obtaining a smattering of knowledge, and are in danger of being misled by such ephemerals as the "Vestiges of Creation." We have here a series of Essays, admirably thought out, and singularly well written. The first of these, on "Man, Primitive and Derivative," is a successful demolition of the infidel theory of gradual development. The first sentence is the clue to the whole. "Man," says the author, "is not a natural production, and the elements of earth are not sufficient for his completion. He is an embodied spirit, and from the source of his existence he must derive those supplies which may fit him to fulfil the purposes of his creation, and satisfy his capacity for knowledge and happiness." The second Essay, on "Selfhood," is a very interesting, and, as we think, correct disquisition on the constitution of man, considered as a *spiritual*

being. "A great deal of confusion," observes Dr. Moore, "exists with regard to the use of the terms *mind*, *soul*, and *spirit*, which probably might be obviated by considering the word *soul* as significant of the *selfhood*, which is exhibited by will and understanding,—these together being called *mind*, or the *soul*, in relation to emotion and perception; the term *spirit* being restricted to designate the attribute, character, or nature of the mind. Thus man is proved to be a psychical being, or soul, by his mental faculties; and these prove themselves, by the mode of their operation and their motives, to be essentially spiritual in distinction from physical." The *third* is on "Immortality;" and is the best answer to the crudities of the new theological school of *annihilists* we have yet seen. Well and soundly does Dr. Moore reason when he says, that "Morality and religion are based on immortality; and not only so, but the emotions proper to moral and religious conduct necessarily indicate deathlessness. In short, we cannot entertain a notion of right and wrong, without believing in a future state, or a life in which good or evil dispositions find their result." The other Essays, twelve in number, are most instructive, and we may say masterly productions. The Religious Tract Society should make an arrangement with the author for a future edition of the work, and circulate it at the cheapest possible rate.

CONVERSATIONS on BRITISH CHURCH HISTORY. *Adapted to Youth.* By J. K. FOSTER, late President Tutor at Cheshunt College. 12mo. pp. 186.

Ward and Co.

THE substance of these Conversations appeared in the *Sunday-school Magazine*, in a series of papers, which was well received by that portion of the public to whom they were addressed. Though written originally for the very young, they are well adapted for the instruction of many more advanced in years. As an outline of British Church History, touching upon all essential points, the volume before us will be found an admirable family book, which parents would do well to put into the hands of their children. We should be glad, also, to see it introduced into our boarding-schools, and the higher classes of our day-schools. The subjects treated in seventeen Conversations are the following:—The Religion of the Britons before the Introduction of Christianity into our Island; the Introduction of Christianity into Great Britain; Constantine; the Saxons and Augustine; Wickliffe, and the need of Reformation; Wickliffe, and the beginning of the Reformation; Henry VIII., and the progress

of the Reformation; Edward VI., and the further advance of the Reformation; Queen Mary and the Martyrs; the Establishment of Protestantism; the Translation of the Scriptures into the English Language; the State of Religion in Great Britain before the revival of the last century; Revival of Religion in the last century; Concluding Conversation.

Without any affectation of critical research, it is but justice to the author of these Conversations to say, that he has succeeded in producing a truly interesting and instructive volume, which we would cordially recommend to our youthful readers.

NOTES of a TOUR in SWITZERLAND in the Summer of 1847. By BAPTIST W. NOEL, M.A., Minister of St. John's Chapel, Bedford-row, London. 12mo. pp. 320.

James Nisbet and Co.

As we have, in the General Chronicle, furnished a few extracts from this truly delightful Tour, it will be unnecessary to dwell upon its merits in our Review department. The author has well observed that "The present state of the Swiss churches is such as to merit the particular study of those who feel an interest in the progress of the gospel; and the political questions which now agitate the cantons may lead to consequences so extensive, that they demand the attention of every thoughtful person in Europe." Mr. Noel's "Tour" is more than equal to works of its kind, in its description of local scenery, and its delineations of the beautiful and the sublime; but its highest interest is the moral scenery which it depicts, and the light which it throws on the state of religion in that picturesque land through which, for the second time, the author passed. A more delightful and refreshing book we have rarely perused.

THE LEADER of the LOLLARDS, his Times and Tenets, with a Glance at our own Age. By the Rev. A. MERTON BROWN, M.A., Callenham. 12mo. pp. 94.

Partridge and Oakley.

THIS is an historical sketch of a great man and of eventful times, highly creditable to the respected author. Such bird's-eye views of prominent portions of our church history are eminently serviceable to a large class of readers who have neither time nor opportunity for perusing more voluminous productions. The part of this essay which relates to the present times is full both of instruction and seasonable warning. It cannot be spread too widely, nor read with undue care. Truly, it is

a word in season to many pastors and churches in this bustling and pretending age.

NATIONAL REVOLUTIONS; a Sermon, preached on Sunday Evening, March 12th, 1848, by the Rev. W. LEASK, Author of "Our Era," "The Footsteps of Messiah," &c., &c.

Benjamin L. Green.

THIS is a very seasonable and able discourse. The text is most appropriate, (Ezek. xxi. 26, 27,) the plan natural and comprehensive, the illustrations apt, and often beautiful, while the amount of Christian instruction drawn out of the subject, and brought to bear upon the moral and spiritual wants of the age, is judiciously put and eloquently enforced. The following weighty paragraphs will afford some idea of the author's style and manner as a preacher. As a writer, he is already well known to many of our readers:

"In all this there is no apology offered for revolutions; in solemn truth, we have none to offer. We love them not. They fill us with anxiety. They excite apprehension. We prefer peace; but let it be the child of truth. We desire order; but let it be the offspring of justice. We covet repose; but let it be the quietude of health, and not the effect of national paralysis. Nay, we are persuaded that nations themselves have recourse to revolutions only by the force of dire necessity, and as the very last expedient for the vindication of insulted justice, and the salvation of crushed liberty. Whether they always vindicate the one and save the other, is not the question; these are their professed objects."

"I wish you to think of principles more than of men, and of the equity of the Divine government more than of states, amidst 'the tumults of the people;' for you may rely upon it, that men are but the exponents of principles stronger than sceptres, and mightier than armies. The conflicts of nations are not between thrones and republics. Revolutions are the battle-cries of invisible combatants. They are the sounds which shake the nations when right and wrong, truth and error grapple for the mastery. The stake at issue, though men may be ignorant of the fact, is neither the symbol of royalty nor that of democracy, but the triumph or defeat of principles older than the world, and immortal as mind!"

BRIEF NOTICES OF NEW BOOKS.

1. *War with the Saints.* By CHARLOTTE ELIZABETH. Small 8vo. pp. 316. Seeley and Co.—This is the last production of its now sainted author—a Christian whose praise is in all the churches, both for her genius and her devoted piety. We fear it is too truthful a picture of Popery, however little some people like to call things by their proper

names. Truly, it has been the stern enemy both of civil and religious liberty; and we see no proof that its spirit is changed.

2. *Bible Thoughts.* By the Rev. JOSEPH CARYL, M.A. Edited by the Rev. INGRAM COBBIN, M.A. 32mo. pp. 252. W. Tegg and Co.—This is a real casket of jewels, which no one can open and peruse without being enriched. Caryl was one of the giants of the Commonwealth, fit company for Owen, and Howe, and the noble band with whom he associated.

3. *Magic, Pretended Miracles, and Remarkable Natural Phenomena.* 18mo. pp. 192. Religious Tract Society.—This volume is evidently written by an author of good information, and by no means inferior logical power. It treats a subject of considerable difficulty with great judgment, and goes far to demolish the whole theory of post-apostolic miracles. It is pre-eminently a book for the times, and will aid the growing light on the huge imposture of the Man of Sin.

4. *The Popish Antichrist: his Character and Doom, as delineated in 2 Thess. ii. 1—12.* By JOHN SMYTH, D.D., Minister of Free St. George's, Glasgow. 18mo. pp. 104. Hamilton, Adams, and Co.—The whole argument in defence of the principle that Rome is Antichrist, is here fully and, as we believe, conclusively handled. We hope the little volume will obtain a circulation corresponding with its merits.

5. *The New Testament Pocket Commentary.* Compiled from Henry, Scott, Doddridge, Burkiit, and other writers. With numerous Explanatory and Illustrative Notes. 18mo. pp. 360. Religious Tract Society.—This is, in a single, neat, and well-printed volume, and very cheap, a well-digested practical Commentary on the whole of the New Testament, well adapted for private and family use, and a great boon to sabbath-school teachers and conductors of Bible-classes.

6. *Fanny and her Mamma; or, Easy Reading Lessons.* In which it is attempted to bring Scriptural Principles into Daily Practice. With Hints for Nursery Discipline. By the author of "Mamma's Bible Stories," "Bible Scenes," &c. Illustrations by John Gilbert. Small 4to. pp. 224. Grant and Griffith.—This is an admirably-conceived volume for the use of very young children; and combines, in a pleasing degree, harmless amusement and useful instruction.

7. *Notes, Explanatory and Practical, on the General Epistles of James, Peter, John, and Jude.* By the Rev. ALBERT BARNES. Carefully edited by the Rev. INGRAM COBBIN, M.A. 12mo. pp. 518. W. Tegg.—Mr. Cobbin's name is a sufficient voucher for the accuracy of this edition of Barnes; and we sincerely thank him for the care with which he has given the Commentaries of Barnes to the British public. He has the author's sanction and approval.

8. *The Mange Garden; or, Pleasant Culture of Fruit Trees, Flowers, and Vegetables, for the Beauty and Profit of the Villa or Farm.* By NATHANIEL PATERSON, D.D. Sixth Thousand. Small 8vo. pp. 288. William Collins.—This is a new and beautiful edition of a very useful and delightful work to all who take pleasure in the cultivation of flowers, and fruits, and vegetables. The author has, at last, very wisely avowed himself; and he need not be ashamed of his clerical title.

9. *A Manual of Prayers for the Young.* By the Rev. E. BICKERSTETH, Rector of Watton, Herts. 18mo. pp. 312. Seeley and Co.—This volume, like all the former productions of the author, is full of the savour and unction of vital godliness. It cannot be otherwise than a blessing to the young.

10. *A Child's Book of Prayers.* Edited by the Rev. E. BICKERSTETH, Rector of Watton, Herts.

18mo. pp. 100. Seeley and Co.—Many an anxious mother will be thankful to teach her little children these simple and beautiful forms of infant devotion.

11. *The Christian Master's Present to his Household*. Fifth Edition. 32mo. pp. 134. Edwards and Hughes.—No little volume can be better adapted to the object which it professes to accomplish than the one which we now introduce to our readers. No member of the family compact is here neglected, and no duty devolving on the members of families is here overlooked.

12. *Come to Jesus!* By NEWMAN HALL, B.A. 18mo and 32mo. John Snow.—From the direct and simple character of this volume, no less than from its highly scriptural and evangelical tone, we augur great things from its publication. It ought to be circulated in hundreds of thousands. May it prove as great a blessing to multitudes of the children of men, as the well-known work of the author's father, called "The Sinner's Friend!"

13. *Look Up; or, Girls and Flowers*. 18mo. pp. 180. Religious Tract Society.—The design of this volume is, through the medium of nature's rarest beauties in the world of botany, to convey suggestively the most impressive lessons of religion to the minds of young ladies. We think the author has been singularly happy in his mode of treating his subject; and we doubt not his delightful little volume will be a great favourite.

14. *Expository Discourses on the First Epistle of the Apostle Peter*. By JOHN BROWN, D.D., Senior Minister of the United Presbyterian Congregation, Broughton-place, Edinburgh, and Professor of Exegetical Theology to the United Presbyterian Church. In three volumes 8vo. Oliphant and Sons, Edinburgh; and Hamilton and Adams, London.—We embrace the earliest opportunity of announcing the appearance of this great work, the result of profound biblical learning combined with most devout piety and pure scriptural theology.—Next month we hope to give a fuller notice.

Obituary.

SUDDEN DEATH OF THE REV. DR. PAYNE.

[We have received the following most distressing intelligence, and stop the press to communicate it to the numerous circle of Dr. Payne's friends. We had a letter from him, written on the 17th June, and containing a deeply interesting paper for the Magazine, on the "Assurance of Salvation." Oh, how our hearts bleed for his bereaved family! How we mourn for the Western College and the Christian Church! We would be still, and know that Jehovah is God!—EDITOR.]

Western College, Monday, June 19th, 1848.

Rev. and esteemed Sir,—You will peruse the following lines, no doubt, with deep and heartfelt sorrow; how often does the gloom of mourning cast its melancholy shade about our earthly path!

Our invaluable tutor, Dr. Payne, preached last evening at Devonport, and in great bodily pain; he could scarcely reach his home afterwards;—he retired to rest; and this morning, after an *apparently most peaceful* resignation of his spirit to his Saviour, was found in his bed, beneath the resistless hand of "the last enemy!" His spirit is now reunited with hers who had so recently gone before. Oh! how can we make known our loss! it is certainly *his* gain. I cannot dwell upon the painful theme,—you know it all.

With great respect, I am,

Dear Sir, yours most sincerely,

JAMES LEE.

Rev. Dr. Morison.

P.S.—The Doctor's youngest daughter only is now at home.

MEMOIR OF MRS. DAVIES.

THE subject of this memoir, Mrs. Dorothy Anna Maria Davies, was the daughter of the late John Henry Schoen, Esq., of the canton of Berne, Switzerland, and of Dorothy, the daughter of George Finch, Esq., of Stiffend, Essex. She was born May 12th, 1765, in Basinghall-street, London, and was the only daughter of a family of eight children. From the narrative she has left of her early life, some interesting circumstances may be gleaned, tending to exhibit the way in which it pleased God to open her mind to perceive the value of the truth, and her heart to embrace the gospel of Christ.

From her third year, until she left school, with the exception of some short visits paid to the paternal roof, her home was with her grandmother. It was then designed that her time should be divided between her parents and that revered relative, but the death of her mother interfered with the arrangement. The following year she also lost her beloved father, and was consequently thrown upon her grandmother's care, with whom, from that period, she continued to live. Here she early began to learn the vicissitudes of life, and the uncertainty of worldly possessions. Her aged parent's property becoming much depreciated in value, it was necessary to break up her establishment, and take a residence in the country. Private lodgings were obtained with a respectable dissenting family at Cheshunt, and thither they retired from the more active scenes and pleasures of the gay world. It was while living with this family that the Lord was pleased to open her eyes and her heart to the acknowledgment of the truth. The state of her mind

up to that period, and the means by which she was led to Christ as a sinner, will be best given, as nearly as possible, in her own words.

"My dear parents," she says, "regularly attended the Church of England, but there was no gospel minister in their time. My father was very strict with us respecting the truth; I never knew him correct me but once, and that was for a supposed falsehood; but it left an abiding impression upon my mind. Our education was strictly moral, with the usual licence of what is termed innocent recreations. Every amiable disposition was cultivated, and the existence and superintendence of Divine providence was impressed upon our minds. Singing, dancing, and music were my favourite amusements, but nothing equalled the theatre; and often have I since wished I could as perfectly retain the sermons I have heard, as I used to retain the scenes of the drama.

"My first serious impressions I think I may date from under eight years of age. I regularly repeated the morning and evening prayers, and felt my dependance upon the care of Divine Providence. Being very timid, I never entered a carriage without committing myself into the Lord's hands. I remember I used to feel especially satisfied, after offering my evening prayer, that if I died in the night I should go to heaven. Often did I lie awake meditating upon heaven and its employments; and especially the conclusion of the Lord's prayer, 'For ever and ever.' 'What,' thought I, 'could it mean? One day passed, and another came, and another, and another, but death must come at last, yet of eternity there is no end. Alas! I knew nothing of the happiness of holiness in that eternity.'

"I began now to think that prayer was nothing if only a form of words, and that I ought to understand them, which I endeavoured to do, especially the words 'through Jesus Christ,' which I could not satisfactorily comprehend; therefore I summed up what I seemed to feel when praying, that God would make me good. I was but a child, and this was all I felt, and all I wanted. It was not, 'God be merciful to me, a sinner,'—I had yet to learn that I was a sinner in the sight of God,—but it was, that I might be what God would have me to be. I believe this was extempore prayer, before I knew the meaning of that word. It was the result of the secret working of the Holy Spirit on my heart. Oh! what did not the Lord do for me when a stranger to him, and a sinner against him. How he taught me by his Spirit, when I was without human aid, without a gospel ministry, without a pious friend, to afford me instruction and encouragement! My only religious book was a volume of Letters,

by Mrs. Chapone, from which I formed my rule of life. But I am now convinced it is a book of very dangerous tendency, as it gives a form of religion without its power. From observing, however, this form, I began to think myself very good. I examined myself every night by the commandments summed up in our duty to God and our neighbour. I thought I loved God as much as I could an object I had never seen; and with respect to my duty to my neighbours, I wished to do to them as I could wish them to do to me; the only defect I then found in myself was my hasty temper.

"Having arrived at a proper age for confirmation, and understanding that my godfather and my godmother were to answer for my sins till I came to such an age, I thought it but just to relieve them of that responsibility. I was accordingly confirmed, and now, with my regular attendance at church on the sabbath, and to the sacraments, I rested quite satisfied of my fitness for heaven, allowing for some defects, for which I understood the Saviour of mankind laid down his life to atone. Such, alas! is the awful state of many who are called moral characters, depending on the form of godliness while wholly destitute of its power; ignorant of the nature of sin, and of the deceitfulness of the heart; lovers of pleasure more than lovers of God.

"The first Dissenting chapel I ever attended was a Presbyterian; on the occasion of the marriage of a friend. I heard but little of the sermon, but was gratified in seeing the minister a respectable man, and finding him use very good language, as such were always described to me as illiterate men."

Such were her views and feelings prior to the time in which she went to reside at Cheshunt. "We, here," she goes on to say, "soon found every prospect of comfort, but they were *Dissenters*. However, we gradually got into their habits, and as I was never fond of cards, I cheerfully united with the family in reading, and in singing Dr. Watts' Psalms and Hymns."

She was accustomed to accompany her grandmother to church once a month, but could not reconcile her mind to attend the chapel with her friends on the intervening days, thinking it schism; yet on the evening of the sabbath, when there was no service in the church, she would sometimes go to the chapel, esteeming it a becoming liberality. Many circumstances that occurred in this family circle, together with the character of the books she read, combined to produce in her mind some serious convictions; particularly a passage in "Bishop Beveridge's Private Thoughts," where, speaking of the variety of religious sentiments, and pointing out the errors of

the prejudices of education, and the propriety of a personal inquiry into so important a subject, he dwells upon the expression often used, "I shall not change the religion in which I was brought up." On which he remarks: "I might have been brought up an idolator, a Mahomedan, a Papist; am I therefore to continue so, because I was brought up in these errors? Inquire for yourselves." "With this passage," she says, "I was very much struck. I might have been brought up in error or in truth, but certainly I had never inquired for myself. I did not know what I professed. I was thus led to the determination to inquire for myself, to 'try the spirits.' At this time I went to hear Mr. Bell, the minister of the Independent chapel, who preached from the words, 'Almost thou persuadest me to be a Christian.' He drew a distinction between the morality of which I boasted, and where all my hopes of salvation were resting, and that evangelical obedience which is the fruit of the Holy Spirit, the effect of saving faith upon the heart. So powerfully was my mind impressed with this discourse, that I could not help saying Mr. Bell preached as if he had known all my thoughts of late. From this sermon my resolution was more confirmed, not to be guided by any man on earth on this important subject, without investigating the word of God and prayer for the Lord to enlighten my mind. To him I looked as my only Teacher, and was thus kept nearer to the throne of grace. Indeed, I had nowhere else to go, for I did not like that any one should know the state of my mind. On comparing Mr. Bell's sermons and those I heard at the church with the word of God, I found it was Mr. Bell who preached the gospel, so I at once sat down under his ministry. But the enemy of souls began to think I was getting too much on the Lord's side, and suggested that there was no necessity for so much strictness. Could I not keep my religion to myself, and have it in my heart, and thus preserve the friendship and affection of all my connections? About this

time I obtained Cole's 'Divine Sovereignty,' which much established my mind in the doctrines of the gospel. But while my views were more clear on the gospel as a system, I seemed to feel no concern with respect to my personal interest in the Saviour. I felt that I had not seen the evil of sin as I ought, nor the deceitfulness of my own heart. I therefore prayed that I might have a deep sense of the love of Christ in dying for sinners, stronger convictions of sin; that I might love the Saviour more, though I was fully convinced that without him I must be eternally lost, that my heart must be renewed by the Holy Spirit, and that I must give my whole heart to God. In my self-righteous state I had no doubts or fears. I was perfectly at ease, judging that our Lord's sufferings were an atonement for all our little errors and foibles. I was now satisfied that I could not, and ought not, to keep religion to myself; that he that loveth father or mother more than the Saviour, is not worthy of him. While my mind was in considerable distress on this subject, Mr. Bell preached from, 'If ye believe not, ye shall not be established.' It just suited my case. He also preached at that time from several subjects peculiarly applicable to my frame of mind, and the Lord blessed them, so that I was led to see the sinfulness of hesitation, that I was trifling with God, that the dearest earthly connections must be surrendered for him. Thus the Lord graciously established my mind, and fixed it only on himself.

"I began now to doubt whether I was a proper subject for communion at the Lord's table, which I had regularly attended at church. Yet I knew not how to keep away, it seemed like turning my back on an ordinance to which I had attended in the days of darkness and ignorance, though always with the prayer,

'If I am right, oh teach my heart
Still in the right to stay;
If I am wrong, thy grace impart
To find the better way.

(To be concluded in our next.)

Home Chronicle.

BAPTIST IRISH SOCIETY.

THE annual meeting of this Society was held on Tuesday evening, April 25th, in Finsbury Chapel: S. M. Peto, Esq., M.P., in the chair.

The meeting having commenced by singing and prayer, the Chairman said, he felt very strongly interested in behalf of Ireland. We must look to a throne of

grace, and then seek how we may best apply the balm of Gilead, and lead her to the great Physician. He bore testimony to the simplicity and sincerity of the agents employed by the Society. From such men Ireland had much to hope. Though he avoided political allusions, he felt assured that we could not hope for much of religion for Ireland, until the establishment of that country was abolished: and he felt

more than ever, that we must do everything in reliance on the blessing of God. He then called upon Mr. Trestrail to read the Report.

The Report stated, that the mission itself had been unusually prosperous, nearly all the churches having received additions; and that facilities of access to the people were daily increasing. The progress of schools was most encouraging, and the Relief Fund had been of great service during the disease and famine. The cash account stated, that there was a balance against the Society of 1756*l.* 1*s.* 2*d.*; but the Relief Fund showed a balance in its favour of 2,304*l.* 16*s.* 1*d.*

The Revs. Messrs. Stephens, C. Birt, Garvey, and J. Branch, highly interested the meeting, by their able and effective appeals in behalf of Ireland, in moving and seconding the resolutions of the evening. After the collection, and a motion of thanks to the Chairman, Dr. Acworth concluded by prayer. We were glad to observe that an increasing audience testified their sympathy with the sister island, with greater earnestness and spirit than on any previous anniversary.

BAPTIST UNION.

THE annual meeting of this Society was held in the evening of April 27th, at Park-street Chapel. Rev. Dr. Murch occupied the chair.

The Chairman stated that the Union had existed about thirty years. The Association was calculated to engender love and harmony among the churches; and had other objects in view, which they could not carry out for want of funds. The languishing state of the churches, in common with many others, was feelingly adverted to; and a proposition was adopted, to urge simultaneous and solemn attention to this subject on Lord's-day, the 11th of June. The Union had the pleasure of receiving the Rev. A. Sutton, from India, the Rev. E. Noyes from Boston, and Rev. J. Woodman of Lyndon, U.S., as deputations from Foreign Associations. The meeting was addressed by the Revs. E. Noyes, R. Morris, V. Trestrail, C. Stovel, and S. Green in appropriate speeches.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE fortieth anniversary of this Society was held on May 5th, at Exeter-hall; the Right Hon. Lord Ashley in the chair: the hall was, as usual, exceedingly crowded.

The Rev. Mr. Ayerst read the Report, a brief extract from which we can only

give;—it states that the operations of the Society during the past year, in Persia, Egypt, Smyrna, Poland, Germany, Holland, France, Palestine, and England, have been most satisfactory. The contributions amounted to 24,723*l.* 13*s.* 3*d.*, not including the Temporal Relief Fund. This amount has been made in the following proportions:—general purposes, including Jerusalem Mission, Scripture Fund, and Hebrew schools, 23,706*l.*, (waiving the shillings and pence;) Hebrew church at Jerusalem, 51*l.*; Hospital at Jerusalem, 358*l.*; House of Industry at Jerusalem, 42*l.*; Widows and disabled Missionaries' Fund, 278; Jewish Converts' Relief Fund at Jerusalem, 283*l.*

The liberal donations of Miss Cook, of Cheltenham, not including the above statements, are gratefully recorded:—1,000*l.* for the completion of the Hebrew church at Jerusalem, and 13,000*l.* consols. to the Trustees, the principal sum, 8,500*l.*, to be a permanent fund, to provide for the income of a minister of Christ Church, Jerusalem; and the remainder for the repairs of the church, for the Bishopric Endowment Fund, and to purchase Hebrew Bibles, Testaments, and Prayer-books.

The Temporal Relief Fund amounts to 654*l.*, and the Widows' Fund to 278*l.* The distributions of Hebrew Bibles have been 3,418; New Testaments, 1,371; Pentateuchs, Psalms, &c., in Hebrew, English, Dutch, &c., 3,369; Book of Common Prayer in the above, 354; "The Old Paths" in ditto, 654; "Pilgrim's Progress," and other works, 480; and various tracts, 8,870.

The usual motions were put and carried harmoniously, after having been spoken to by various reverend and lay gentlemen;—but we cannot go further into detail.

BRITISH AND FOREIGN SCHOOL SOCIETY.

ON Monday, May 8th, the annual meeting of this Society was held in Exeter-hall. The platform was filled by a large number of distinguished gentlemen, and the hall was occupied by a respectable audience, and nearly full. Viscount Morpeth presided.

The Secretary read the Report, which detailed, at considerable length, the various and successful operations of the Society through the country. The question that the Society shall receive Government aid, was decided, affirmatively, by the Committee, June the 1st. The model schools were all full; the numbers admitted in the year had been—boys, 825; girls, 420. The Normal schools were progressing. About 142 candidates had been admitted, and 84 appointed to schools—making in all 335 students, and about 200 appointments; and 95 new schools had been established. Mr. Gurney, the Treasurer, read the balance-

sheet. The entire proceeds from subscriptions, donations, auxiliaries, &c., amounted to 11,987. 7s. 5d.

The Hon. and Rev. B. Noel, Rev. Dr. Bennett, Mr. Baines, M.P., the Rev. Mr. Carlson, the Bishops of Manchester and Norwich, the Revs. J. Aldis, Dr. Beaumont, and Viscount Ebrington, who occupied the chair during the latter part of the proceedings, moved and seconded the resolutions, in eloquent and appropriate speeches.

After the motion of thanks to the Right Hons. the Chairmen, the large and interesting assembly separated.

BRITISH AND FOREIGN SAILORS' SOCIETY.

THE fifteenth anniversary of this Society was held at the London Tavern, on Monday evening, May 8th. In the absence of the Lord Mayor, Mr. Under-Sheriff Wire was called to the chair. The Rev. H. Harrison opened the meeting by prayer.

The Hon. E. Curzon then read the Report. Captains Prym and Lowther, the Thames Missionaries, had continued their labours with much perseverance and success, and had happily won the confidence of the sailors. They had visited nearly a thousand vessels, and had held numerous meetings on board and on shore. They had also distributed 39,434 tracts. Service was conducted every Sunday at the Sailors' Church, and lectures and prayer-meetings during the week. Auxiliaries had been formed at no less than fifteen important towns. The Rev. Von Bulow, the foreign agent, had been much employed in preaching to the crews of foreign vessels; had distributed 475 copies of the Scriptures, and 18,097 tracts. His visits to ships had been 2,454, and to lodging-houses, 145. The number of floating banners in all parts now amounted to 310, and the present number of loan libraries were 650. G. Gull, Esq. gave the financial statement, which proved the inadequacy of the funds in reference to the enlarged sphere of the Society's operations.

The Chairman ably addressed the meeting; and he was followed, in most suitable and impressive speeches, by the Revs. J. A. Baynes, J. Burnet, Thos. Boaz, G. Smith, G. Rose, C. Prest, T. Garland, Jos. Payne, and W. Jones, Esqs. W. Hooper, Esq. then moved, and Rev. S. Davis seconded, the motion of thanks to the Chairman, including the name of the Lord Mayor, which the Chairman briefly acknowledged, when the Doxology was sung, and the assembly dispersed.

FREE CHURCH OF SCOTLAND MISSIONS.

A PUBLIC meeting, in aid of these missions, was held at Exeter-hall, on Wed-

nesday evening, May 3rd; the Marquis of Bredalbane in the chair.

In the midst of a very suitable address, his Lordship read a statement, the object of which was to show that since the disruption and freedom of the church, the funds for their missions had been augmenting from 20,191*l.* to about 50,000*l.* (Loud applause.) He also stated, that the total sum raised for Free Church purposes, since the disruption in May, 1843, up to the present period, cannot fall short of 1,313,714*l.* 6s. 11d. You see, then, that the Free Church has not been an idle worker in the cause of evangelising mankind; and that she is entitled to the sympathy and support of other Christian churches.

Mr. Jeffray then read the Report, which stated, that for the six missionary schemes of the Free Church, there was raised in the year 1846-7, the sum of almost 50,000*l.*; for these objects there was obtained, in Scotland, with the help of England, upwards of 65,000*l.* A goodly band of Missionaries had been successfully labouring in India, and many converts were now employed as teachers and preachers of the gospel to their countrymen. God had also blessed the missions to the Jews, at Pesth, Jassey, Berlin, Constantinople, Damascus, &c.: and there are in the Home Mission, 226 preachers and catechists labouring in the most destitute parts of Scotland, &c., &c. The Revs. Dr. Hetherington, E. Craig, Dr. Begg, G. Smith, Dr. Keith, W. Chalmers, W. Bunting, and J. Hamilton spoke to the various resolutions with much energy and great effect.

A collection was then made; and a vote of thanks having been given to the noble Chairman, which he briefly acknowledged, the proceedings of the evening terminated.

Thus peacefully and prosperously have the various meetings of this May Anniversary been attended, and brought to a happy termination. At leisure for the purpose, we have been present at as many of these interesting assemblies as it was in our power to command. Both the morning and evening meetings have been as numerously attended as we have ever witnessed. Of some of the evening gatherings we have not been enabled to report, for want of space; but we exceedingly rejoice in the commanding talent, union, and zeal of the platform, and the corresponding responses and applause of the delighted and overflowing assemblies. May the holy unction of the Eternal Spirit descend, and remain upon the thousands and tens of thousands who were present on these truly interesting occasions!

MINISTERS' FRIEND OR ASSOCIATE FUND.

A MEETING of the subscribers and friends of this Institution was held at the Congregational Library, on Monday, the 22nd of May, when William Hunter, Esq., Alderman, took the chair; and the resolutions were moved and seconded by the Rev. Messrs. Aveling, Crisp, T. James, Dr. Henderson, Mundy, and Yockney. The Report stated, that since the last public meeting of the Society, the Committee had distributed amongst ministers of the Congregational denomination, whose incomes were inadequate to their support, three hundred and sixty-two grants, in sums of five, ten, fifteen, and, in a few extreme cases, of twenty pounds; amounting together to the sum of three thousand one hundred and sixty-five pounds: that during the same period they had received the following legacies, from the executors of the deceased friends of the Society:

The late Mrs. Frewer	£5	0	0
„ Mrs. Marsh	10	0	0
„ Mrs. Goff	18	18	0
„ Mrs. P. Vivian	22	10	0
„ Mr. Hewitt	45	0	0

The Report also contained the following extracts from the replies of the ministers who have been aided by the Committee; which must appeal to every heart in favour of an Institution which has been the agent, in the hands of a gracious Providence, of conferring such seasonable and important blessings upon these useful servants of Christ:

“T. K. V., an afflicted pastor, thus acknowledges a grant from this Society:— ‘I desire to offer my sincere thanks to the Committee of the Associate Fund, for the very great and timely aid they have afforded me and my afflicted family, by sending me a cheque for 15*l*. Their bounty has cast a cheering ray on the darkest day of my life. I wish that the members of Christian churches could witness the happy change which takes place in a poor minister's family when, in the midst of deep sorrow, your letter is opened, and the hand of God is recognised, and thanksgiving is offered to Him, who is ‘A very present help in time of trouble,’ and is ‘nigh unto all them that call upon him.’”

“W. G., who receives, from all sources,

5*l*. per annum, says, ‘I have the unspeakable pleasure to acknowledge the cheque for 10*l*. I can assure you, it is impossible for me to express my feelings. I wanted to make up twenty pounds, and now this ten will place me in comparatively easy circumstances. I had been contemplating parting with a portion of my library, but this will save me from that unpleasant event; and I shall proceed again with a light, and I trust a grateful heart, to the great Disposer of all events.’”

“R. J., who receives 55*l*. per annum, says, in reply to a cheque for 10*l*.: “I can assure you that no man can feel more grateful than I feel for this boon; and that money never produced more joy or gladness in the heart of a minister, or indeed of a whole family, than your letter produced in our hearts yesterday morning. Myself and wife were actually so overjoyed when we opened the letter, that we could neither cry nor sing for a time, but were soon happily recovered by a joyful weeping. Our sufferings had been great and our prospects gloomy. We were almost in despair; but just at that moment your letter came, and with it relief. This 10*l*. will do us more good than I can tell you in words: you have gladdened the hearts of those who were ready to perish.’”

“J. D., who receives 53*l*. per annum, in acknowledging a grant for 10*l*., writes: ‘It has been a very anxious time for us during the past months; for notwithstanding the abundant harvest, yet many kinds of provisions, (meat, &c.,) have been very high as to price; and I can assure you that, for weeks and weeks, little more than five or six pounds weight of meat per week has been made sufficient, with puddings, for the whole eight in number. I say not this to plead poverty, but merely to show that we thus economize; and through the management of my dear wife endeavour to keep out of debt, and provide things honest in the sight of all men.’”

WM. HUNTER, Esq., Alderman, *Treasurer*.
 Rev. T. LEWIS,
 Rev. I. YOCKNEY, } *Secretaries*.

All communications to be addressed to the Rev. C. Gilbert, Corresponding Secretary, 25, Manchester-terrace, Islington.

General Chronicle.

SWITZERLAND.

(Extracts from the Rev. Baptist W. Noel's Tour.)

THE SIGHT OF THE ALPS.

“FROM the summit of the Jura mountains, I saw the Alps for the first time. Every moment, as the road wound round

each obstructing eminence, we were expecting them to burst upon us; and at length a beloved brother, who, with elastic tread and bounding heart, preceded the carriage, exclaimed, ‘There they are!’ and there they were. The Jura forest, down which we were descending, the whole en-

chanting valley before us, the wide-spread lake, with the sloping banks of grass and scattered trees descending to its margin, the villages scattered over the land, with the towers of the distant city, reposed in sunshine. Beyond the lake the mountains looked black and stormy, beneath the shadow of a long line of clouds, which lay horizontally above their heads. Out of this shadowy sea rose naked pinnacles and sharp spires of granite, so steep that neither verdure nor snow could rest upon them; and higher than all, like another world, ethereal, brilliant, alone in its surpassing glory, towered the snowy summit of Mont Blanc."

VIEW FROM THE HOTEL DES BERGUES,
GENEVA.

"At your feet is the bright, broad, rapid Rhone, blue as the sky over your head, transparent as crystal, hurrying to the ocean. On its banks are handsome buildings, backed by the turrets and roofs of the upper city. On either side are environs of the richest verdure, woods and bright villas, and gentle cultivated slopes. Behind these, to the south-west, two guardian mountains, the Voirons to the left, and the Saleve to the right, which stand as sentinels at the opening of the great valley of Arve. Between these, and more distant, is the Mole, a conical mountain of some height; and then, above them all, Alps rise on Alps, among which Mont Blanc glitters in the sun. Such a scene seems made for piety and peace: that river seems formed to bear on its ample tide boat-loads of happy beings, families which are peaceful as the sunny lake, young hearts which bound like those dancing waters; and the smiling land seems made to be the abode of a few simple, united, and pious people, rejoicing in God, whose gifts have been so ample to them. But painful recollections gather thickly round that bright city, and hover over the blue rushing tide. Only a week ago we gazed with delight on that river: it looked remorseless as an assassin to a dear friend of mine, whom it bereaved of his only child. His son was floating upon its surface; the current was too strong for him; his boat being hurried beneath the bridge was upset, and he perished. They had quitted England to give him pleasure, and they left him in Switzerland a corpse. Thanks be to God, they sorrow not as without hope; for their son had given satisfactory proofs that he was born again of the Spirit. Faith gave blessed support; they were able to honour God in their trouble; they cheered the hearts of their Swiss brethren by their resignation; and though he sent them this great trial, he has not forgotten his promise to his children, 'All

things shall work together for good to them that love God.'"

GENEVA—ITS LATE POLITICAL TROUBLES
AND PROSPECTS.

"Along the wall which confines the stream on its right bank was the insurgent population of the Quartier St. Gervais crouching, while upon the bridge a Christian friend of mine was leading his company beneath a murderous fire to dislodge them. The city was the prey of civil discord, and a revolution had burst upon the Government like a thunder-storm. Quiet is restored now; but there are larger evils than a popular tumult, which sadden a Christian spectator there. The doctrine of the gospel, which in that city Calvin maintained with a force of intellect rarely equalled, so that streams of evangelical light flowed forth from Geneva over Europe, has now been generally abandoned. Rousseau is more to the modern Genevese than Calvin; the Deist is honoured, the Reformer is decried. Nor has the canton apparently reached its lowest humiliation; for although it has long lost its evangelical earnestness, it has still been Protestant; but now this its last honour seems falling from its palsied grasp. The population of the canton is about 60,000, of which the city contains 32,000. Within the city about 7,000 only are Roman Catholics; but around it the large majority of the peasants are Savoyards, who have been within a few years added to the population, and profess that creed. The city is flourishing. Industrious, frugal, and well-governed, they thrive. About 100,000 watches are annually manufactured in its workshops; it has a considerable trade in jewellery; its inhabitants are busy with printing, hat-making, the manufacture of silk and woollen shawls, tanning, calico-printing, and twine-spinning; its fisheries are considerable; and in summer thousands of strangers flock into it; hence hands are wanted; and as the Vaud is thriving, too, numbers of labourers and artisans are recruited from the poor adjacent departments of France, and the still poorer valleys of Savoy. *All these new settlers are Catholics*; and as the full rights of citizens are easily and speedily acquired, and few of the settlers ever leave their adopted country, the proportion of Protestants to Roman Catholics becomes annually less and less. Hence a numerical majority of Roman Catholics, at no distant day, seems inevitable; and a numerical majority, according to the present constitution, must determine the whole aspect of the Government: for the canton is governed by a Great Council and a Council of State; both these are chosen by the people; and as the suffrage is universal, a Roman Catholic majority in a few years

will return two Roman Catholic Councils, and both the legislative and executive Government of the once Protestant Geneva will be again in servitude to the Pope. But Geneva is not lost to Protestantism yet; there are some Christians there still, and if the task of reviving the religion of their country is arduous, their difficulties are less than they were."

THE GENEVA CHURCH.

"Under the late Government the Geneva Church was governed by the Company of Pastors, who nominated the pastors of the whole canton. The majority of these were worldly men, with Unitarian opinions, who took care to appoint pastors of their own views, so that not more than three or four of the National Church were evangelical men; and yet the sober part of the community were so attached to their Establishment, corrupt as it was, that they would not listen to any dissenter from it. But the late revolution having overturned the ecclesiastical as well as the civil Governments, the Company of Pastors, who have long persecuted the gospel, have lost their power to persecute. Henceforth the Geneva Church is to be governed by a Consistory chosen by the people. But this new ecclesiastical court will be less powerful than the Company, since the pastors who were appointed by the Company are now elected by the parishes. Scarcely any arrangement could promise a worse choice of pastors, since the ministers of Christ are to be chosen by the *populace*. Every citizen has a right, without profession of faith, without belief in revelation, without examination, without morality even, to declare himself a member of the National Church, and to give his voice in the election of parochial ministers. No one can now say what the doctrine of the Genevese Church may be. It has no creed; it does not own the Bible; it offers no test to its ministers; and it is, therefore, a Christian church without even the profession of Christianity. Can Christians endure this state of things? Habit, prejudice, sloth, timidity, self-interest, and other criminal infirmities, might make them cling to the old arrangement, though they saw year by year the venerable Company, armed with State power, repressing the gospel; and the parishes, perverted by their legal pastors, opposed to spiritual religion. And they would have probably supported it still; but this new mischief, this upstart abuse, this plebeian disregard of spiritual discipline, will probably force almost all the Christians of the Establishment to assert their own liberty of thought and action. Two things may be expected, which are urgently required by the churches of Christ throughout Europe — *separation from the*

world, and union with each other. There are Christians at Geneva who must feel it to be an intolerable evil that an ungodly Government should order, as they have done, all the pastors of the Canton to be chosen by a populace as ungodly as themselves; and they will say, '*Let us have our own pastors*'; let the sweepings of the cabarets and the Communists have the teachers whom they like; *but the churches of Christ must not submit to such degradation.*' And when the churches of Geneva shall at length be free from the trammels of an irreligious Government, an irreligious populace, and an irreligious clergy, they may effect, with the blessing of God, as great a change in their city as that which was effected by Calvin, by Farel, Beza, and their associates."

AN INTENSELY INTERESTING DEATH-BED.

"Not long since, a Protestant lady, in the south of France, supposing herself to be near death, was seized with deadly terror. It was in vain that her husband sought to console her. They had lived a thoughtless life, and she could not bear to stand before the judgment-seat of God. 'Then let us send for the minister,' said her husband. 'What use is it?' replied the sick person; 'I know what he will say: it avails nothing.' However, the minister was sent for. Being a young Rationalist, who had often opposed evangelical doctrine, he endeavoured, when he reached the chamber of sickness, to console her by the memory of her domestic virtues, and by assurance of the boundless mercy of God. But his efforts were utterly in vain: all his fine speeches could not silence a reproachful conscience. She felt that the justice of God was in terrible array against her ungodliness, and the very mission of Christ convinced her of unpardonable ingratitude to the Redeemer. The minister was perplexed; all his stores of commonplace, heartless palliatives to mental anguish were exhausted; and she wildly told him that she was wretched and undone. What could he say more? At that moment it flashed upon his mind that the evangelical doctrine, which he had so often opposed, would silence all her fears: it was precisely what her agonized mind was asking for; it would be to her like water in the scorched desert. He knew the doctrine of justification by grace through faith well, for he had often maligned it: he was familiar with the texts cited by evangelical ministers, for he had employed his powers of criticism to refute their evangelical meaning. If he could but speak to her as an evangelical minister, he could hush that awful tempest which he could scarcely bear to witness. But how could he say what he did not believe? How calm even that agony by a lie?

At least he could read those passages supposed to contain evangelical doctrine—there could be nothing wrong in that. Baffled and perplexed, he directed her to the word of God for consolation; and read to her such texts as these: ‘God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’—‘He that believeth in the Son hath everlasting life.’—‘As many as received him, to them gave he power to become the sons of God, even to them that believe in his name.’—‘Therefore we conclude that a man is justified by faith, without the deeds of the law.’—‘Being justified freely by his grace, through the redemption that is in Christ Jesus.’—‘There is, therefore, now no condemnation to them that are in Christ Jesus.’ No more was wanted: it was light to her perplexed path, it was peace to her anguish, it was life to the dying, it was instant cure for her despair; and she welcomed the gospel as the flower in the desert welcomes the rain; held fast the consolation, and died rejoicing in the faith;—a signal instance of the adaptation of the gospel to our moral wants.”

STATE OF EVANGELICAL RELIGION IN GENEVA.

“THERE is irreligion in Geneva; and I have only heard of three or four pious pastors in the whole National Church: but still there are few towns of the same size where so many educated, influential, and decided men are combined for the promotion of the cause of Christ. I rejoice to record the names of some of those whom I met. Besides those whom I have already mentioned, the Pastor Barde, and Messrs. Vernet, de Mole, and Cramer, of the National Church, who have never been called by the Company of Pastors to any pastoral charge, with Messrs. d’Epines, the father and son, and Mr. Cramieux, are all active in doing good.* To these must be added the excellent Congregational ministers of the Congregational Church at La Palisserie, Empeytaz, Guers, and L’Huillier. This is an influential band of brethren, to whom is entrusted a great work.”

ITALY.

A VISIT TO THE VATICAN.

Of all the edifices in Rome, the Vatican is by far the most extensive, rivalling in its magnitude the residences of those emperors who were masters of the world, when a palace covered a hill. Do we resort to it for objects of art?—It is enough to say that the Transfiguration by Raffaele, and the Apollo Belvidere are there. Do we

wish to become acquainted with the treasures of ancient lore, MS. or printed?—Its library opens up riches which many lifetimes could not exhaust. Or do we wish to wander over the chief residence of him whose predecessors at least, trod on the necks of emperors, and upturned the thrones of kings; while even now, shorn and diminished as he is, the Pope, as the head of Antichristianism, enthralls the minds and the consciences of millions?—Then here, with St. Peter’s on the east, the gardens of the Palace to the south, the church-tipped Monte Mario (Clivus Cinnae) to the west, and the yellow Tiber and Rome to the north, we find the abode of that Man of Sin who still supports the system which vies with the grossest superstitions in corrupting and debasing mankind. But let us turn for a little from polemics, to examine in detail this wonderful pile, and record the impressions which a visit conveys.

First, as to the arts.—Where shall we begin? We are in the chamber of Raffaele, and on that frescoed wall the master has depicted the history of the apostle Paul, in a style so life-like, so grand and speaking, that one expects for a moment to hear his voice, till reflection dispels the illusion. It returns, however, as you study the exhaustless production. One of the texts is the stone with the words, “To the unknown God;” the pulpit is Mar’s Hill; the hearers are Athenians; the preacher, Paul; the painter, Raffaele; and where in the world’s history, among mere men, was ever a group so noble, or associations so varied, or topics so exciting and suggestive as are thus presented to the eye?

But pass through a few apartments, any one of which would signalize a country where the objects of art are more rare, and you stand before the Transfiguration, by Raffaele. In the Sistine Chapel, you find the Last Judgment, by Michael Angelo, in fresco. It is awful and appalling, though in some respects its details degenerate into the grotesque; but you can turn from it without emotion—at least there is no drawing forth of deep feeling by all the painter’s power. Before the Transfiguration, on the other hand, one feels attracted, and actually loves the production. The chief figure is so exquisitely beautiful and ethereal, that it appears not a thing of earth—“His face shines as the sun, and his raiment is white as the light.” Those apostles, so stunned; those attendants, Moses and Elias, so ethereal, like their Lord, (1 John iii. 2,) are all so inexpressibly lovely and perfect, that one can form no adequate estimate of the power of painting till objects such as these have been seen. We do not forget that criticism has pronounced certain censures on some details in this painting, and there may be truth in them; but that con-

* M. de Mole has since left the National Church.

ceded, we speak of the effect of the whole, and that effect we describe by saying, that the genius is so visible and so great, that it subdues while it delights the on-looker. "It is raised a spiritual body," has a simpler meaning, after studying the Transfiguration by Raffaele.

Would we hold converse with some of the most noted of modern Italians?—They may be met in the halls of the Palace, the chapels of the Pope, or the corridors of the Library and Museum.

But pass to another section of this vast pile. It is a chamber in the form of the segment of a circle. The view from it is one of the grandest in Italy. The Castle of St. Angelo, the Campus Martius, the Tiber, Rome, the Sabine Hills, the Campania, Tusculum, Frascati, Tivoli—a thousand objects of interest meet the eye as it roams from scene to scene, beheld from the Palace and its halls. But in that chamber, small in comparison with many beside it, stands another amazing creation of art, the Apollo. It was found at Antium, towards the close of the fifteenth century, and placed in the Museum of the Vatican by Buonarroti. Perhaps there are some who feel, or think they feel, all the beauty of this wondrous statue, when they first gaze on it—and the first look, no doubt, conveys a distinct impression of its grandeur and symmetry. But the expression, the real greatness of the mimic god, are not discovered to their full extent except by visit after visit. He has just discharged an arrow, and gazes after it to mark its effects; and the attitude, haughty yet reposeful, the anger felt and expressed, yet not ruffling the countenance, combined with the perfect proportions of the work as a human figure, hold us in a kind of awe in its presence—an awe which we felt deepened and enhanced by each reiterated visit. Except in that marvellous and mighty pile, the Pantheon, nowhere in Italy did man's power affect us so much as in the presence of the Apollo. We have traversed the field of battle at Thrasymene, and tried to realize the feelings of the combatants when they struggled so intensely that they felt not the earthquake which rocked the ground on which they fought; we have followed Buonaparte over the Great St. Bernard, with its glaciers and snows, and explored with care the battle-field of Marengo; we have heard the British huzzas, and seen the French disasters at Waterloo—and these have drawn forth emotions which one would not wish to repress, and could not tell; yet the Apollo in effect surpasses them all,—at least, it is *sui generis*. The mind versant in moral loveliness, learns before it, that even in things as they exist in our wrecked world, there lie concealed the elements and copies of beauty as it exists

in the Divine mind, waiting the appointed time when all the redeemed shall be morally lovely—literally like God. "*Quella venusta che da Dio deriva, conduce a Dio*," is the aphorism of an Italian. It is true, at least, in spiritual things, so that one carries to his ultramontane home, from the hall of the Apollo, a figure of loveliness which it requires no effort for the mind to reproduce: and which it is nothing more than instinct to admire. Strange that the mind that conceived, the hand that chiselled that exquisite embodiment of thought, was Pagan, worshipping, if it worshipped at all, a stock or a stone, and seeking pleasure in the objects which the true God abominates, and bids man abjure! The form, however, is only the more admirable on that account. It is the idealized creation of some high mind, the transcendentalism of taste, the absolute ideal of manly beauty, and prompts us to wonder more and more at the character of ancient Rome. To-day, its vestal virgins were presiding at a massacre in the circus; to-morrow, adoring, after their fashion, in a temple worthy of Athens; now, the majestic people consigned a city to the flames; anon, they re-peopled it with statues just not living! Madame de Staël somewhere asks, Whether Nero, looking on such perfection, would not have foregone somewhat of his ferocity? She knew not that it is not *that* kind of beauty that can tame man's heart into tenderness. It is, nevertheless,

"A form of life and light,
That, seen, became a part of sight;
And rose, where'er we turn'd our eye,
The morning star of memory."

In the neighbourhood of the Apollo, though in a separate hall, stands the group of the Laocoon, another marvellous creation, though less imposing than the simple majesty of its companion. It is assigned to three artists at Rhodes; it formed one of the ornaments of the palace of Titus, on one of the seven hills, and was discovered there amid the ruins in the time of Pope Julius II. In complexity, it resembles the group of "Niobe all tears," in the gallery at Florence; but the concentration or convulsion of feeling that is visible in the Laocoon draws one back to study it again, and again, and again—it is a tragedy in stone. The struggle, yet resignation, as if to inevitable fate, of the old man; the helpless and imploring resistance of the sons, crushed, maimed, and tortured as they are by the coils of the serpents, and their sympathetic inclination towards their parent, even as they writhe in agony, all speak to the soul more than to the senses. Criticism is disarmed while we behold the Æneid surpassed in marble; for the creations of the artists of Rhodes leave a

deeper impression than even the lines of Virgil:

"Laocöonta petunt: et primum parva duorum
Corpora natorum serpens amplexus uterque
Implicat, et miseros morsu depascitur artus.
Post, ipsum auxilio subeuntum ac tela ferentem
Corripuit, spirisque ligant ingentibus."

But there are other stores in the Vatican besides the treasures of art. It is said that there are 60,000 statues in Rome, and many of them adorn the halls of this papal palace; but we turn from them all to the library, there to glance at the treasures which it contains. It was founded by Pope Nicholas V., in 1447, who transferred to it from other quarters the MSS. which had been in course of collection for ten centuries before. The present pile dates from 1588, and the contents of the library have been augmented from time to time, and from innumerable sources. Leo X. was an active collector, and added largely to the stores. Yet the interior of this magnificent pile has little of that erudite appearance which its character as a *dépôt* of lore would lead us to expect. Indeed, its treasures are so buried or immured in *presses*, and these presses are so bedizened with ornament, that except in its vastness, it is more like the library of a well-conditioned and rather pretending citizen's villa, than the depository of so much that is antique and invaluable. It would be endless to attempt to catalogue the treasures and true curiosities of literature that are here. Romish partiality or pride estimates the printed works at 100,000 volumes, the MSS. at 35,000; but even though we make an abatement from these, the collection is still noble, and worthy of a more dignified proprietor than the head of a system which has wrought with such fell and ruinous effects upon the consciences of men. The volume which chiefly attracted our attention was the treatise, "*De Republica*," by Cicero. It is not complete, but has been wonderfully restored by Angelo Maio, from under the version of Augustine's "*Commentary on the Psalms*," which had been written over the ancient MS. The monks of the middle ages are often eulogised as the conservators of literature during the dark midnight of Europe; and men are rising up in hundreds to spread their celebrity in that respect. What evidence do the palimpsests of Angelo Maio bear to the taste, and learning, and conservative tendencies of the monks? A production of "*Rome's least mortal mind*," effaced by some shaveling scribe, to make room for the production of one who, though much to be honoured, had yet been copied, and copied again, on less precious vellum, is surely not an argument in favour of monkish enthusiasm in the cause of letters.

The living literature of the Vatican is

not the least attractive portion of its stores; we mean the Italian literati, who are met with there, add a charm to that storehouse of learning. Our first visit to it was in quest of an early production of Calvin, (a preface,) which we knew was in the Vatican, but which the subordinate officials could not discover. Angelo Maio was called in, and with equal intelligence and politeness, produced the stranger from its hiding-place. In his appearance, Maio is a favourable specimen of Italians. With rather more of grave and portly sedateness than they generally exhibit, he has their frank and ready politeness, and withal, their communicative volubility. It cost no effort to lead him into his favourite themes, and there he was loquacious, as few but Italians can be—a thorough enthusiast—a very devotee. Maio began his career as keeper of the Ambrosian Library at Milan, where he signalized himself by his discoveries in ancient manuscripts, which had been effaced and written over by monks with their lying legends, though for some time he anonymously published his discoveries. Having attracted the notice of Pius VII., he was promoted to the office of librarian of the Vatican, and eventually exchanged the ruby-coloured robe of a Monsignore for the purple of a cardinal. He has been called the Hero of the Palimpsests, and deserves the title. He is chiefly famed for his edition of "*Cicero de Republica*," which is reckoned the most powerful production of the orator. Maio is now sinking into the feebleness of age. His policy as librarian is said to be illiberal, and the glory of his setting does not correspond with the promise of his rising, or the vigour of his meridian power.

Another of the Italian savans whom we have met in those storehouses of literature is the Abate Mezzofante, now, like his friend Maio, a cardinal. He first became famed at Bologna, where he was professor of Greek and the Oriental tongues. In that chair he had for his colleague the noted Signora Clotilda Tamborini. Strange as it may seem, she combined her stores with those of Mezzofante in training the Italian youth in the knowledge of Greek; thus carrying us back to the days when Olympia Morata, Lady Jane Gray, and others, their contemporaries, rivalled their brothers and husbands in their knowledge of language, their literature, and philosophy. At her death, about the year 1821, Mezzofante profoundly lamented her removal; and evinced, by his regrets, how congenial were their studies and tastes.

In our day, as in that of Tacitus, every thing in Italy that is either very good or very bad soon finds its way to Rome, and in due time, Mezzofante was called up by the head of that church which has been so

wise through all its generations. It was there that we made his acquaintance. On a cold-February morning, we were seated in the compartment of the library where he usually studied, when an uncouth and not prepossessing figure took possession of the adjoining table. He was busied with a work on Turkey, which soon became our topic. He speedily discovered, from our mode of pronouncing Italian, that Britain was our home; and, without any fore-warning, addressed us in our vernacular. His readiness and accent surprised us. He is reputed the master of forty languages, but he himself smiles at the assertion. That he has an amazing aptitude for acquiring them, however, is certain; but he does not pretend to be master of more than a few. With Greek and the Oriental tongues he is familiar. Polish, Hungarian, German, Bohemian, Spanish, English, French, and others, he knows well, having acquired them mainly by intercourse with natives of those countries in Italy. But the accounts of his linguistic powers are exaggerated, while, at the same time, his knowledge in other departments is limited. We once showed him a precious volume, marked, in the catalogue of the library, "*Rarior ipsa raritate*," but the Abate scarcely gave it a glance.

But we must away from the Vatican, with all its treasures—artistic, literary, and living. Would they were in nobler hands than those who now pervert them! But the time will come. How vast the change that has passed over Rome since Augustus, or even Trajan, was its lord! and how shorn and subdued in our day, compared with what it was when Leo X. was its pontiff and prince! Harbingers these of greater changes still. "I will overturn, overturn, till He comes whose right it is to rule," embodies the death-warrant of Rome. It has been said of the past, and will be said of the future—

"And thou art she, the ghost of that proud Rome,
Whose eagles fatten'd on the million corpses
Of nations prostrate. Far as wind-rocked Thule
Was felt thy crushing grasp—thine iron car,
Swift as the thunder's fiery messenger,
Roll'd on and on, in triumph, till the suckling's
scream,
Bereft of her who bore it—Eld's hoary head;
Doom'd to a childless dotage—the widow'd maid,
Who had but dreamt of joys she ne'er could know,
Heaved their deep curses from their broken hearts,
And imprecated on thy ruthless butchers
The vengeance which has scathed thy scarry brow.
How the heart weeps and joys to see thee fallen
thus!

Weeps, that a thing so mighty as thy sway
Should veil its glory to a shaveling's mumbling;
Joys, that retribution, sure as were thy conquests,
Hath come at last to lay thy Nereos prostrate."—

From the Free Church Magazine.

GERMANY.

(From our German Correspondent.)

THE amount of ignorance of Scripture and neglect of true religion amongst the Protestant inhabitants of Prussia, who profess to be zealous Lutherans, is amazing. I have endeavoured to promote the establishment of Sunday-schools for religious instruction, but without success. It is equally impossible to have a "Tract Society." The people have no idea of doing anything without the clergy. And the evangelical clergymen whom I am acquainted with, whilst they admit the usefulness of such institutions, are afraid the magistrates would interpose to resist such things. One, whose congregation consists mainly of the agricultural labourers from the suburbs, tells me that he wished to commence a service on Sunday evenings for those who live too far off to attend the church, and had arranged to have this service in their own neighbourhood,—but the magistrates interposed and forbade it. The present "shaking of the nations" may shake down the State-Church of Prussia,—if so, it will do much good; for, under the new state of things, the State-Church would be entirely in the hands of the Rationalists.

Last year, whilst at Reinerz, I went over the borders into Bohemia, and gave away a good many tracts, "but secretly for fear of the" priests; this year I hope to do it more extensively and with less restraint. My health is considerably improved, but I fear it will be necessary for me to follow the physician's advice of visiting Reinerz a third time, which will require my staying here another year. Things are very unsettled here, and it seems by no means improbable that we shall have war before long.

RUSSIA.

PROTESTANTISM IN RUSSIA.

(From our own Correspondent, dated April 15, 1848.)

ON the banks of the Wolga, in the government circuit of Saratow, which lies between 60° and 65° E. longitude, and between 40° and 45° N. latitude, there is a German colony; it was founded under the reign of Catherine II., in the latter half of the eighteenth century. Its population amounts to more than 150,000, distributed into 102 villages. These are situated principally upon the banks of the river. Few are more than 25 wersts from it, and nearly all are within 100 wersts of the provincial town, Saratow.

The houses are built chiefly of fir wood, and in regular order. They present an appearance of comfort, and consist generally of two, in some cases of three, four, or even five rooms. The roofs are often painted red, and the windows, which are

pretty large, either red or green. The interior is, in most cases, neat and orderly.

On the right, or "hill" side of the river, there are 46 villages, of which 33 are Protestant and 13 Catholic; on the left, or "meadow" side, 56; of which 40 are Protestant, and 16 Catholic. The proportion of population was, in 1836, as follows:

	Households.	Males.	Females.	Total.
Protestant...	9,073	41,898	40,435	82,333
Catholic.....	3,070	13,578	13,023	26,601
	12,143	55,476	53,458	108,934*

A "household" comprehends the inhabitants of a house in which usually two or more married couples and their children reside. The people are simple, cheerful, and virtuous. From the names of several of the villages—Shafhausen, Glarus, Basel, Zurich, Solothurn, Zug, Lucern, Unterwalden,—we presume that a part of the population emigrated originally from Switzerland. Each "village" is under the care of a superintendent, aided by "elders;" and an overseer is appointed for each "district," comprising several villages. The overseer stands in connection with the Imperial authorities at Saratow, where a "Guardian Office for Foreign Immigrants" superintends the affairs of the entire colony, and was formerly under the "Minister for the Interior," (Home Secretary,) but now under the "Minister of the Imperial Domains," (Commissioner of Woods and Forests)

The Protestant villages are distributed into 17 parishes, nine on the "hill" and eight on the "meadow" side. Two are Calvinistic and 15 Lutheran; though in some of the latter there is a considerable proportion of Calvinists. There are two provosts, one for each side of the river, who are chosen from amongst the preachers, and whose appointment has to be confirmed by the governmental "Consistory for the religious affairs of foreign confessions." It is their province to inspect the schools and churches, and to preside at the annual synods of the preachers. They are subordinate to the Consistory at Moscow. From 1820 to 1833 there were a Superintendent and Consistory in the colony; but afterwards the former was abolished and the latter removed to Moscow.

The churches and schoolhouses are generally of fir wood, though lately some have been constructed of stone. Nearly all the old ones are too small for the present amount of population. The churches, moreover, are incapable of being heated. In winter, therefore, the service must often be held in the school-room, whose capacity is far too small to contain the people,—as in that part of the year the greatest number

attend, not being so much kept away by field work. These evils are of no small magnitude. There is hope, however, of their being gradually removed, by the erection of more commodious and convenient structures.

Public worship takes place on Sundays and festivals, at about ten in the morning. As this cannot always be conducted by the pastor, who has to supply, perhaps, two or three villages, the schoolmaster often fills his place. He reads a sermon from some book sanctioned by the pastor. Those generally employed for this purpose are Brastberger's, Schöner's, and Francke's. Prayers are read from the books of Arndt and Schmolk; and the hymns in use comprise 823, from the Marburg hymn-book. The bells, of which there are one, two, or three in each church, are rung an hour before service-time. During the service two or three members of the "Church-board," whose office it is to aid the pastor in preserving order, carry round purses, with little bells affixed, to receive the free-will offerings of the congregation. In the afternoon children and adults are catechised: if this be conducted by the pastor, it is usually upon the gospel for the day, or some other passage of Scripture; if by the schoolmaster, he merely asks the questions contained in the catechism used at school, and reads one or two chapters from the Bible. Of late, adults, especially married people, had neglected these meetings, and thence increasing ignorance of the word of God was observable; for but a small portion is read during public worship, and it is very rarely attended to in the house.

The houses of the preachers are nearly all alike, and mostly of wood. They contain six spacious rooms, together with out-houses, stable, cowshed, &c. The whole are kept in repair by the congregation, and there are usually annexed an orchard of apple and cherry-trees, and a couple of acres of land for vegetable produce. The situation is generally good, and even picturesque.

Each preacher receives from the "Guardian Office for Foreign Immigrants," 600 rbl. b. as. yearly in three payments: from each household of the congregation, at the end of the year, 50lbs. of wheat, worth 80—85 copper copeks, and 50lbs. of rye, worth 40—45 c. c.; in autumn, 2 puds of hay, worth about 12—15 c. c. per pud; for each baptism, 50 c. c.; confirmation, 1 copper rbl.; betrothment and marriage, 2 c. rbl.; burial, from 50 c. c. to 1 c. rbl., according to the service required; communion for the sick, 50—100 c. c.; "church-lines," 50—100 c. c.; on the "hill" side these fees are seldom exceeded, while, on the "meadow" side, they are sometimes doubled. The annual income of each is, therefore, from

* The population returns in 1842 give 104,319 Protestants, 32,894 Catholics.
† Tutel.

80*l.* to 100*l.* During sickness he receives one-third of this income.

The church "offices" are generally performed where the pastor resides, though this arrangement is not stringently insisted upon. Confirmation does not take place before the fifteenth year of age; and a knowledge of reading and of the catechism are prerequisites. The communion is administered twice a year, viz., at about Easter and Michaelmas. Marriages are performed from Advent to Passion-week, previous to which each couple are betrothed, in presence of the pastor, and undergo an examination in reading and religion.

In 1808, a fund was established for the relief of the widows and orphans of preachers. It was aided by Imperial grants, and had a capital of 50,000 rbl. b. a. (2,500*l.*) It is under the management of a provost and two preachers, the latter of whom are annually appointed. Every married preacher contributes yearly 20 rbl. b. a. (1*l.*) If the number of widows and orphans is not great, the former receive 200 sil. rbl. (35*l.*) yearly, and the latter, 50 sil. rbl. (8*l.* 5*s.*)

The number of children at school in 1832, was 14,686. In that year the births exceeded the deaths by 2,466. We may suppose, therefore, that the number of school-children would be at least 16,000, in 1836, when the Protestant population was 82,333. The school accommodation, therefore, was complete in regard to numbers; not so in regard to the quality of instruction. The period of attendance is from the seventh to the fifteenth year, and the school-hours from eight to twelve, A.M., and from two to five, P.M. But the children are able to attend only during the winter half-year, from October to Easter, as they are employed during the summer in the fields. The subjects prescribed for them to learn are, reading, writing, reckoning, catechism, singing, prayer. Very few boys, however, learn to write and reckon well, and it is seldom that any of the girls attempt it. One reason of this neglect is, that the parents are too poor to pay for books, &c.; another, that they are indifferent* to the improvement of their children; and a third, no doubt, lies in the children being absent during the whole summer, which renders any great advancement on their part almost impossible. The teachers are inadequately paid by the congregations, and are but ill qualified for imparting any better instruction. Their preparation for the office is left to their own exertions,

* This is not surprising when it is borne in mind how little opportunity is furnished in the Russian system for the free exercise of whatever intellectual talents may be possessed and cultivated. The movements in the rest of Europe may, however, help to break off the fetters under which the serfs of the Northern Empire groan.

under the superintendence of the pastor; but neither their remuneration, the scope of their influence, nor their social position, is sufficient to stimulate them to any very high attainments. They are under the necessity of filling the office of bell-ringer, &c., in order to increase their salary. An improvement may have taken place of late years,—but such was the general state of things prior to 1832.

The above particulars, derived from the most direct and authentic sources, appeared to us likely to interest our readers. We cannot look upon this western colony on the borders of Asia, and surrounded by an oriental population, without feeling that their position is important, and their influence likely to be great. We anticipate much good from the existence of a Protestant community in the heart of a dominion where the corrupt form of Christianity, that of the Greek church, is established by law. At present a despotic government prohibits them from making known the truth among their benighted neighbours; but perhaps the time is not far distant when even the Czar of all the Russias will be compelled to give to his subjects some degree of constitutional freedom. If the concussions of the south and west of Europe lead to this result, amongst the many confusions which they are bringing about, they will confer no small benefit upon a large part of the human race. The truth will then "run to and fro in the earth," and a purer form of worship will receive the voluntary adherence of those who have long "sat in darkness and the shadow of death." We regard, indeed, the errors of the Lutheran Church as a serious obstacle to the spread of true and vital godliness; but with all its defects, it is unspeakably in advance of the Eastern Church. The sermons, prayers, and hymns which we have noticed above as being in general use, indicate that evangelical truth is proclaimed.

In the meantime we trust that the ministers will be qualified, by faith and earnest prayer, for the responsibility and high vocation to which a favourable change of things may call them; and that the people, by increasing piety and knowledge of the Scriptures, will be prepared to become "witnesses for the truth." How far the present ignorance of the word of God is chargeable upon the neglect of ministers we cannot say, or how far it may be occasioned by poverty. If the latter cause operates, we should rejoice to see the British and Foreign Bible Society add to its numerous benefactions that of enabling all the poorer inhabitants of the Protestant colony in Saratow, to obtain, at a merely nominal price, those "Scriptures which are able to make them wise unto salvation."

THE
MISSIONARY MAGAZINE
AND
Chronicle.



NATIVE YOUTH OF INDIA DESTROYING THEIR IDOLS.—*Vide* p. 378.

BELGAUM.

THE REWARDS AND PROSPECTS OF CHRISTIAN EDUCATION.

AMONG the varied encouragements connected with the Missionary work in India, the progress of Christian Education is one of the most prominent and delightful. In this department of labour the reward is indeed abundant, but it is richer still in the promise of future fruit. A more inviting field of benevolent effort cannot well be conceived, especially when it is borne in mind that it is capable of indefinite extension, and waits but cultivation to multiply its increase a thousand-fold.

If the happy results of Education in India were confined to the cultivation and enlargement of the intellect, and the improvement of the social condition of its inhabitants, it would still repay and demand our exertions; but, as this is a work which frequently issues in the conversion of the youthful heart to God, and powerfully contributes to the overthrow of that vast system of idolatry which age after age has corrupted the worship and destroyed the souls of the poor Hindoos, it possesses incalculable value, and claims the utmost efforts of christian zeal and compassion.

The appended statement, recently received in a letter from Mr. Beynon of Belgaum, corroborates and enforces these remarks:—

In the course of last year (he writes) we had a greater number of applications for schools than in any preceding year. Several of the applicants expressed a willingness to defray one-half the expense, if we would take the superintendence; and, had we the requisite funds and could give them efficient superintendence, we have no doubt that we could establish schools, on Christian principles, throughout the country.

Most of the boys who remain a few years in our school attain a tolerably correct knowledge of the principal truths of the Gospel, and if they should continue in a state of alienation from God, and without hope in the world, it is not for want of knowledge in the understanding, but because they hate the light, and will not come to the light. We have an interesting fact corroborative of this which occurred in the school at Shapora:—

Three Lingait boys were sent by their relations, a few days before the Gunaputee Festival, to bring home some clay to prepare the image. They reasoned among themselves on the foolishness and sinfulness of the custom, observing, how very contrary it was to the word of God, which they had been taught. While reasoning thus, they came to the decision among themselves, that it was not only wrong in them to prepare the clay for idols, but also sinful to worship them at all, and they determined at once to destroy their idols. They accordingly proceeded to act upon the decision, and taking out their little images from the silver boxes suspended to their necks, they broke them to pieces, and then threw the fragments into the Well. (Engraving, p. 377).

This, when known, greatly disconcerted and annoyed their relations—efforts were made to compel the youths to wear the idol again, but, for some time, to no purpose. Two of them at last yielded, but the third, an interesting lad about eleven years of age, positively refused. He was often punished, deprived of his food, and hooted at by the boys in the streets; but he continued firm, and not only refused wearing the idol and worshipping it, but ceased to worship his Gooro, (heathen teacher), and he declined taking the food or water consecrated by him.

We saw much of this interesting youth: he spoke with great abhorrence of the sin of idolatry, and the little fellow was deeply affected when relating his own feelings and experience. We should have been happy could we have taken charge of him, but his mother would not give him up; and, as a last resource, to bring him back to idolatry, he was removed to a village about twenty miles distant. What his state of mind is we know not—all we have heard is, that he attends the Government School. If the Lord has commenced a good work in him, He will carry it on to the great day.

APPEAL OF A MISSIONARY RETURNING TO INDIA.

WE strongly commend to the solemn consideration of our Christian readers the following statement from the Rev. E. Porter, now preparing to embark, on his return to Cuddapah. It conveys an impressive view of the extraordinary facilities which exist for the extension of Christianity in India, and urges the spiritual claims of that vast and interesting country, especially the Teloo-goo Districts in which Mr. Porter is more immediately concerned, on the sympathy and resources of the British Churches. The fact that there are but twelve European Missionaries labouring among a population of ten millions of heathen crowded together in a single Province is calculated to awaken the most painful reflections, and no argument can add to the force and urgency of its silent appeal. Our brother thus introduces the subject to notice:—

The “John Williams” has returned again to the islands of the South, and the messages from the brethren and sisters of the Southern Isles have been delivered by their faithful representatives. They have received the warm welcomes of the juvenile, and the more calm congratulations of the senior, friends of Christian Missions. A few months since, and Captain Morgan, with his band of devoted fellow-voyagers, received and bade an affectionate farewell to British Christians and the shores of Old England. They have been followed by many prayers, and many a tear of Christian sympathy and affection has been shed by the friends and relations of that devoted band of faithful men who have not counted their lives dear to them so that they might accomplish the one great and all-absorbing wish of their hearts—to preach among the Gentiles the unsearchable riches of Christ.

Dr. Legge, and his youthful Christian converts, has appeared before the Christian Public, and many a friend of China has felt his heart gladdened as he has listened to the simple and affecting detail of God’s dealing with their souls: no doubt many a prayer has been offered up to the God of Missions, that, by the grace of his Spirit, He would multiply these plants of righteousness ten, yea, a thousand-fold. But they, with their devoted fellow-companions, are gone; the sails of their vessel, filled with the breeze, have been seen wafting them down the British Channel to the distant land of Sinim, bearing with them the inestimable treasure of the Word of God—the glad tidings of great joy which shall be to *all* people. The big tear has rolled down the cheeks of many brothers and sisters as they have said to each other “Farewell!” The hearts of affectionate parents, too full for utterance at the departure of their beloved children, have, in the retirement of the closet, commended them with earnest prayer to the care of Him who holdeth the winds in his fists and the waves in the hollow of his hand. Oh! may He, Who comforteth those that are cast down, speak peace to their troubled hearts, and say unto them—“Great is your reward in heaven.”

But whilst the Southern Seas and China have thus engaged the sympathies and prayers of the British Churches, India, with her teeming millions, has occupied but a small share, comparatively, of public attention. True, indeed, our beloved brother, Mr. Boaz, has brought more prominently before the Christian Public the education of native youths in the North-eastern Metropolis of India, which will doubtless prove a blessing far beyond the power

of present calculation,—a blessing to thousands yet unborn; and, as successive teachers go forth from this Christian Institution, they will each gather around them a youthful band, who in their turn will gather others; and so, like the circles formed by the throwing of a stone into smooth waters, circle after circle shall form, until the first has expanded beyond the limit of our vision.

But is all done when these objects are attained? Is there no farther effort required? Ah! yes, far more! There are the vast Provinces of Southern India to care for—there are twenty-five millions of souls in the Madras Presidency, speaking four different languages, for whose spiritual welfare comparatively little has been done by the Christian Church,—with the exception of the Tamil people to the south of Madras, amongst whom there are at present more Christian Missionaries labouring than among any of the numerous tribes of India. For the spiritual benefit of the Teloo goo people, who number upwards of ten millions of souls, the Christian Church has only furnished twelve European Missionaries. A little more than a Missionary to half a million. Truly we may say—"What are these among so many!"

There are many reasons why a special effort should be made for India at the present time. Never, at any period in the history of that deeply-interesting country, was there so wide and effectual a door open for the evangelization of its degraded inhabitants, than at the present moment. Never was there a time when Jehovah, by his wonder-working Providence, more plainly addressed his people in the words of the inspired Prophet—"Go through, go through the gates, prepare ye the way of the people; cast up, cast up the highway, gather up the tones, lift up a standard for the people." Peace, universal peace, has been established from Cape Comorin to the Himalaya Mountains; and at present there appears no enemy that has either the will or power to invade our vast Eastern Territories, and disturb the peace and security of one hundred millions of our fellow-beings and fellow-subjects. The Mohammedan, Mahratta, and Seikh powers have all in their turn yielded to the valour of British Arms; and, notwithstanding the imperfections connected with our government in the East, it is pleasing to know that the Hindoos in general rejoice in the rest and security which they experience under our dominion, in comparison with the anarchy and bloodshed which they suffered under their former rulers.

The glorious tree of civil and religious liberty has been deeply planted in India, and its roots have already struck deep into the soil of that long-oppressed and degraded land. Missionaries of the Cross, of every name and denomination, have full permission to teach and preach Christ Jesus throughout every part of India's wide Empire—none daring to make them afraid. The writer of this has travelled hundreds of miles in the Southern Provinces of India, and frequently lifted up his testimony against the prevailing idolatries and superstitions of the natives; yet, with very few exceptions, he has felt himself as secure and *free from molestation as in any part of his native land*. True, indeed, he has had at times to endure reproach and scorn for the truth of Christ, even as the Apostles had in the prosecution of their arduous work; but, on the other hand, he has frequently been saluted by the cries of many whose understanding, enlightened by truth, and whose consciences bearing witness to the purity of the glorious Gospel of the blessed God, have been led to exclaim—"This is true, this is true, and we must embrace it." The natives of India are now far less attached to their ancient superstitions than they were; and the chain of Caste is gradually melting down under the plastic force of European Education and Christian Truth. A general knowledge of the Gospel has spread far wider in India than in Spain and Portugal. Many may be found in the neighbourhood of all our Mission-stations who would be able to give you as clear and correct an account of the leading doctrines and facts of Christianity as the children that are brought up in our Sunday-schools at home.

The connection between the British Government and the established Idolatry has been absolved in a great measure; though there are remnants of it still remaining in the land, which, we hope, will ere long be removed. We may also mention the abolition of female infanticide—of the inhuman rite of suttee—the improved moral and religious feeling of the European

Community, and the willingness of many of our own countrymen to help forward the grand work of Christian Missions.

Mission-schools to any number and extent can now be established in any part of this vast Empire, with a reasonable prospect of their being well attended. Notwithstanding all the antagonistic efforts of the Brahmins, and other wealthy natives, to put down these nurseries of Christian Truth, and to prevent the natives from sending their children to these low caste schools, as they term them; yet, it is a pleasing fact, that they are better attended than ever, and that, at present, there is a greater number of Hindoo boys and girls under Christian instruction, than has been known at any previous period.

Never was there so wide and open a field for Christian effort as that of British India. We can not only operate on the *outskirts* of this vast Empire, but we can enter the *vast interior*, and plant the tree of Life in the midst of the region of the shadow of death. British Christians! how do these perishing millions claim your attention, your sympathies, and prayers. They are your fellow-beings, your fellow-subjects, and are fully open to the most vigorous efforts of the Christian Church.

Think, that, for the past 2000 years, they have been educated in the most polluting errors and degrading superstitions that have ever cursed our earth. O could we lift the veil of ignorance that has obscured the black crimes which have been perpetrated under the name and sanctions of Hindooism, what an amount of sorrow, wretchedness, and guilt, would be unfolded to our view!

Students of our colleges! young men of talent, education, and fervent piety! Christian laymen! men of property, influence, and character! Christian pastors! to whom is committed a most important department in this great enterprise! Members of Christian Churches! arise, arise, to the help of the Lord against the mighty! We serve a great and good Master: we have a great work before us, great promises to sustain us, and a great and glorious triumph is ensured by the word of Him who cannot lie. "Let us not be weary in well doing, for, in due season, we shall reap, if we faint not." When the Churches of Christ shall arise as one mighty spiritual army, to work and pray for the coming of His kingdom; then will Jehovah, the God of all grace, open the windows of heaven, and pour out such a blessing that there shall not be room enough to contain it. Then shall the promise be accomplished: "I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing."

EDWARD PORTER.

CUDDAPAH.—AUTOBIOGRAPHY OF A FEMALE CONVERT.

In the following simple record of religious experience, exemplified in the case of a very interesting convert from Hindooism, now a member of the native church at Cuddapah, our readers will find an impressive instance of the profane and heartless impositions constantly practised on the Hindoos by their mercenary priests. Yielding herself to the guidance of these selfish impostors, she sought for rest but found none; and, like myriads of her countrymen before her, she would have fallen a victim to their impious delusions, had not the God of grace sent his messengers to her rescue. She now lives to rejoice in the hope that is full of immortality, and to bear her humble testimony to the riches of that mercy by which she was plucked as a brand from the burning. Her little history, as told in her own words, is contained in the following article:—

From my infancy till I attained to years of discretion I lived totally ignorant of eternal things; and consequently was very indiffer-

ent to the welfare of my immortal soul. Afterwards I reflected on Heaven and Hell, and feeling desirous of obtaining eternal hap-

piness, I earnestly inquired of Hindoo Gooroo (priests), "What I should do to obtain heaven?" Some directed me one way and others another way, and by them I was taught several muntrums (prayers). I shall now relate a few of the methods in which I was instructed by the Goorooos, in order to obtain heaven and see God.—

One Gooroo told me that he could instruct me how I might behold God. "Bring," he said, "some offerings, and then I will instruct you." When I did so, he directed me to shut my eyes, and close my nostrils and ears: this was done by placing my thumbs on my ears, and closing my nose with my fingers. Then said he, "Turn your eyes inwardly, and you will behold a light, and know that that light is God." Having done so, I imagined I beheld a light; but afterwards I was convinced that I was deceived.

With very great desire I went to another Gooroo to learn muntrums. After keeping me waiting about a year, he told me one day to bring frankincense and other articles. On receiving these he washed his feet in a bason, poured some of the water into my hands, and directed me to sprinkle it over myself. He then taught me a muntrum, and said, "If you repeat this prayer with your ears, eyes, and nose closed, you will obtain salvation." I went to another Gooroo and requested him to teach me some prayers. He told me that if I would give him a rupee he would do so: when I replied that I was not able to give him so much, he would not condescend to speak to me.

In this manner I found by experience, that these *Goorooos were deceivers and oppressors*, and their many muntrums of little worth. Being in ignorance, and finding no peace to my soul, I felt great sorrow because I could not find a proper teacher to instruct me in the right way. At this juncture God in great mercy caused teachers from Cuddapah to come to my village. A carpenter from Rayalcheroo, who had heard the Gospel declared several times by Missionaries connected with the Bellary Mission, was present when the teachers first came, and listened with me and others to the declaration of the glad tidings of salvation. When I listened to the history of Jesus Christ, His incarnation, miracles, holy life, sufferings, death, and glorious resurrection, I was convinced that He alone was able to save me from the penalty of my

sins; teach me the path to heaven; and impart eternal happiness.

From this period I detested idol-worship and every system of false religion; and, trusting in Jesus Christ alone, I commenced praying to the true and living God. About this time my eldest son fell sick and died; when my ungodly and idolatrous neighbours said scoffingly to me, "This has befallen you because you have forsaken our religion and gods." But I prayed to the Lord and felt resigned to His holy will. On Sabbaths I went to the carpenter, who at my request used to read to me the word of God, from which I received comfort, and increased in knowledge of divine things.

About this time it pleased the Lord to afflict my younger son, who was laid on a bed of sickness and died. In this my sore bereavement, the heathen were more severe in their reflections even than before, saying tauntingly, "Because you will not return to us, to our religion and gods, your sons have died; and besides this you may expect greater evils." In reply I said, "I have forsaken the false religion of my fathers, and adhere to the true Christian Religion. Though every one of my children and relatives should die, and greater evils befall me, yet I will believe and trust in Jesus Christ my Saviour. 'The Lord gave and the Lord has taken away.' I gladly submit to His will."

In consequence of the persecution I received from my neighbours, I was led more fervently and importunately to pray to the Lord. Feeling desirous to be baptized and admitted into church-fellowship, I came to Cuddapah; and, after being more fully instructed in the principles of the blessed Gospel, and enjoying the means of grace from time to time, I felt more comfort and peace, and more love to my Saviour, who has done such great things for me, and who is the life and sustenance of my soul. After a period of probation, I was examined relative to the work of grace in my heart, and my knowledge of the doctrines of the Gospel; after which I was baptized by the Rev. John Shrieves, and admitted into church fellowship; and then, with my brethren and sisters in the Lord, commemorated the dying love of Him whom I find every day more exceedingly precious to my soul. As far as I am able I tell to others what Jesus has done for me, and to Him be glory for ever and ever. Amen.

CHINA.

FESTIVAL OF THE TOMBS.

PROBABLY there is no superstition to which the Chinese are addicted, which, although to the last degree pernicious, assumes such an amiable form, and which consequently it will be so difficult to eradicate, as the worship of deceased ancestors. The practice itself, springing from the strength of filial piety, and associated with so much that is estimable in feeling and tender in sentiment, strangely contrasts with the real ungodliness and criminality which it involves. In this act, sanctioned by antiquity and sustained by the strongest instincts of social affection, God is openly denied, and that homage is transferred to the creature which is due alone to the Creator. But the custom, however deeply rooted and powerfully sustained, must eventually, like every other form of heathen delusion, perish under the light of that religion which exhibits and enforces *His* claims who will not give his glory to another.

A devoted American Missionary labouring at Amoy gives the ensuing description, as derived from personal observation, of the annual celebration of the national ceremony to which we have been alluding :—

On the 5th of April I proceeded to take a short walk on the hills back of our house, which are covered with the graves of former generations as far as the eye can reach. These graves are generally little elevated mounds, about the length and width of the coffins of the persons interred in them, covered with a cement, which becomes as hard as the granite rocks among which they are so thick and promiscuously strewed. To-day is the annual Festival of the Tombs throughout China, called in this dialect Ch'heng beng, "to cleanse the tombs." The Chinese do this by visiting the tombs of their fathers, mothers, or uncles, some time during the day, to weep and repair them, and to offer sacrifices of various eatables, incense, oblations of wine, &c., to the souls of their deceased ancestors; but these sacrifices are immediately removed to the houses of the worshippers, and there consumed by themselves and their friends, after they have first covered the tomb with strips of white, yellow, crimson, or other coloured paper, fastened down by placing little stones upon them or otherwise, and which at first view gives the appearance of flowers in full bloom scattered over this immense field of the dead.

The presence of these papers upon a grave indicates that relatives to the deceased still live to watch over his ashes, and to present offerings to his departed spirit. Individuals of both sexes, and of all ages, were seen here and there in all directions, to a great distance round, lingering among these most significant mementoes of human mortality. It was a moving spectacle to behold. Here was a dutiful son newly plastering the tomb of his father, while surrounded by a company of noisy boys, whistling, singing, and making themselves merry with their own childish sports. There, at a little distance, I saw an-

other man (a son, perhaps) leading an aged woman away from a recently repaired tomb, while her doleful wail deeply pierced my heart, and still trembles upon my nerves. And yonder others, singly and in companies, having completed their filial ceremonies, were seen leaving these abodes of the dead and returning to the city.

Oh, what a day has this been throughout the whole extent of the many, many millioned empire of China! How melancholy and painful the thought that so large a portion of the human family should thus be engaged in seeking for the living among the dead! Oh, it is enough to move and to melt a heart of stone to witness the agony and to hear the wailings of those who mourn without hope and without God in the world. Here, at the tombs of their deceased relatives, gather the widow and the orphan, to pour forth their tears, to pluck their hair from their heads, to rend their garments, calling aloud and by name upon their departed friends, describing to them their pains and sorrows, as though they were present and heard their doleful lamentations. Deluded mortals! may you soon see your wretched condition, and receive and obey the Gospel, which brings life and immortality to light.

My presence soon attracted the attention of the boys, who came up to me, and, pleasantly addressing me as a "sün sē"—"religious teacher," said that they would accompany me wherever I wished to go. But as it was near dark, I stopped and talked to them, and to others who gathered round, about Jesus and his salvation, the depravity of human nature, the state of the dead, the happiness of heaven, and the necessity of worshipping the true God, in order to go there and to enjoy its happiness. They seemed to understand me, and to be attentive to what was said. Some of them remarked that they had heard of

Jesus before, and, with others, promised that they would hereafter worship the true God. I asked them how many of the people used opium. Some said, one half of the men; others, that as many as eight out of ten used it. At length one of the larger boys suggested

that it was getting dark—"amlò," and that they would accompany me home, which they did in a very friendly manner. May the good Lord bless them, and all the inhabitants of this great city, who are most emphatically sitting in the region and shadow of death!

MISSIONARY EXCURSION TO TONG-AN.

THE brethren of the several Missionary Societies labouring in China are very desirous to carry the Gospel into the interior of that vast and populous empire, and occasional tours have been made in the hope of promoting that object. The writer of the preceding article supplies the following details of a journey undertaken for this purpose in the neighbourhood of Amoy. The narrative leads us into a new and interesting scene of pagan life; and, while it discloses the extent of a field but little known previously to the Christian Church, also testifies to the encouragements which it offers to the Missionary of the Cross to preach among its perishing multitudes the unsearchable riches of Christ.

Early on the morning of the 16th, I set out, in company with brothers J. Stronach, Lloyd, and Pohlman, for Tong-an, a city on the main land, and about twenty-five miles west, or rather to the north-west, of the city of Amoy. We reached a small village near the shore about half-past one o'clock in the afternoon, from which we passed over land about three miles to the city. The villagers were all excitement, men, women, and children; yet manifestly influenced by no other than feelings of kindness and curiosity. We passed on with a rapid step directly through their village, the principal street of which may be half a mile long, each having a bundle of tracts under his arm, from which, now and then, he gave one to the more intelligent looking among the villagers. We soon found ourselves free from the crowd, in an extensive plain, laid out in plats of different shapes and sizes, and the whole under cultivation, like a garden. Small ridges of earth or sods served the purpose of fences between the different fields. Rice, wheat, beans, potatoes, garlic, and in one instance poppies, were the principal productions of this extensive flat, without green sward, fruit-trees, or dwelling-houses. Our road was a narrow footpath, meandering among these numerous little fields, as best suits the interest or convenience of the cultivator.

Our direction was south-west; in the distance was seen a pagoda, near the foot of a mountain, surrounded by massy shade-trees, beneath which lies embowered the ancient and venerable city of Tong-an. While the burning sun urged us on, the cooling shade, with its lovely green, beckoned us to its delights. The transition from the former to the latter was exciting, both to us and to the inhabitants of the city. No European, or foreigner from

beyond the great western ocean, had ever before entered these retreats; and surprise on their part at seeing us, and delight on our part at such a reception, and in such circumstances, continually agitated the bosoms of both citizens and strangers. With brother Stronach's teacher for our guide, we hastened on our way through various narrow streets, thronged before and behind with an eager crowd of all ages, sexes, and conditions, till at length we came opposite to the mayor's house, which we entered; but finding that he was absent at Amoy, we left our cards, and were very politely and hospitably entertained by his under-officers and servants, of whom there were probably thirty or forty. Having invited us into a more private audience hall, and being separated from the throng without, they treated us with tea and sweetmeats, received our books, listened attentively to our account of ourselves and of the doctrines we teach, and when we left followed us to the outer gate with much affability and apparently good feeling.

The city of Tong-an we judged to contain about one-third of the population of Amoy, which would be from sixty to eighty thousand. On every side of the city, except in its rear, are scattered over the immense plain smaller villages, from one to three or four miles apart, enlivened with shady trees, and containing from fifty to several hundreds of inhabitants. Probably not less than one hundred of these villages were visible from our post of observation. As the sun began to sink in the west, we directed our way back through the city and gardens, and reached our boat about seven in the evening, much fatigued and exhausted with the heat and travels of the day.

AMOY.

MERCY TRIUMPHING AMONG THE CHINESE.

FROM the successive communications of our Missionary brethren in China, we are sustained in the assurance that the grace of the Gospel is reaching the hearts of the Chinese—that the message of salvation has come to them not in word only, but in power. The following statement from Mr. A. Stronach, of Amoy, brings renewed and joyful proof that the Lord of life is honouring the labours of our Missionaries at that station in the conversion of souls and the enlargement of his Church. In an empire of atheism and idolatry, He is making bare his holy arm to destroy the ancient reign of darkness, and establish a kingdom of peace, and purity, and love. “Not unto us, O Lord, not unto us, but unto thy name give glory.”

Under date of March 10, our esteemed brother writes as follows :—

It is my pleasing duty to bear witness to the divine blessing which has, within a recent period, been graciously vouchsafed on our labours at Amoy. The Chinese named Go-to, of whom I wrote before, having cast off idolatry, given up worldly business on the Lord's day, and proved himself a serious inquirer after the way of holiness and peace, has since become confirmed in the faith of Christ, and has come forward to devote himself to the Saviour as his gratefully adoring disciple. His son, too, a young man whose name is Peng-an, now in the 28th year of his age, has also given satisfactory evidence of conversion, and is, I trust, a humble yet ardent follower of the Lord Jesus.

These two Chinese Converts were baptized by me last Lord's day morning, in the presence of a very large company of their countrymen assembled in our chapel. Some time ago they gave up to me the idols which they had worshipped in the days of their ignorance. When I became satisfied regarding the sincerity of their profession of faith and of their love towards their Redeemer,—as they expressed a strong desire to receive baptism, I invited them to come and converse with our brother Missionaries, and with the three Chinese members of the Church. They both gladly came, on two different occasions, and had much conversation with us. We all felt a deep interest in them; glad to hear the ready answers they gave to the various questions asked them, and in seeing the perfect cordiality of their faith in all the vital truths of the Gospel.

Their admission into the Church of Christ being decided on, our Missionary brethren, in true brotherly love, agreed to close their respective places of worship and be present at our chapel, with as many Chinese as they could induce to come, on the occasion of the baptism. Mr. Pohlman preached the introductory sermon. While delivering a very animated discourse on Matt. xxviii. 19, he adduced our Lord's words, “Many that are first shall be last, and the last shall be first,”—telling those who have been long attending

our services, that though these two men had only last year begun to listen to the same truths which they have been hearing for years, yet they have already come to Christ, and were now sincerely desirous to confess his saving name; while those first hearers were still lagging behind, at a cold fearful distance from the Lord of Life and Salvation.

Mr. Pohlman having closed his discourse with prayer, I requested the two converts to stand up before me in front of the large congregation, when I endeavoured to impress on the minds of all present the importance of their being individually interested in the great salvation,—telling them that what was felt by these, their two fellow-citizens, to be their high privilege and their imperative duty, was equally open for all, and the duty of all; as there was only one Saviour for sinful man, and all ought to believe in him, and submit to his gracious authority.

In answer to a series of questions which I then proposed, the two converts readily, clearly, and with much feeling, professed their faith in Christianity as the only true religion, and in Christ as the only Saviour of a lost world. They stated that they wished to receive baptism, because the Lord Jesus Christ had himself appointed that ordinance to be observed by all his disciples, and that thus they might avow their devotion to his service for ever; that they believed themselves to be naturally dead in sins, but trusted that the Holy Spirit had changed their hearts, and led them to trust in Jesus as their risen Lord and Saviour; that they heartily cast off all idolatry and worldly lusts, and were resolved, in the strength of the Lord, to live henceforth as his humble and obedient disciples; that they expected, on account of professing his name, to be reviled and hated by the world, and perhaps even to suffer persecution unto death—still they were unterrified by the prospect, knowing that *men* can only “kill the body;” and that they might joyfully hope, after death, to be received, through the merits of Christ, into his hea-

venly kingdom. They professed their firm belief in the one only living and true God, three persons in one Godhead,—“the Father, the Son, and the Holy Ghost;”—and, in the Divine threefold name, I then administered to them the ordinance of baptism.

In the afternoon our lower hall was crowded by a great concourse of Chinese, who came, as invited in the morning, to witness the celebration of the Lord's Supper. This month it was Mr. Pohlman's turn to take the *English* part of the service, and mine to take the *Chinese*. I discoursed a while on Luke xii. 50, and explained the nature and the design of this ordinance to the eager hearers—nearly all of whom had been present in the morning during the administration of the or-

dinance of baptism. The two new members appeared devoutly and delightfully serious; and the accession of them to our number was hailed with joy by all the other members of the Church.

A feeling of strong and lively interest appears to prevail among the Chinese around us. I would fervently hope that the blessing now realized may prove as the droppings before the descent of a plentiful shower. We rejoice in believing that prayer for this Mission is continually ascending to the Throne of Grace, offered up by many of the beloved children of God in our native land; and that we shall realize more and more fully the answers granted to these believing supplications.

MAMUSA.—THE WILDERNESS MADE GLAD.

Among the numerous native tribes of the Bechuana country, none were found by our Missionary brethren in a more barbarous and benighted state than the Corannas. But, to many of these children of the desert, there is reason to hope that the Gospel has proved the power of God unto salvation, and that eventually they will yield an abundant harvest to the praise of divine mercy. In a late communication received from Mr. Ross, of Mamusa, our brother thus describes the encouraging progress of his labours among a Coranna Tribe settled near his station:—

A large party of Corannas from the Vaal River called upon me lately; and, after making an alliance with Mahura, our Chief, they intimated a desire that I would visit them often, to proclaim to them the words of eternal life. In order to accommodate me, they expressed the intention of removing their scattered villages nearer to Mamusa, and to cross the river, as it could not be forded through the greater part of the year. As this was their own spontaneous request, and being nearer to them than any of my brethren, I could not but consent to do all in my power for them in their trying circumstances. I have just returned from making itinerancies in that quarter, and a very short description of these cannot fail to be interesting.

After crossing the Vaal River, with very considerable difficulty, I visited those people, and found the villages filled with great joy on my arrival. A meeting was called in the evening, and about sixty assembled around my fire, by the light of the moon, to hear that “the Son of Man came to seek and to save them that are lost.” The seed of the word seemed to fall into many honest hearts. They intreated me to remain with them on the Sabbath, when I would see a much larger congregation. On the next day, which was Saturday, a large school assembled, every one eager to receive books and instruction. I was truly astonished to observe, that not a single book was among

them; and the fixed attention, with which they applied themselves to learn, was very remarkable.

On the Sabbath day, between 300 and 400 met; and, as there is great strife among the Chiefs residing there, I addressed them from the last three verses of the 2nd Psalm, and was very much pleased with the earnest attention and lively concern with which they received the word of God. A similar meeting was held in the afternoon, when I directed them to the “Lamb of God which taketh away the sin of the world.” I was indeed cheered exceedingly to perceive how eager they were to receive regular preaching and teaching, both for themselves and children. As an evidence of their great desire to please, they brought me food for my people,—a practice not very common,—and shewed me where they wished to remove immediately—the place being about the distance of one day. I must say that, in the providence of God, it has proved a very refreshing journey to me. Amid such painful opposition at the present time among the Batlapi, the souls of many seemed to be filled with joy and gladness.

I am well aware that the Corannas are an unsettled race of people: they do not gather into great villages, and life with them seldom reaches any long term of years; but it is hoped, that when the Gospel enters among them, and when they grow more civilized and better informed, they will become more

stationary in their habits, and less addicted to war and bloodshed. In the certain hope that good is to be the result, I have consented to their earnest request to visit them as often as possible until they receive a teacher of their own. The Lord is evidently preparing a seed for himself among those interesting people, who shall shew forth His praise; and, if I can in any legitimate way assist them, I shall count it an unspeakable pleasure to do so. It affords me great satisfaction to be able to report concerning many of them, "Behold, they pray."

I next visited our beloved out-station at the Bameiras, but did not find many people at home on account of the lack of food: the harvest having proved a complete failure, many of them had gone to procure a supply from other quarters. I found the believers still holding fast their integrity, and making the Scriptures of truth the men of their counsel in this the house of their pilgrimage. The meetings continue to be well attended; a few attend school; and the people are still very much encouraged by the Corannas, who live in their immediate neighbourhood. The Chief, Motlabani, who is making progress in civilization, had gone to purchase a wagon, and he still continues very favourable to me as his Teacher, and to the instruction both of the people and their children.

In the wise arrangements of Providence, the great awakening at present visible among the Corannas, the failure of the crops in

general in this district, the authority exercised by government agents on the borders of the Colony and in Griqualand, and the war in the Colony keeping back traders from bringing ammunition, have all tended to put down for the present the threatened Commando against the Baharutse in the interior. Thus I fondly hope that the Mission among that people will be commenced, and that the other Missions in the interior, and all our other stations around, will be strengthened and encouraged. May the time to favour Zion soon arrive—even the set time!

We have had some very extraordinary deaths among the heathen of late. Among these was Sebetleloe, a Chief of the Bameiras, a very determined and bitter opposer of the Gospel, and one who stood much in the way of others making a profession, or even of listening to the words of eternal truth. Another Chief, named Mokuetsi, of this place, a very old and hardened heathen, who had been warned of the awful realities of eternity for nearly thirty years, and, strange to say, his real wife, who was also very aged, died the day after. They had lived long together, and their wish was to die at the same time. Thus a generation of hardened heathen is giving place to another more civilized and better informed, and which, in very many instances, has shewn itself more hopeful, for of many of them it can be said, "This and that man was born there."

DEATH OF MISSIONARIES IN AFRICA.

We deeply regret to announce the decease of two old and faithful Missionaries of the Society in Southern Africa—the Rev. Henry Helm, of Zuurbraak, in his 68th year, and the Rev. John Monro, of Cradock, also at an advanced age. They were truly devoted to the service of their Divine Master, Who honoured them as the instruments of turning many unto righteousness; and in death they enjoyed His approving smile. The death of Mr. Helm, who had been long in a very precarious state of health, is thus announced by his son, writing on the 10th of April last:—

The melancholy task devolves on me of communicating intelligence of the lamented decease of my esteemed Father, at Pacalsdorp, on the 20th ult., of chronic pulmonary affection. He was fully prepared for the solemn event—for himself he felt no solicitude. The adversary was never permitted to assail him with doubts or wavering. He enjoyed uninterrupted assurance of his interest in the Saviour; speaking of his approaching departure with a composure that denoted inward peace, and a well-grounded hope of a blessed immortality. Christ was in him the hope of Glory. Often he exclaimed "I am a poor unworthy sinner—my poor, imperfect, sinful, services, are of no value to me—But," (he would add with emphasis), "Christ—Christ—His merits—His precious

blood—He is my all-sufficient Saviour—He is all in all—in Him is all my hope—from Him is all my expectation."

A week or two before his removal, he seemed to have had a blessed season of refreshment to his soul. He spoke with much tenderness of the love and grace of the Saviour, and of the strong sense he had of an interest in His merits and mediation. On Sabbath the 19th, the last day he spent with us, when after service we called in to see him, he was asked how he felt, and he said, he had been meditating on the 23rd Psalm. Mr. Anderson remarked, that perhaps he was then in the valley, he replied, "Yes;" and after a pause added: "I have a sure and certain hope. 'Whom have I in heaven but thee, and there is none upon earth that

I desire beside thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.”

In the evening of the same day, when suffering from oppression on the chest, he fervently prayed: “Come, Lord Jesus—come quickly—take me to thyself.” In this state he continued till the following morning, when he peacefully, without a groan or struggle, resigned his spirit into the hands of his

Redeemer, and his happy soul joined the glorified throng in singing everlasting praise, “to Him, who loved us, and gave Himself for us.” His remains now lie beside those of his early friend—the late devoted Pacalt.

His removal is a severe loss to us, as well as to the people among whom he laboured for the last 20 years, and who were affectionately attached to him.

We cannot forbear adding the following just and honourable testimony to the character, labours, and memory of the deceased Missionary, from our brother, the Rev. T. Atkinson, of Colesberg, who officiated for some time at Zuurbraak previous to his departure:—

By his death the Society has lost one of its most faithful, laborious, and useful Missionaries in South Africa, and the station and church at Zuurbraak a most devoted superintendent, and a holy and justly-beloved pastor, who for about twenty-one years had laboured, “in season and out of season,” for the temporal and spiritual welfare of the people of his charge. They feel deeply the loss they have sustained; and they have reason, indeed, to weep over his removal from among them. To many of them he was a father in Christ; and to all he was a faithful and affectionate minister, who sought by all means to save their souls from death. It is not too much to say, that as long as there are followers of Christ at Zuurbraak, or any who love the cause of Missions in South Africa, the name of HELM will be had in lively and sweet remembrance.

I was called, in the providence of God, to supply the station at Zuurbraak for a time; and I spent eleven weeks among the people there with much pleasure to myself, and, I trust, with some measure of profit to them.

Mr. D. Monro, in communicating the death of his revered father under date 6th of April, writes as follows:—

He lingered long, and suffered severely, his complaint being dysentery; but his resignation to the will of our divine Redeemer, and his dependance upon him, was firmly fixed to the last. About twenty minutes previous to his death, I asked him if he knew me? He answered, “Yes!” Again I asked, “Can you place implicit confidence in your Redeemer now, while on the brink of eternity, and passing through the dark valley of the shadow of death?” He emphatically answered, “Yes! oh, yes!” These were the

I shall never forget the burst of sorrow which I witnessed at the first public service that was held after the melancholy tidings reached us of the death of the beloved pastor. On the following Sabbath (26th March), I endeavoured to improve the mournful event. There was an unusually large congregation, and many were in tears. I addressed them from the words of the Apostle (Heb. xiii. 7), “Remember them that have (had) rule over you, who have spoken to you the word of God,” &c. And again in the evening, from Rev. vii. 14–17. May the solemn services of the day prove not in vain! While the bereaved flock will not fail to remember their shepherd with warm affection, may they be enabled to remember his preaching and counsels, his prayers and holy example, and to follow him in his holy course and his happy end! And may all of us who are still spared to labour in the work of the Lord have grace given us, like our beloved brother, to be faithful even unto death, that so, like him, we may finish our course with joy!

last words he uttered. After this, he appeared to suffer a considerable degree of pain or uneasiness, but which gradually passed off, and he died without a groan or murmur, —“relinquishing his spirit into the hands of his God who gave it.”

It is needless for me to enter into any lengthened observations respecting my dear father. He was meek and humble,—a most devoted servant of Christ and of the Society; while trusting entirely on the Rock of Ages for strength and salvation.

GENEROUS CONTRIBUTION TO THE LONDON MISSIONARY SOCIETY.

THE Directors have great pleasure in acknowledging the receipt of a DONATION OF £150 from a friend at a distance, who wishes that his name should be unknown; in fulfilment of “A Vow;” to be appropriated to the general purposes of the Society. They most thankfully receive this very seasonable offering of Christian

benevolence, and earnestly hope the example will stimulate other friends, to whom God has entrusted the means, to "devise liberal things" for the support and extension of the Gospel in the "dark places of the earth."

RETURN OF MISSIONARIES.

On Saturday, the 3rd of June, the Rev. George Wilkinson, accompanied by Mrs. Wilkinson and family, and Mrs. Dickson, arrived in London, per ship *Highbury*, from Kingston, Jamaica. Mrs. Philip, widow of the late Rev. William Philip, of Hankey, South Africa, arrived on the same day, with her three fatherless children, per the *Sumatra*.

ACKNOWLEDGMENTS.

The best Thanks of THE DIRECTORS are presented to the following, viz.:-

For the Hervey Islands. To Friends at Torquay, per Miss Wilson, for a box of apparel.

For Rev. W. Howe, Tahiti. To Great George-street and Crescent Chapels, Liverpool, for a case of apparel.

For Dr. Hobson, Hong-Kong. To Dr. King, Brighton, for a parcel of books.

For Rev. W. Young, Amoy. To Young Ladies' Chinese Working Party, connected with Rev. Dr. Burder's Congregation, for a box of fancy articles, and a parcel of fancy articles from the Juvenile Working Party connected with the same place. To Young Ladies' Working Party connected with Rev. Dr. Cox's Congregation, Hackney, for a box of fancy articles; to Mrs. Dryland, for a box of stationery, &c.

For the Chinese Mission. To Miss Smith, Dursley, for a box of fancy articles.

For Calcutta. To the Young Ladies' Missionary Working Society, Craven Chapel, for a package of fancy articles.

For Bangalore. To Friends at Ramsgate, per Mrs. Bevis and Mrs. Aveling, for useful articles.

For the Native Teacher G. C. Tutting, Bangalore. To G. C. Tutting, Esq., for a copy of Scott's Commentary and Cruden's Concordance.

For Mrs. Porter, Cuddapah. To the Ladies' Missionary Working Society, Sherborne, for a box of useful articles.

For Rev. W. Dawson, Chicaneole. To Miss S. L. Meares, for a parcel of fancy articles.

For Mrs. Leehler, Salem. To Ladies' Association, Jamaica-row, Bermondsey, for a parcel of useful articles.

For Mrs. Kennedy's School. To Mrs. Watworth, Sandbach, for a box of dolls.

For Rev. J. Monro, Cradock. To Mrs. M'Neil, and friends, Egin, for a box of useful articles.

For Rev. R. B. Taylor, Theopolis. To Mrs. Rabboth and friends, for a box of apparel; to Ladies of Tottenham Court-road Chapel, for a package of clothing.

For Rev. H. Helmore, Lekatong. To friends at Stratford-on-Avon, for two boxes of useful articles.

For Rev. R. Moffat, Kuruman. To Young Ladies in Miss Swanwick's Establishment, Enfield, for a parcel of clothing; to Juvenile Missionary Sewing Society, Shrewsbury, for a parcel of apparel; to Dr. King, Brighton, for a parcel of books.

For Hankey. To Dowager Lady Buxton, and Mrs. Fowell Buxton, for a valuable package of sundries; to Miss H. M. Lincolne and friends, Haiesworth, for a parcel of clothing; to the Misses Gulliford, for a parcel of clothing; to the Bromley Missionary Working Society, for a box of useful articles; to Ladies' Missionary Working Society, Sion Chapel, Bridlington, for a box of useful articles; to a friend at Trowbridge, for some remnants of cloth; to a friend at Bayswater, for five pieces of cotton for dresses; to Sunday School Children in the villages of Tuddenham and Herringswell, Suffolk, per Miss E. Tubbs, for a box of apparel; to friends at Llandislio, for a box of useful articles; to Miss S. Crump, and friends, for a parcel of apparel; and to Mr. J. Wood, Bayswater, for a parcel of apparel; to the Dronfield Auxiliary, for a box of apparel, &c.; to the Missionary Working Society, Bury St. Edmund's, per Mrs. S. Ridley, for a package of apparel.

To a "Devonshire Draper," for a bale of prints; to the children of Hungerford British School, for a parcel of pinafores; to Mr. Jennings, Bermondsey, for a parcel of clothing; to the Misses Rogers, Hands-worth, for a parcel of apparel; a friend at Plymouth, per Rev. E. Jones, for a parcel of apparel, &c.

To two Ladies at Bristol, per Mr. W. Parsons; to Mrs. B. Miller; to a friend to Missions; to a friend; to Rev. S. Bell; for Volumes and Numbers of the Evangelical Magazine, and other Periodicals.

ANNIVERSARY COLLECTIONS, MAY, 1848.

£ s. d.	£ s. d.	£ s. d.
Episcopal Chapel 12 2 1	Stockwell Chapel 12 1 1	Abney Chapel, Stoke New- ington 14 3 8
Surrey Chapel 120 2 1	Kingsland Chapel 9 19 8	Barbican 22 10 0
Tabernacle 40 0 9	Tottenham Court-road Chapel 9 10 0	Bethnal-green 16 14 2
Exeter Hall 135 7 7	Hanover Chapel, Peckham 28 0 6	Bishopsgate 16 14 6
Finsbury Chapel 20 14 5	Trevor Chapel, Chelsea 21 15 0	Bow 9 6 6
Poultry Chapel 26 16 10	Greenwich, Tabernacle 6 13 4	Brentford 4 0 0
<i>Missionary Communion.</i>		
Sion Chapel 19 2 4	Westminster Chapel 8 2 0	Chadwell-street 3 0 0
Orange-street Chapel 11 16 2	<i>Collections, 14th May.</i>	
Falcon-square Chapel 15 3 0	Albany Chapel, Regent's Park 20 1 7	Clapham 49 0 0
Surrey Chapel 27 1 9	Aldeamanbury 6 3 0	Clapton, including 10l. from a lady 72 16 8
Claremont Chapel 12 10 7		Claremont Chapel 53 10 4
St. Thomas's-square, Hack- ney 14 8 0		Clayland's Chapel 15 16 6
		Collier's Rents 4 15 0
		Coverdale Chapel 8 4 7

	£	s.	d.
Aberystwith.....	13	2	2
Penrhywgaed, &c.	27	12	2
Brynmair	5	10	0
Llanbadarn	5	11	0
Nebo	8	4	0
Horeb	20	3	2
Tynygwddwn	4	7	10
Glynarthen	44	17	3
Neuaddlwyd	17	10	0
Cardigan, Rev. D. Davies	16	18	0
Hope Chapel	11	11	6
	228	16	0
Less Expenses.....	0	13	0
	228	3	0
Pencader	7	15	4
Talybont	8	1	5

Carmarthenshire Association, per Mr. J. Lewis:—	
Llanybri	1 18 3
Fynon Ieder	3 5 0
Abergwyly	2 9 3
Bethlem and St. Clears	8 9 0
Rhydyccised	1 13 1
Peniel	16 1 5
Pentygraig	3 18 6
Paulg	7 0 0
Carmarthen, a Friend, for the Chinese Mission	0 10 0
Canna	3 10 3
Henllan	15 12 2
Pentretygwyn and Cefnarthren	6 9 4
	70 16 3
Less Expenses.....	0 3 3
	70 12 7

Per Rev. D. Rees:—	
Laugharne	1 11 4
Gwynfe	8 19 3
Llangadog	5 12 10
Llandilo	4 4 9
Rehoboth	6 3 1
Pentygroes	2 5 4
Hennon	6 5 5
Crygarbar	12 5 1
Llanelli	18 3 7
Llansadwrn	2 11 4
	68 7 0
Less Expenses.....	0 4 10
	68 2 2

Pembrokeshire, Welsh Branch, per Rev. J. Griffiths:—	
Pentygroes	16 0 0
Brynberian	22 15 4
Glandwr	15 7 0
Hebron	12 3 8
Tyros	4 0 0
Fishguard and Rhosycaerau	11 10 2
Trefgarra	18 17 6
St. David's	12 13 1
Solva	18 19 4
Newport	9 0 0
Gedeon	9 0 0
Llandilo	4 12 2
Pisgah	2 15 0
	157 13 3
Less Expenses.....	0 13 1
	* 157 0 2

* Including 75l. 7s. previously acknowledged.

Pembrokeshire English District, per Mr. T. Beynon:—	
Haverfordwest Tabernacle	84 0 6
Albany Chapel.....	11 0 0
Little Haven and St. Ishmael's	4 0 7
Pembroke Dock, Tabernacle	16 2 9
Tenby Ditto.....	25 3 4
Wolfsdale	5 4 8
Saundersfoot	4 7 6
	140 19 4
Less Expenses.....	5 19 2
	144 0 2

Brecon, Glamorgan-street	10 0 0
Brecon, Plough Chapel	6 2 1
Brychoed	6 5 6
Cwmwysk	2 3 6
Cerrigcadarn	0 11 6
Llanelli	1 0 0
Aberyskir	0 5 7
Ebenezer	0 11 3
Bethania	0 10 4
Llangynidr	0 10 0
Talybont	0 17 1
Pennorth	1 4 3
Builth	2 9 8
	22 10 9
Less Expenses	0 5 0
	22 5 9
Bethesda, Langattock ..	18 0 0
Llanelli, Siloam	10 0 0
Aber	2 6 0

Glamorganshire Auxiliary Society, per Rev. E. Griffiths:—	
Groswen	13 11 8
Cefncoedcymar	1 10 4
Llanharan	1 8 3
Treyrhos	0 13 8
Bethel, near Bridgend ..	0 11 6
Rhydri	0 18 0
Pentyrch, Bethlehem ..	1 4 0
Maendy	0 18 4
Llanharry	0 5 0
Carmel, Treosirum	0 8 6
Bethesda	0 14 1
Aberdar, Ebenezer	1 14 0
Canaan	2 6 6
Three Crosses	3 0 0
Merthyr, Bethesda	9 0 0
Glyn, Neath	5 0 0
Alltwen	2 12 6
Pantteg	3 15 1
Neath, Summerfield	9 17 5
Neath, Zoar	6 11 6
Cwmafon, Sion	6 1 10
Bryn, near Cwmafon	1 0 1
Swansea, Ebenezer	11 15 11
Legacy of late Mrs. Ann Davies	27 0 0
	111 18 2
Less Expenses	0 4 2
	* 111 14 0

* Including 54l. previously acknowledged.

Nebo, Hirwain	9 9 4
Swansea English Auxiliary:—	
J. H. Vivian, Esq., M.P. ..	2 2 0
Public Meeting	6 0 0

Castle-street Chapel ...	14 15 10
Lady Huntingdon's Chapel	32 15 4
	55 13 2
Ruabon, per Mrs. Davies..	2 0 0
Landilo, a Friend	0 10 0
Gower, per Rev. W. J. Ford	2 17 7
For the Ship	0 13 11
	3l. 11s. 6d.
Tretower and Cwmrhos ..	7 2 6
Hay, Rev. D. Griffiths, and Family	1 0 0
Ruthun	4 2 6

SCOTLAND.	
Aberdeen Auxiliary Society, per J. Fleming, Esq., ..	90 1 1
Female Society	29 0 0
For Mrs. Kennedy's School at Benares.....	7 0 0
	36l.
Per Mr. G. King:—	
Scivas Missionary Society	2 10 0
Inch ditto	1 0 0
A Friend to the London Missionary Society....	25 0 0
	28l. 10s.
Campbeltown, Young Men's Society	1 5 0
Cormilligan, a few Children, for the Ship	0 1 9
Craigdam, United Pres. Church, for the Chinese Mission	5 0 0
Dundee, Ward Chapel....	10 0 0
Mrs. Wright.....(D.)	5 0 0
For Native Teacher, D. Russell and W. Baxter	20 0 0
Den's Mill, Sabbath School, for Mr. Moffat	2 0 0
Camperdown, Sabbath School, for China	1 0 0
Valentine, Mr., Family Box, for Harkey	0 12 6
	30l. 12s. 6d.
Dunkeld, Missionary Society, per Rev. J. Black..	5 10 0
Edinburgh Auxiliary Society, per George Yule, Esq.	
Mrs. Dr. Wright	1 1 0
Mr. James Gray	0 10 6
Scholars of the Young Men's North Leith Sabbath Society	1 16 6
East U. Pres. Church, Saltcoats	3 0 0
North U. Pres. Church, Biggar	4 0 0
Greenlaw U. Pres. Church, for the purchase of Bibles	2 0 0
U. Pres. Church, Musselburgh.....	2 0 0
South U. Pres. Ch., Dunse, for Bibles for China ..	1 2 6
Biggar U. Pres. Church, Rev. J. Dunlop	2 18 6
Friend of Missions, Dunbar, for Vizagapatam	1 0 0
Sab. Sch. Children, Bethel-field, for the Ship	0 12 0
H. M. Gibb, Esq.	5 0 0
A Friend, per Rev. R. Paterson, Kirkwall, for China	2 0 0
For Madagascar	2 0 0
	4 0 0

£ s. d.	£ s. d.	£ s. d.	
U. Pres. Church, Lothian Road	10 0 0	Collected by Miss Finlay:—	
James Young, Esq.	1 1 0	Mrs. Finlay	0 5 0
Miss Gray's class, Free, St. Mary's Sab. Sch., for the Ship	2 6 1	Miss Malcolm	0 6 0
Polwarth, Mis. Soc.	0 10 0	Miss Fullarton, (2 Yrs.) ..	2 0 0
Dr. R. Huie	0 10 6	John Fullarton, Esq.	3 3 0
Prestonpans Sab. Ev. Sch., for Native Youth in India	0 10 6	Smaller Sums	0 4 6
Coltbridge, Sab. Ev. Sch., for China	0 16 1	D. Willis James, Esq.	0 10 0
Cavers Society for the diffusion of divine knowledge at home and abroad	3 0 0	W. Walker, Esq.	1 0 0
Collected by Mrs. Farquharson:—		Miss A. Allen	0 5 0
Mrs. Fraser	0 5 0	Small Sums	0 1 1
Mrs. Clephane	1 0 0	Collected by Miss M'Laren:—	
Miss Macleod	0 10 6	In Small Sums	0 11 10
Miss Hunter Blair	1 0 0	Misses Edwards	0 3 8
Miss Matheson	1 0 0	85l. 3s. 0d.	
Mr. D. Matheson, for China	2 0 0	General Expenses of the Edinburgh Auxiliary during the year	0 17 11
Mrs. Farquharson	1 0 0	Paid to the Scottish Missionary Society, Legacy from the late Mr. James Thomson of Northrid, received in mistake in 1845	18 13 3
Misses Matheson, of Kinellan, for China ..	3 0 0	Children of Mr. D. Hays' School, for the Boys' School at Madras	4 0 0
Miss Jane Farquharson ..	0 5 0	Collections, per Rev. G. Christie:—	
Rev. Dr. Henry Grey ..	1 0 0	Portobello U. Pres. Church ..	3 0 0
Dr. Keith	1 1 0	Mr. T. Philip, for Hankey ..	1 0 0
John Gibson, jun., Esq., W. S.	1 1 0	Rev. A. W. Knowles, Linlithgo, towards the deficiency	1 0 0
Miss Smith	0 10 0	Stirling, Collection by Masters W. Russell, for the Ship	0 4 4
Rev. Dr. John Brown ..	0 10 6	57l. 4s. 4d.	
Mrs. Admiral Tait	0 10 0	Per Rev. W. Swan:—	
James Cornwall, Esq.	1 0 0	Miss Mackenzie, Seaforth ..	0 10 0
Captain Clephane, R.N.	0 5 0	Mrs. Moore	0 10 0
Mrs. Hair	0 5 0	Miss Gillies, Eskside	10 0 0
John Dunlop, Esq.	2 0 0	117l.	
James B. Tod, Esq.	0 10 6	Fife, Central Bible Society, for the Chinese Mission ..	5 0 0
W. A. Thomson, Esq.	0 10 6	Fraserburgh, A Friend, for Education in India	0 2 6
Senior Apprentice classes, Heriot's School	0 5 3	Glasgow Auxiliary Society, per J. Risk, Esq.:—	
George Yule, Esq.	0 10 6	Subscriptions	33 2 0
Albany Street Auxiliary, Society, Collected by Miss Caldwell:—		Blantyre Works, Sabbath School	0 15 0
Rev. J. R. Campbell	1 0 0	Cambridge-street U. Pres. Church	5 0 0
Thomas Caldwell, Esq.	0 10 0	Cochran-street, Mr. J. Russell's Bible Class, for China	1 0 0
Misses Caldwell	0 5 0	Eaglesham, U. Pres. Church	2 10 0
Mrs. and Miss Davenport ..	0 8 0	East Campbell-street, U. Pres. Church Sabbath School	0 12 0
Smaller Sums	0 12 0	Irvine Relief Church Sabbath School	1 0 0
Collected by Miss Somerville:—		Kilsyth U. Pres. Cong.	2 0 0
Thomas Russell, Esq.	1 0 0	Montrose-street U. Pres. Church Juvenile Society, for the Ship	1 0 0
Archibald Jack, Esq.	1 0 0	Collected by C. Webster:—	
John Anderson, Esq.	0 5 0	Robert Kinniburgh, Esq.	0 10 0
Collected by Miss M'Gibbon:—		Smaller Sums	0 5 0
Mr. Murray	1 1 0		
Mrs. Murray	0 5 0		
Mr. Murray's three children	0 7 0		
Mrs. H. Yule	0 5 0		
Mrs. Petrie	0 5 0		
Smaller Sums	1 0 0		
Collected by C. Webster:—			
Robert Kinniburgh, Esq.	0 10 0		
Smaller Sums	0 5 0		

Miss M'Kirdy's Bible Class, Milport, for ditto	0 8 0
Regent Place U. Pres. Ch.	3 0 0
Tradeston Dale-street School ..	1 0 0
West George-street Chapel	58 1 9
109l. 8s. 9d.	
John Henderson, Esq. (D.) ..	100 0 0
Juvenile Auxiliary Society	18 2 6
Bridgeton Juvenile Society, for the African Teacher, R. Simpson	10 0 0
287l. 2s. 6d.	
Greenock U. Pres. Society, for Religious Purposes ..	5 0 0
Inverkeithing, for the Native Teacher Inverkeithing ..	10 10 0
Kelsoe, G. Buchan, Esq. (D.) ..	5 0 0
Langholme, South U. Pres. Church	1 12 4
Leith, J. Marshall, Esq.	10 0 0
Perth Auxiliary Society, per Mr. J. Gray	52 0 0
Late T. C.	5 0 0
E. J. & J.	3 0 0
Thornhill, U. Pres. Cong.	5 0 0
IRELAND.	
Hibernian Aux. Society ..	320 0 0
Dublin, Anonymous	0 2 6
GUERNSEY.	
Auxiliary Society, including 55l. previously acknowledged	99 19 7
For the Ship	2 7 5
For School in India	10 0 0
Legacy of late Mr. T. Duff ..	10 0 0
122l. 7s.	
JERSEY.	
Auxiliary Society	33 9 0
Per Miss Metivier:—	
Mrs. J. Le Gallais	0 10 0
For the Native Girls, Ann Peaceful & Elizabeth Faithful	4 0 0
47l. 10s.	
ROTTERDAM.	
Auxiliary Society	15 6 7
For the Ship	1 0 0
For Native Teacher, E. Miller	10 0 0
26l. 6s. 7d.	
CORFU.	
Mr. and Mrs. Page (two years)	4 4 0
NORTH AMERICA.	
Montreal, per Rev. H. Wilkes	7 13 0
Musquodoboit, per Rev. S. S. Murkland	4 0 0

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post Office Orders should be in favour of Rev. Joseph John Freeman, and payable at the General Post Office.

THE
EVANGELICAL MAGAZINE,

AND
MISSIONARY CHRONICLE.

FOR AUGUST, 1848.

MEMOIR OF THE REV. GEORGE PAYNE, LL.D.

(Prefaced by outlines of the Funeral Sermon preached at the Chapel of the Rev. John Pyer, Devonport, Plymouth, June 28th, 1848, by H. F. Burder, D.D.)

"Well done, thou good and faithful servant; enter thou into the joy of thy Lord."—
Matt. xxv. 21.

IN the parable, of which these words are a part, it was the design of our Lord to convey several weighty and instructive lessons. They were such as these:—That diversities of talent are bestowed on men, according to the sovereign will and goodness of God; that every servant of Christ has, at least, one talent entrusted to his care; that the good we do to others is regarded by our Divine Master as service rendered to himself; that talents may be increased in value, by diligence in the service of Christ; that the day of reckoning, though long delayed, will assuredly arrive; that rewards will be proportioned to faithfulness and diligence; and that the neglect of even one talent involves great guilt and incurs awful condemnation. That the Lord Jesus Christ himself is the Lord and Master, designed in the parable, we need not doubt; for immediately after this parable, he describes himself as seated on the great tribunal, to determine and to distribute the retributions of eternity!

The two points to which I now wish to secure your attention are:—*The gracious*

approval; and the glorious recompense of the faithful servant.

In directing our thoughts to the *gracious approval* of the faithful servant, let us observe two things pertaining to that approval:—1. The *acknowledgment* of his fidelity. In order to the faithfulness which Christ requires, it is necessary that we regard the talents entrusted to us, as not really *our own*, but *his*. The parable represents the talents as the absolute property of the Master, and as *not given*, but *entrusted* to the care of the servant, to be employed and improved in the advancement of his Master's interests. You, dear friends, have certain abilities and endowments of mind. You have understanding, memory, conscience, and corresponding susceptibilities of emotion and affection. You have bodily health and energy. You have more or less of time and leisure at your command. You have more or less of property at your disposal. You have moral and religious advantages. You have the oracles of truth, which are "able to make you wise unto salvation, through faith in Christ Jesus." You have sabbaths and sanc-

tuaries and ordinances, of incalculable value. You have power and influence over others. You have an inward and deeply-seated impression of accountableness, with an anticipation of judgment and eternity, from which you can find no escape. Do you cherish realizing views of the responsibility under which you are thus laid? Are you alive and awake to the extent of the sacred obligations under which you are passing through this world, and must soon pass out of it into another? Can you say, with sincerity, "O Lord, truly I am thy servant?" Are you saying daily, "Let thy will and thy work be done by me on earth, even as it is in heaven?" Such is the servant whom the Master will acknowledge to be faithful; such is the servant to whom he will one day say, "Well done!"

Observe, 2. *The kind and forgiving indulgence*, on which our Lord's acknowledgment and approval must proceed.

Not one word is said of failings or defects; and yet what servant will be found at the right hand of the Master, when he comes in his glory, whose own heart will not remind him of unnumbered failures? Not even an apostle or a martyr will be there, whose memory will not record confessed and lamented deficiencies. Here then we are reminded, to the joy of our hearts, that the *Master* is the *Saviour*! The language of the covenant, ratified by his atoning blood, is, "Their sins and iniquities I will remember no more." Unspeakable is the delight we must ever find in the love and the service of such a Master! Truly his service is perfect freedom and its own reward.

But direct your thoughts and your hopes *SECONDLY*, to the future and glorious recompense.

1st. *That* recompense will immeasurably transcend the value of the services.

Those services being in themselves defective, are only rewardable under an economy of grace; and the amazing value of the rewards conferred, renders it evident that they must be, in every instance, gratuitous in their character. Even a cup of cold water given to a dis-

ciple, from love to the Master, shall not be without its reward! The disparity between the service and the recompense is brought distinctly and vividly before us in this parable: "Thou hast been faithful over a *few* things, I will make thee ruler over *many* things;"—I will place thee over a greater and more honourable charge. The angels are described as "principalities, powers, and dominions." This seems to imply authority and rule as well as dignity and pre-eminence; and who can tell whether, in this respect, as well as in others, the faithful and devoted servants of the human family may not be made "like unto the angels?"

2nd. The extent and amount of the recompense shall not be regulated by the number of the talents entrusted to their care, but by the degree of faithfulness and of diligence in their improvement.

Each of the two faithful servants had doubled the capital committed to their charge, and to each the commendation and the promise are in the very same words. The diligence and the faithfulness had been the same. The amount of talents, then, does not decide the question regarding the amount of recompense. The extent of usefulness may not decide it. The station occupied will not decide it. How many of the retired and of the humble saints of God have been exemplary in their devotedness, and may receive the highest commendation and reward for faithfulness; while some who have been caressed and admired, with almost idolatrous applause, may not be found in the first or even in the second rank of approved servants, at the great revealing day.

3rd. The recompense of the faithful servant is set forth in terms peculiarly touching and delightful.

"Enter thou into the joy of thy Lord!" It will be the joy and blessedness which Christ has himself provided: "In my Father's house," he said, "there are many mansions; I go to prepare a place for you."—"Father, I will that they whom thou hast given me be with me

where I am, that they may behold my glory." Must not this, dear brethren, be the crowning joy of heaven? With what ecstasy will you behold him on the throne of the universe, in all the effulgence of his unveiled Deity, and in all the radiance of his glorified humanity! With what rapturous delight must your soul be transported, when the light of his benignant smile singles you out, and tells you, beyond all you knew before, how he loved *you* and gave himself for *you*!

But there is, I think, a deeper meaning still in the words of the Lord Jesus: "Enter thou into the joy of thy Lord." It is, I think, as if he were to say, "Enter thou into the communion and participation of the joy of thy Lord:"—*the very joy which constitutes his own blessedness, and his own recompense*, as the Redeemer of his church! "For the joy which was set before him, he endured the cross, despising the shame." Was it not the joy of "bringing many sons to glory?" Was it not the joy of being the Redeemer of myriads of immortals like ourselves? Will it not be thus, that "He will see of the travail of his soul and be satisfied? If there is "joy in the presence of *his angels*, over one sinner that repenteth," what must be, in every such instance, *the joy of the Saviour himself?* and if a single trophy of his redeeming grace delights his heart of love, what must be the joy of our Lord, when he looks around upon the entire and completed number of his redeemed, encircling his throne,—a multitude which neither man nor angel can number,—and beholds them in all their ineffable blessedness; and reads, in every heart, the unutterable emotions of intense love, adoring gratitude, and eternal devotedness to himself, as the Author of all their felicity, their sovereign Lord, and their sovereign good?

Now, into some fellowship with that joy, and some participation of that benignant blessedness, the faithful servant of Christ will be invited and admitted: "What is our hope or joy or crown of rejoicing?" asked the apostle of his Thes-

salonian converts; "are not even ye, in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and our joy." To a certainty, then, the apostle Paul, and all those who are imitators of him, as he was an imitator of Christ, shall, in the sense explained, "enter," on that day of glory, "into the joy of their Lord!"

Into that joy, who can doubt that my beloved and lamented brother has now entered, with the certainty of its full consummation at the last day? Who can doubt that he ranks, and ranks high, among the faithful servants of his Lord? *Faithfulness* to the Master whom he served, was the distinguishing characteristic of his life and labours. This faithfulness to his Lord had its commencement in the entireness and devotedness of his personal consecration to God in early life.

Dr. George Payne was the youngest son of a pious Baptist minister, who laboured for many years at Walgrave, in Northamptonshire. At a very early age he gave indications of superior intelligence. Before he had completed his fourteenth year, he had read all the books of his father's small library. About that time he was brought under the notice of Mr. Comfield, of Northampton; whose attainments in science, and whose ardour in the communication of useful knowledge to his pupils, had secured for himself and his school a very high reputation. With this able and successful instructor George Payne remained several years, first as a pupil and afterwards as an assistant. At length his mind dwelt, with strong desire, on an entrance upon a course of study, with a view to the Christian ministry; he obtained an introduction to the late Treasurer of Hoxton College, whose memory will long be fragrant in the churches; and he was admitted, as a student, into that seminary in the year 1802. He was received into communion with the church under the pastoral care of the Rev. John Clayton, senior, by whom he was baptized, and to whose wise and affectionate counsels he

often acknowledged himself to be deeply indebted. In the year 1804 he entered, with great delight, on a more extended course of studies, at the University of Glasgow, accompanied by his fellow-students and attached friends Joseph Fletcher and myself.

During the vigorous prosecution of his college studies, in which he honourably distinguished himself by assiduity and proficiency, it was evident to me, by indications not to be mistaken, that he had, without reserve, consecrated to the service of his God and Saviour his mental energies, his days and hours, his studies and acquisitions. Nor in the cultivation of the intellect did he forget the still greater importance of "Keeping with all diligence the heart." His soul's health was the object of his daily care. He felt the weight of the precept, "Exercise thyself unto godliness;" and beyond most men whom I have known, he was, I am persuaded, authorised to say, both at that period and in later life, "Herein do I exercise myself, to have always a conscience void of offence towards God and towards man."

Having successfully pursued and completed his college studies, with the encouraging attestation of several college prizes, and having taken his degree as Master of Arts, he accepted an invitation, in the year 1807, to assist the Rev. Edward Parsons of Leeds; and in the year following he became the co-adjutor of the Rev. George Lambert of Hull; with whom he laboured, "as a son with a father," in the ministry of the gospel for about five years. In the year 1812, he removed to Edinburgh; and accepted the pastoral charge of the church, which assembled in Albany-street Chapel. He discharged the duties of his arduous office with unwearied diligence and faithfulness, and with a very encouraging degree of success. He won the hearts of an affectionate and united church, by the kindly sympathies of his meek and gentle spirit, and the holy consistency of his character and conduct. It was with unfeigned reluctance that, after

a ministry among them of nearly eleven years, he yielded to a conviction, that his Lord and Master was calling him to labour in another department of his service. He received and accepted an urgent invitation to succeed *his* beloved friend and *mine*, the Rev. Joseph Fletcher, as theological tutor in the Lancashire College, then located at Blackburn. For the duties on which he then entered he was singularly prepared, by the talents with which he was endowed, by the mental discipline by which he had been trained, and by the stores of scriptural and theological knowledge which he had acquired.

During five years, Dr. Payne devoted himself, with indefatigable ardour and diligence, to the instruction and guidance of the students entrusted to his care, and then relinquished his presidency over that college; not to abandon the work for which he was so eminently qualified, but only to transfer his valued and efficient services to another Institution of the same order.

In the year 1829, he acceded to the invitation to become the President and Theological Professor of the Western College, which was then removed to Exeter, and recently to Plymouth. With all the advantages of matured knowledge, and the full vigour of his superior powers, he entered on the new scene of his arduous and responsible engagements. With what dignity of Christian character; what paternal interest in his pupils; what untiring assiduity; what extent of Scriptural research; what accurate and profound views of theological truth; what firmness of adherence to the Word of God, as the exclusive test and standard of doctrine; and what discriminating efforts to gain access to every student's mind and heart, for all the purposes of instruction and training, it is not for me, on this mournful occasion, to attempt to delineate or describe.

Scarcely need I apprise the friends of this Institution, that in our theological seminaries, it devolves upon each of the tutors to undertake various departments

of instruction, to every one of which, in the Universities, a Professor is appointed. If therefore a tutor belong to the order of minds, in which my beloved friend was conspicuous, there rests upon him a weight of labour, of care, and of responsibility, from the pressure of which most men who could realize the burden, would shrink with apprehension and anxiety. When, in answer to my inquiries, I have heard Dr. Payne enumerating the courses of lectures which he had prepared, and which he was continually improving; and when I ascertained the number of hours he daily devoted to his lectures with the students, I admired his assiduity, and I honoured his faithfulness, while I almost trembled for the consequences of incessant labour on a frame never robust, and, for many years past, betraying too plainly the effects of exhausting fatigue, and of personal and domestic affliction.

You are well aware, my dear brethren, that the talents thus diligently and faithfully employed, were of no common order. Those who have enjoyed the opportunity of frequently conversing with Dr. Payne, and of entering with him on any argumentative discussions, need not be informed, that his intellectual powers were of a high grade. Seldom have I conversed with a man with whom it was so satisfactory or so pleasurable to argue; for very rarely have I entered into an argument with any one possessing such a combination of fairness, candour, calmness, clear-sightedness, accuracy of thought, precision of language, and preference of truth to victory! Who would not value qualities such as these? Who is not impelled to pay the homage due, at once to intellectual power and to moral worth?

And these are among the qualifications which fitted my beloved brother, in so remarkable a degree, for the works which he sent forth from the press. They were most evidently the transcript of his mind, which had been long accustomed to movements in the channels of thought he opened for the aid and guidance of his

readers. This is neither the time nor the place for sketching the character, or appreciating the value, of his elaborate publications. I must content myself with observing, that there are two which would be sufficient of themselves to establish for the author a lasting reputation: the one is entitled, "Elements of Mental and Moral Science;" the other consists of "Lectures on Divine Sovereignty, Election, the Atonement, Justification, and Regeneration:" they will be valued in proportion as they are studied; and the latter of these works deserves to be ranked among the valuable bequests to the church of Christ by departed saints, who "being dead, yet speak."

And now it is due to the lovely character of my lamented brother, to pay some tribute of honour to the exemplary display of his faithfulness, in the most intimate and endearing relations of domestic life. As a tenderly affectionate husband and father, I know not any one who surpassed him. He was indeed united to one whom it must have been easy to love with an ardent and faithful attachment. It was thus he loved her. In health, her cheerful and buoyant spirit, elevated and regulated by the Gospel of peace, must have diffused a sunny light over his happy home: and during her protracted sufferings, his tranquillising and sympathising disposition and temper must have been to her, inferior only to "the peace of God." Her loss he felt as you would expect such a husband to feel it; and he sustained it, under Divine support, as you would expect a Christian of such maturity to sustain it. But you shall judge of this by a letter which I received from him, under his heavy bereavement, which lays open all his heart. It is dated, Plymouth, 26th Oct. 1847:

"My very dear friend,—I feel impelled, by the recollection of the long friendship which has subsisted between us, to make you aware of our loss. My dear wife fell asleep in Christ yesterday evening. She had been gradually sinking for several weeks. On Monday morning what I felt to be the cold dew of

death was upon her! She sank lower and lower; the pulse feebler and feebler, till at length we observed it cease to beat, and she went to rest without a struggle.

"She has had no fear of death. Her faith and confidence were strong; and she spoke of dying as if it were removing from one room to another, as indeed it is.

"My first feeling has been thankfulness for her gain. I expect my second will be that of sad and dreary desolation. However, God is mighty and gracious. I will trust in him. *I do not expect to be long behind.* I have, in every sense, less to live for. I am thankful that she has been taken *before me.* May God bless to me and mine this trial! In her state of suffering, I could not wish her to live; and I would not, for her sake, ask her back again.

"I am, my dear friend,

"Very affectionately yours,

"GEORGE PAYNE."

Scarcely eight months did he survive that endeared companion of so many years! Nor was he at all disabled or laid aside. Long indeed had he been familiar with pain and debility; and frequent sensations of acute suffering, in the region of the heart, were supposed to indicate organic disease. With all these feelings, however, he struggled with so

much tranquil firmness of mind, and so much devotedness to the service of his Lord, that he continued to the last to discharge his laborious duties.

On the last Saturday of his life he went through his lectures with the students with his accustomed energy, and with even more than his usual cheerfulness and vivacity. On the evening of the following day he preached in this pulpit, on the words, "God is love," with peculiar unction and animation, expressing his desire to dwell on the glorious theme, even with his dying breath. And *such*, indeed, *were* the fervid breathings of that very discourse! On reaching home, not without difficulty, he retired to rest; and in the morning it was discovered that he was no longer upon earth,—for the Lord, whom he had faithfully served, had taken him to himself! In the stillness and the solitude of the night he had departed to be with Christ, and to receive from his own lips, as the Lord of life and glory, that bliss-inspiring welcome: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

For some further sketch of Dr. Payne's character, in the address delivered at his interment, by Dr. Burder, see Obituary of the present number of this Magazine.

ASSURANCE OF SALVATION.

THE term assurance is generally understood to denote confidence of personal acceptance with God. It is not certain, however, that the term assurance is ever used in this sense in the Scriptures. In the Pauline Epistles, the word translated full assurance "signifies a full or an abounding measure." The full assurance of faith "is a firm and unwavering faith;" the full assurance of hope "is an abounding measure of hope;" the full assurance of understanding means "enlarged and accurate views of Divine truth." In the second of these instances, the phrase—

"the full assurance of hope"—might seem to be used in the usual theological sense indicated above. It may bear, however, the more genuine sense, (in which, however, the theological sense may be included,) of confident hope of future blessings.

It is possible, however,—and if so, its desirableness will be admitted by all,—for Christians to attain a settled conviction that they are in a state of acceptance with God: "These things," says the apostle John, "have I written unto you that believe on the name of the Son

of God, that ye *may* know that ye *have* eternal life," 1 John v. 13. My future remarks will, then, aim to show the manner in which assurance, in this sense of the word, is obtained.

Before anything *positive* is stated on this subject, it may be expedient to show, at some length, that it is not derived, and that it cannot possibly be derived, *directly* from the Scriptures. Let me not, however, be misunderstood here. I by no means intend to *deny*, that the first enlightened and believing apprehensions of the gospel bring direct comfort to the mind. I deem it of pressing importance to *affirm* this. When, by Divine teaching, a sinner, trembling under a sense of deserved condemnation, sees no way opened before him by which he may escape the wrath to come, will not the *sight itself*, without a thought about the state of his *own mind*, fill him with joy? Who can doubt it? We must never forget, that the first hope and comfort of a sinner—if they be scriptural in their nature and source—must flow *directly from the gospel*. But, then, this hope must be carefully distinguished from the joy of assurance, as we now use the term. The *sources* of the two are different. The *former* springs from the newly-awakened perception that forgiveness with God *may* be obtained; the latter from the assurance that it *has been* obtained; and that the party thus highly blessed may shout aloud with joy, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

Now *this* assurance cannot be derived directly from the gospel. Many excellent men formerly, and some even in the present day, (Dr. Malan, of Geneva, for instance,) seem to maintain the reverse of this proposition, for they appear to speak of assurance as constituting the essence, or a part of the essence, of faith,—so that to believe the gospel, and to have assurance of our own acceptance with God, are the same thing. I have said they appear to do this, because I have sometimes thought they meant rather

to affirm the inseparable *union*, than the *identity* of the two things. There is an obvious distinction here. We cannot have the perception of danger without fear, because God has united them in indissoluble bonds. Yet the perception and the fear are not identical. If these writers can be supposed to mean merely that we cannot have faith without having, as an adjunct, *incipient* assurance, we will not at present wage any controversy with them; but, if they mean to affirm that faith *is* assurance, we oppose and deny their doctrine on the following grounds, to which we solicit the careful and prayerful attention of the reader:

It will, I imagine, be universally admitted, that to have faith, and to believe the gospel, are the same thing. Were it not that, when two phrases to denote the same thing are used, some persons are apt to imagine that two things are set before them, it would be almost impertinent to make this remark. Assuming its correctness, it may be well to consider for a moment *what the gospel must be*, to justify the assertion that to have faith is to have assurance,—that is, confidence of acceptance with God,—are identical. Who can doubt that its testimony must be as follows?—"The atonement of Christ has brought all men into a state of personal acceptance with God;" or thus, "A. B. is in a state of personal acceptance with God." In either case faith and assurance would be identical. In the latter case, A. B. could not believe the gospel without believing his own acceptance with God, because that fact would *constitute* the gospel,—at least a part of it. In the latter instance, also, the two beliefs would be identical; since, by supposition, the gospel testimony is that all men—A. B. among the rest—have been brought into a state of personal acceptance with God. The faith of the gospel, therefore, on the part of A. B., *involves* the belief, or *is* the belief—partially so at least—of his own acceptance with God.

I hold it to be indisputable that such must be the gospel testimony to justify

the assertion that to believe the gospel, and to believe that we are accepted of God are identical. Now *is* this the gospel testimony? Does the New Testament declare that *A. B.*—or any other individual—*is in a state of acceptance with God?* It does not. How, then, can the belief of this be the faith of the gospel, unless the faith of the gospel be something different from that which the gospel testifies? Or does the New Testament declare that all men are brought by the atonement into a state of acceptance with God? If so, let the passages which declare this be pointed out. I venture to deny that one such passage can be found in the whole compass of Divine revelation. The gospel testimony is as follows: "God so loved the world that he gave his only begotten Son, *that whosoever believeth in him might not perish, but have everlasting life.*" "For God sent not his Son into the world to condemn the world, but that the world through *him might be (not are) saved.* He that believeth on him is not condemned; but he that believeth not is *condemned already,*" John iii. 16—18. How, then, can the testimony of the gospel be that all men are pardoned? "Moreover, brethren," said Paul, "I declare unto you *THE gospel,*" &c.—"how that Christ died for our sins, according to the Scriptures. And that he was buried, and that he rose again the third day, according to the Scriptures." Such was the gospel testimony;—not that all men are pardoned, for the apostle adds, "by which (gospel) ye are (shall be) saved, *if ye keep in memory what I preached unto you,*" &c., 1 Cor. xv. 1—4.

From these passages, as well as various others, it is manifest that the substance of the gospel is not that all men, or any men, have been brought into a state of personal acceptance with God—but that they may be brought into this state, by faith in Christ; for to them who are in Christ Jesus, and to them only, there is no condemnation. The error, then, of those who identify faith and assurance, is not only flagrant but formidable. It

involves error in regard to the very nature of the gospel; and would, consequently, seem to endanger the salvation of those who hold it: for salvation is not connected with the belief of *any* truth, but with the belief of the *truth of the gospel.* It further *involves error*; and, as I believe, serious error—in regard to the great thing accomplished by the death of Christ—*i. e.*, error in regard to the nature, and consequently the extent of the atonement. If any truth is taught, beyond doubt, by the New Testament it is this,—that the atonement of our Lord, (though a blessing of infinite value,) did not bring all men, or any man, into a state of acceptance with God. It removed obstacles, on the part of the Moral Governor to the effecting of this—to the proposal to all men of terms of mercy; but, till the mercy is actually accepted, it leaves even the elect in a state of condemnation. All men must repent and believe, ere not only their enmity against God is subdued, but ere the judicial displeasure of God against them is removed: "Believe in the Lord Jesus Christ" is the language of the record—"and thou *shalt be saved.*" "He that believeth not is condemned *already.*" "He that believeth not the Son shall not see life; but the wrath of God *abideth on him.*" Now, since the wrath of God abideth on every unbeliever, and as long as he remains an unbeliever, it is manifest that the redemption from the curse of the law which was effected by our Lord's becoming a curse for us, was not, and could not possibly be, the *actual* deliverance even of the elect from condemnation. It is vain to reply, as some obtuse ultra-Calvinists are in the habit of doing, that, in that case, we have a redemption that does not redeem. We must explain one part of Divine truth by another; and, since it is affirmed that men *escape* from a state of condemnation by *faith* in the death of Christ, it is abundantly manifest that they were not actually delivered from it *by* his death itself.

The redemption effected by the death of Christ, *per se*, was the deliverance, not of

the elect merely, but of all men, *from that state in which eternal death must have been inevitable*. Irrespectively of that blessed event, all men must have died, because all men have sinned; and the safety of the Divine government is incompatible with the bestowment of pardon without atonement; in other words, without the doing of that which will sustain the moral power and authority of the law, while mercy, on such terms as the Moral Governor may determine upon, is offered and extended to sinners. This was the precise object aimed at, and effected by the atonement. It was not designed to *assuage any personal feeling of displeasure* on the part of God; for such feeling could only have been allayed by the punishment of the sinner himself. Moreover, we learn that the atonement *itself* flowed from the personal love (benevolence) of God to sinners. God so loved them as to give for them his only begotten Son! It was not designed *actually to rescue any*—not even the elect—from condemnation; but to open a way for the rescue of all who should choose to accept deliverance:—to enable the Moral Governor, without risking the stability of his government, to offer pardon, on the ground of the work of Christ, to every penitent and believing sinner, and to pour down the influences of his Spirit to dispose the chosen to salvation to seek it in the instituted way.

When we compare one part of Scripture with another, there can be little doubt that our ultra-Calvinists are in the habit of ascribing to the atonement too much of direct influence, both upon the legal condition, and the moral state of (even elect) sinners. "They are *actually* saved"—say the whole tribe of such writers, "by the atonement itself;—by the blood shed on the cross, and not by its application to the conscience and the heart by the Holy Spirit." Now, in no sense of the term saved, is this true. In a *moral* sense the assertion is not true. Till an individual is brought to believe the gospel—though "chosen in Christ before the foundation of the world, that

he *might be* holy," &c.—he is "*dead* in trespasses and sins." In a *legal* sense it is not true; for actual deliverance from condemnation, justification, &c., is not by the atonement directly but by *faith* in the atonement: "Being justified by *faith* we have peace with God." We are said, indeed, to be justified by the blood of Christ; but not by that blood as shed upon the cross, but as sprinkled upon the conscience by the Holy Spirit. How otherwise could our Lord solemnly assure us, that the wrath of God abideth upon every unbeliever. The entire facts of the case compel us to believe, that all that was actually effected by the atonement, *per se*, was rendering it possible for the Moral Governor, without enfeebling the influence of moral government, (if not destroying it altogether) towards the sinner, as the love of his heart prompted him, in any way of mercy which should appear expedient to him;—to issue, as he has done, a proclamation of mercy to all men, on the simple requirement, (*condition*, it might have been said, for such, in the sense of *sine qua non* it really is,) of repentance towards God, and faith towards our Lord Jesus Christ,—thus putting salvation within the reach of all, to whom the gospel comes, but suspending their *actual* salvation—as the actual relation of God rendered it necessary to do—on *an act of submission and obedience* really performed by them, though the performance of the act, when it is performed, is secured by a special operation of God the Holy Spirit upon their hearts;—an operation which, as we conceive, is the result and accomplishment of that special intention to save the "sheep," the "church," which *accompanied* the atonement, but was really *extraneous* to it, not constituting a part of its nature or essence.

If this paper has given a correct statement of the gospel,—of the design, the nature, and the extent of the atonement,—it is impossible, in the very nature of the case, that assurance of salvation, in the theological sense indicated in this paper, can form any part of the faith of

the gospel. The gospel no more testifies to any individual that he is in a state of acceptance with God, than that there are men in the moon; and it would not be more absurd to contend that the latter belief enters into the faith of the gospel, than the former. The gospel does, indeed, testify that all men *may* be saved; assurance of this is directly derived from the gospel; it is in fact the faith (or a part of the faith) of the gospel. But assurance of personal acceptance with God is derived from another source altogether.

What that source actually is shall form the subject of another paper.

GEORGE PAYNE.

[N.B. As the last article which our revered friend, now removed from the midst of us, composed for the public press, the preceding Essay has a sacredness attached to it which cannot easily be forgotten. May it be blessed to the spiritual good of very many of our pious readers!—EDITOR.]

LOT FIVE, IN CANAAN; OR, A MEDITATION FOR PARENTS AND CHURCHES ON THE TRIBE OF ASHER.—*In Two Parts.*

PART I.

To the Editor of the Evangelical Magazine.

It has long been popular as well as proverbial amongst Christians, to compare the wanderings of "the church in the wilderness," to the condition of the church on earth still; and to regard the church in Canaan as an emblem of the church in heaven: and there is, doubtless, much of both truth and beauty in the parallel. God himself has employed the entrance of the Jewish Church into Canaan, and her settlement in that "Goodly Land," as both the type and pledge of the heavenly rest which he has prepared for them that love him. He has, however, also, employed Canaan as an emblem of that *spiritual* rest, into which true believers enter now. Hence, Paul says, "We who have believed *do* enter into rest," Heb. iv. 3. Paul evidently meant by this, that "Rest to their souls," which Christ promised to all, however weary or heavy laden, who should take his yoke upon them, and learn of him. And the rest that is there found to the soul, under the shelter of the Cross, and beneath the shade of the promises, and under the overshadowing wings of Mediatorial Providence, well deserves to be compared with any security or consolation that Canaan yielded to the weary Tribes, who had wandered

so long in the wilderness. Canaan was to them,

"A little heaven below,"

whether contrasted with their bondage in Egypt, or with their abode in the desert. And so also is the rest which the soul derives from the oracles, ordinances, and fellowship of the Christian church. It is not perfect rest, nor perpetual rest; but it is heaven begun on earth, whether contrasted with the fears of the wicked, or with the anxieties of the worldly. Yea, it is such rest, that even when least, and most disturbed, a Christian would not exchange it for any peace that any class of the ungodly enjoy. He may be very *restless* in his own spirit, at times, and even feel it to be as "a troubled sea," that is unlikely ever to be calm again; but he knows, even then, that he would be utterly *wretched* as well as restless, were he to desert his principles, or to give up prayer, or to join the fellowship of the sceptic, scorner, or formalist. For the whole surface of both the ungodly world and the nominal church presents to his eye only such an expanse of dark, stormy, and dangerous waters, as the flood presented to Noah's dove when she left the ark.

She was soon glad to get back into it again; for in the ark she had some rest, notwithstanding the glare of the vulture, and the scream of the eagle, and the roar of the lion, and the hiss of the serpent that mingled around her perch; whereas, there was "no rest for the sole of her foot" upon the waves of the deluge.

But whilst such facts abundantly justify the scriptural comparison of spiritual rest in the Christian church, to the rest of the Jewish church in Canaan, the *history* of the latter rest, and both the instructions and promises given to the Jews who reached Canaan, prove that "the land flowing with milk and honey," like the lot of Christians now, had its work and warfare—its valley of tears—and its hills of difficulty. It had many comforts; but it had also many snares, trials, and sorrows.

The condition of the tribe of ASHER is a fine illustration of this fact, and thus a fit lesson for all Christians, and especially for Christian parents, and church members, and adjacent churches. In showing this, no *spiritualizing*, nor any process of accommodating, need be applied to the Benediction of Moses on Asher; for, with the exception of its peculiar imagery, it is just such a benediction as Christian families and churches need. "Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his feet in oil. Thy shoes shall be iron and brass, and as thy days so shall thy strength be," Deut. xxxiii. 24, 25.

This distinct specification of *children*, as a blessing, does not occur in any of the benedictions pronounced by Moses upon the other tribes, although, of course, it is implied in them all, because needed in each tribe or family. It was, however, peculiarly needed in the *Canton*, or district, given by the *fifth* lot to the tribe of Asher: that Canton was large, fertile, and partly sea coast. It extended from Mount Carmel on the south, to Zidon on the north, and thus it was both an agricultural and commercial country

of a high order then. Its facilities for trade were great, and its fertility unbounded. Hence, whilst it was easy to provide for a family, where the sea teemed with fish, and the hills with fruit, and the valleys with "corn, wine, and oil," it was not very easy to bring up children there, so that they should prove a blessing to their parents, and ornaments to religion. The very abundance that was around them, and the comparatively light labour required to maintain it, had in them snares for the young. But the chief danger in Asher arose from *Tyre* and *Sidon* being in that Canton of Canaan; for although these great commercial cities were never conquered by the Jews, but remained in the hands of the Canaanites until Nebuchadnezzar destroyed them, yet they were not without an unfavourable influence upon the morals and manners of the Asherites. The wealth, the shipping, the splendour of Tyre especially, were dazzling to young eyes, and fascinating to young hearts. And then, the Phœnician gods, temples, and idolatries, were only too attractive to both the old and the young. This was the case even after Solomon's temple, and its sublime services, eclipsed the wonders of Tyre; much more, therefore, must these wonders have been infectious whilst "the ark of God dwelt" in a wooden tabernacle,—and that *far* from Asher. Thus the young Asherites saw no pomp or parade in the religion of their fathers: it consisted at first in family worship and sanctified sabbaths, chiefly; whereas, Tyrian idolatry appealed to all the senses, and ministered to most of the passions, by grandeur or festivity. To pious parents, therefore, and there was much real piety in the generation that entered Canaan,—it must have been a very solemn as well as weighty matter, how to preserve their children from the example of idolaters, and the fascinations of idolatry, emanating from Tyre and Sidon. Parents thus placed, and yet pledged amidst the thunders of Sinai, and the enshrinement of the Shekinah that led them through

the wilderness, to bring up their children for God, could not but see that they had a path of duty, in and out of doors, that made the meaning of dipping their feet "in oil," and the need of "shoes of brass or iron," only too plain! These, to us, strange figures of speech, told them solemn facts!

Thus, if Lot Five, in Canaan, fell "in pleasant places," and was "a goodly heritage" both by sea and land, it was also almost as *perilous* as it was sublime and beautiful; for it left the children of Asher with much time upon their own hands, and exposed them to much temptation as well as bad example. Parents had need, therefore, to "dip their foot in oil," and to be shod as with "iron and brass," that they might not weary in well doing, nor in watchfulness, for the spiritual welfare of their families; placed as these were between the malign influences of Tyre and Sidon.

How true this is of the position of pious parents in London, and in our great cities! Unless our children see much "piety at home," they see so much unblushing vice, and rampant folly, and insatiable worldliness all the year round, that their minds cannot be uninjured, even if their morals escape without injury. For nothing in our streets, marts, or suburbs, indicates any fear of God, or preparation for eternity, except on sabbath; and even then, the chief streams of the populace are rushing not to the house of God, but to the haunts of folly. Now it is against this "tear and wear" of earthly things upon the youthful mind, that parents have to work and watch, as well as pray! Home has to counteract all this dangerous influence! O, well may parents as often as ministers, exclaim, when looking at their work and warfare, "Who is *sufficient* for these things?" Well may both betake themselves to the same refuge, and say, "Our sufficiency is of God." And this is not such a precarious refuge as some suspect. There is far more *truth* in the promises of God to parents, than we have ever seen put to the test. Few dip their feet

deep enough into the oil of the promises, or keep them well "shod with the preparation of the gospel of peace," to be either swift or sure-footed in the paths of parental duty. That gospel of peace is *war* against idolatry; and therefore it is not well taught in any family, where the subversion of heathen idols is not made as much a part of Christian duty as it was of Jewish duty, when the church entered Canaan.

This fact is by far too little pondered, even now that the young are awake to the claims of missions. Indeed, it is hardly understood by those who awoke them. And of all the *spiritualizing* which has been perpetrated upon the history of the Jewish church, by fanciful writers, not one of them has been spiritual enough to admire or notice the Scriptural fact, that the *first* practical lesson on the spirit of religion given to children, when the church entered Canaan, was, the destruction of idolatry. They saw, of course, their parents sanctifying the sabbath, and maintaining family worship every day, as well as heard them rehearsing what God had done and said for the church in the wilderness. But they saw them also, wherever any Canaanitish city was conquered, fulfilling this command,—“Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place,” Deut. xii. 2, 3.

Now this was *work*, that children could understand and enjoy at once, and in which they would readily engage. And it was highly instructive work to them as well as to their parents, in more senses than one. For it not only poured contempt upon all false gods, and asserted the sole supremacy of Jehovah; but also inculcated disinterestedness. Many of the Phenician idols were of gold and silver;

and emblazoned with jewels; and thus were tempting to both cupidity and vanity. When, therefore, children saw them splintered by the axe, and smashed by the hammer, and burnt in the fire, without any regard to their value or beauty, the sight must have made them feel that even wealth was worthless, when employed to the dishonour of God; and thus almost made them sing to Him our song,

“Jewels to thee, are gaudy toys,
And gold but sordid dust.”

Now whatever degree of the Divine blessing the children of Asher obtained, this was one way in which it came. And still nothing brings home to the young mind, so readily or clearly, a sense of the greatness and goodness of either God or the Saviour, as the overthrow of idols in heathen lands. No catechetical definition of the Divine character suggests so many ideas of God, as the *contrast* between Him and all false gods! Our Juvenile Missionary Associations prove all this, and even more! R. P.

(To be concluded in our next.)

JESUS COMMENDING HIS MOTHER TO THE BELOVED DISCIPLE.

“Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.”—John xix. 25—27.

WE read respecting the death of Jesus that all the disciples forsook him and fled, still he had a few friends who remained faithful to the last, and these were his mother, her sister Mary Magdalene, and the beloved John: let us notice these Marys separately.—This first was the mother of Jesus, or as she is usually termed the Virgin Mary; she was the daughter of Eli or Joachim, she was of the Royal Family, descended from the house of David, as we read, “There shall come a rod out of the stem of Jesse, and a branch shall grow out of his roots;” denoting that the Messiah should be born of the family of David, who was the son of Jesse; but it says there shall come a rod out of the stem of Jesse, not David—because Jesse was a poor man living in obscurity, while David was an illustrious monarch; and this denotes to what a state of poverty this family would be reduced at the time of Christ’s birth,—a branch shall grow out of his roots; Christ the branch of righteousness should spring from this family when nothing but the root was left,—the proud stem, the noble branches were gone, nothing was left but the root; showing the decayed state

of this family when Jesus appeared; it would be absurd to eulogize her, as the papists do, but it will be admitted, that of all the daughters of Abraham, none was so highly honoured as she was. The Jewish women were looking forward with great anxiety to this interesting event, each hoping to be distinguished as the mother of the promised Messiah; hence said the angel at the annunciation, “Hail thou that art highly favoured, the Lord is with thee; blessed art thou among women.” The next was Mary the wife of Cleophas. Cleophas was one of the two disciples who were journeying to Emmaus, when Jesus accosted them; she was the mother of the Apostle James, and sister of the Virgin Mary; she was one of those women who prepared spices to embalm the body of Jesus, and was early at the sepulchre on the morning of the resurrection.

The other was Mary Magdalene; a very mistaken notion appears to have been formed respecting her, as though she had been a most notorious character; it is true seven devils had been ejected from her, but it was common at the time of Christ for persons to be possessed of demons,

this was an affliction to which she had been subjected, but had now been happily delivered; a most affecting description is given of her attachment to her divine Lord and Master in the twentieth chapter of the gospel of John: Peter and John went into the sepulchre and saw the linen clothes lying, and then returned to their own homes, but Mary remained; "Mary stood without, at the sepulchre weeping;" and when the angels said unto her, "Woman, why weepest thou?" she saith unto them, "Because they have taken away my Lord, and I know not where they have laid him:"

"Dying love her heart attracted,
Soon she felt his rising power."

Yes, Jesus appeared to her with words of Divine consolation, dismissed her fears, and commissioned her to carry the delightful tidings of his resurrection to his disciples,—“I ascend to my Father, and your Father, to my God and your God.” The next person mentioned in the narrative was the apostle John. He is generally represented as the “disciple whom Jesus loved.” Our Lord showed a particular regard for this disciple; he was one of the favoured three who were with Jesus on the Mount of Transfiguration; he was one of the three attendants on the Saviour at Gethsemane; he sat next to Jesus and leaned on his bosom at the last supper, and he now stood by the cross. And there were many others present on this melancholy, and ever memorable occasion; some were present out of curiosity; they had heard of the fame of Jesus of Nazareth, of his miracles, of his pretensions to the Messiahship, and they came to see what would be the end of these things; others were there out of hatred to the illustrious sufferer; they had long thirsted for his blood, and now they hoped to have that thirst quenched; others were there officially,—there were the executioners, the officers, the centurion, the soldiers, the chief priest, Pilate, and others; but from what different motives were the three Marys and the beloved John present! they were there out of sin-

cere affection; they had followed their beloved Master to the last; they could not assist him, they could not mitigate his sufferings, but they lingered in melting sympathies around the cross. Their conduct also displayed unshaken fortitude. Imagine the condition and circumstances of these females: they had seen the Divine Saviour faint under his cross on the road to Calvary; they had heard the cry, “Away with him, away with him! crucify him, crucify him;” they had listened to the dreadful imprecation, “His blood be on us, and on our children;” and now they had arrived at the fatal spot, there were the soldiers with their glittering spears; there were the executioners with the instruments of death; there was the rabble exclaiming, “He saved others, himself he cannot save;” they saw him nailed to the accursed tree, and suspended between heaven and earth, they had seen the taunting multitude wagging their heads, and exclaiming, “Thou that destroyest the temple and buildest it in three days, if thou be the Son of God, come down from the cross and then will we believe;” they had seen the unfeeling soldiery casting lots, and perhaps quarrelling over his raiment; they had heard the affecting exclamation, “I thirst!” without being able to alleviate that thirst; they had seen the deadly spear thrust into his sacred side; then was fulfilled the word of Simeon to Mary, “A sword shall pierce through thine own soul, that the thoughts of many hearts may be revealed.” All the disciples had forsaken him and fled, only one remained: the illustrious Saviour, as if in answer to all the injuries he had received, breathed forth his last dying prayer, “Father, forgive them; they know not what they do.” Taking a last affectionate look at his beloved mother, and she at him—but oh! who can tell what was contained in that look?—then it was that a sword pierced through her tender soul; but here she stands in all the majesty of grief and dignified sorrow, bending in un murmuring submission to the will of her heavenly Father; the divine Saviour exclaiming, “It

is finished," bows his sacred head,—and all is still:

"He dies, the friend of sinners dies,
Lo, Salem's daughters weep around;
A solemn darkness veils the skies,
A sudden trembling shakes the ground.

"Come saints and drop a tear or two,
For him who groan'd beneath your load;
He shed a thousand drops for you,
A thousand drops of richer blood!"

This leads us to notice the affecting circumstances recorded,—Jesus commending his mother to the beloved disciple. Before our Lord yielded up the ghost, he commended his mother to the beloved John. As we read, "When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour, that disciple took her unto his own home."

It is believed that Mary had been a widow for some time previously to the death of Jesus; hitherto he had been her support and consolation, but now he was about to be taken from her, he knew the destitute condition in which she would be left. Silver and gold he had none, even his raiment was gone, he therefore raised up a friend on her behalf,—directing her attention to the beloved disciple, he said, "Behold thy son!" as much as to say, behold all you need, your supporter, comforter, and protector: then turning to John, exclaimed, "Behold thy mother!" as much as to say, I commend her to you as my dying legacy; do you be the staff of her old age, comfort her declining years, and when I come again I will

repay thee: "And from that hour, that disciple took her unto his own home." The obedience of John was cheerful, prompt, and permanent; it was cheerful, it would be attended with great expense; she is supposed to have lived about eleven years after this in the family of John; she would require great care and attention, as the infirmities of age were coming on, and there would be great self-denial required, as it would be an increase to the family of John. His obedience was also prompt, "from that hour, that disciple took her unto his own home;" he did not consult with flesh and blood, but immediately obeyed the orders of his Divine Master; and it was permanent, as she is supposed to have remained with John till her death. Thus we see the care Christ takes of his followers; when one friend fails, another is raised up. He will say to the righteous at the last day, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink: naked, and ye clothed me; sick, and in prison, and ye ministered unto me. Then shall they answer him, saying, Lord, when saw we thee an hungred, and fed thee, or thirsty, and gave thee drink? when saw we thee sick, and in prison, and ministered unto thee? Then shall he answer them, saying, inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. Well done, good and faithful servant enter thou into the joy of thy Lord!"

ONESIPHORUS.

CHRISTIAN CANDOUR OF A CLERGYMAN OF THE CHURCH OF ENGLAND.

A CLERGYMAN in one of the Midland Counties lately presented to each of the leading members of his congregation a copy of Mr. James's late work, entitled "THE CHURCH IN EARNEST," with the following address inserted as a label:

"July 8, 1848.

"In the prospect of this day, completing my seventieth year, I had designed the preparation of a third, and—considering the period of life now specified—perhaps *last* Address to the Con-

gregation. But on attentively reading Mr. James's most instructive and awakening treatise, my intention was willingly and gratefully abandoned. I felt unable to draw up anything at all comparable to his work; independently of the difference between a mere tract, and a publication of considerable length, compiled with all the method and particularity demanded by its subject. It is, in fact, an extended view of Christian responsibilities; describing, individually, and collectively, what the militant Church ought to be—the spiritual materials of which it should be framed, in the PERSONAL RELIGION of its members; and the consequent strength and symmetry of the edifice they compose. It has also a distinctive importance, as being emphatically A BOOK FOR THE TIMES; minutely detailing the perils and duties of the passing hour, and applicable to every Protestant communion in the empire. I most seriously recommend its *devotional and patient* perusal to those to whom it is now presented. An eminent legislator, who died at an earlier season of life than my own, said in one of his latest writings,—‘Whatever I now write, must be regarded as in its own nature testamentary.’ If I may adopt the remark of a statesman, in a personal sense, may I feel as a pastor, the solemn import of the valedictory language of the apostles, —‘I think it meet, as long as I am in

this tabernacle, to stir you up by putting you in remembrance.’—‘And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified!’”

The above label was inserted in various copies of the “Church in Earnest, by John Angell James;” distributed among the Congregation assembling in the Chapel, by one of its Ministers. It is now printed with the hope of further contributing to the circulation of a work, which, however, needs no recommendation beyond its own excellence. It was preceded by a volume, of at least equal importance and ability, by the same author, entitled “An Earnest Ministry the Want of the Times.” Mr. James writes,—“I have addressed this volume, the ‘Church in Earnest,’ to the occupant of the pew, as I did the former to the occupant of the pulpit. Earnestness is equally the duty of both; and so close is the sympathy between them, that it is almost impossible for the one to be, or to continue long, in a state of full devotedness, if the other be not in a similar condition. Even the seraphic ardour of a minister, who is as a flame of fire, will soon be in danger of cooling down to the lukewarmness of the flock, if his efforts are unsuccessful in raising their spiritual temperature to his own.”

ISRAEL'S RANSOM.

“I gave Egypt for thy ransom.”—Isa. xliii. 3.

EGYPT was desolated when Israel was liberated, the plagues, the blood, the frogs, the lice, the flies, the murrain, the boils, the blains, the hail, the locusts, and the darkness; these judgments united, were the price of Israel's Ransom: and not only these, but the first-born of the Egyptians,—and not only their first-born, but Pharaoh himself, and all his host pursued after Israel to the Red Sea. We may believe that Pharaoh on this occasion

was accompanied by his princes, warriors, and statesmen, who all sank as lead in the mighty waters; thus the very flower of Egypt was the price of Israel's Ransom. Israel stood and saw the Egyptians dead upon the sea shore—not so much as one was left to return home to tell the melancholy tale. And so the true Israel shall stand upon the heavenly shore, and see the last enemy of the Church destroyed—not one shall be left;

"Happy art thou, O Israel! who is like unto thee? O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Such was Israel's ransom; but how great was the Ransom of the true Israel, when there was no eye to pity, and no arm to save; then Jehovah's own arm brought salvation unto him, and his righteousness it sustained him. He said "deliver me from going down into the pit, I have found a Ransom;" and what was the ransom? The poet says, speaking of Jehovah—

"He ask'd, but all the heavenly choir
Stood mute, and silence was in heaven;
On man's behalf, patron nor intercessor
None appear'd."

No, amidst all the angelic throng, amidst all the "principalities, and powers" of heaven, not one appeared as a ransom for guilty man, till the Son of eternal love stood forth, and said, "Lo, I come, I delight to do thy will, O God!" Yes, "He bowed himself to the burden, and the Lord laid on him the iniquity of us all." Well might the Apostle exclaim, addressing the Ephesian church, "That ye may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge."

Christian, "you were redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ!"

O.

SCIENCE THE HANDMAID OF RELIGION.

THE ATMOSPHERE.

THE earth does not move in an ocean of air; it is surrounded by the atmosphere to the extent of about forty-five or fifty miles from its surface, on every side; it is retained by the power of gravity, and accompanies the earth in its diurnal motion on its own axis, and in its annual revolution round the sun. The atmosphere is elastic, invisible, transparent, subtile, expansive, and weighty; it is composed of two simple gases, termed oxygen and nitrogen; a small proportion of carbonic acid also enters into its composition, and aqueous vapour more or less is always found in it, and which descends in the form of rain, dew, &c., to fructify and nourish the earth. The atmosphere is absolutely necessary to the support of animal and vegetable life,—the birds that fly in the open firmament of heaven, the fish that swim in the vast abyss, and the cattle that graze on a thousand hills, are all dependent on the

atmosphere; and man is equally dependent on it; the lungs extract the oxygen, which purifies the blood. It is the food of common fire; it is necessary to the support of flame, and sound; the stillness of death would reign throughout universal Nature, were it not for the atmosphere. Its relative proportions are twenty-one parts of oxygen, and seventy-nine of nitrogen; and these proportions are preserved throughout the globe we inhabit. Were the oxygen gas to prevail considerably above the nitrogen, the most serious consequences might ensue; the oxygen is of that nature that were the nitrogen to be entirely extracted, a single spark would be sufficient to set the globe on fire; thus we see how dependent we are upon an all-wise and benevolent Providence for our preservation, that it is "in him we live, and move, and have our being."

ONESIPHORUS.

Poetry.

"IS ANY AMONG YOU AFFLICTED? LET HIM PRAY."—JAMES V. 13.

My Father, God! hast Thou not said
In trouble look to me alone;
Woe's billows rise above my head,
I fly for refuge to thy throne!

Though oft around that glorious seat
Mysterious darkness thickly rolls;
There love and justice circling meet,
A bow of hope to fearful souls.

There will I open my complaint
And "cast my burden on the Lord;"
There will I cry, I fall, I faint,
Without the succour of thy word!

There will I charge my trembling soul
To trust in Him who *must* do right;

To cease at once from man's control,
And lean alone on heavenly might.

There will I call to mind the love
Which blends with thy most mystic
ways,
And how the ransom'd saints above
From sorrow's teaching learnt thy praise.

There will I place life's lighter toils
Against th' eternal weight of gain;
The crown, the robes, and glorious spoils,
Which for the conquering souls remain.

Lord, 'tis enough! my spirit cries,
I'll trust Thee through the darkest night;
Soon will the heavenly morn arise,
And show that all thy ways were right!
Tottenham-green. Z.

Review of Books.

EXPOSITORY DISCOURSES *on the FIRST EPISTLE of the APOSTLE PETER.* By JOHN BROWN, D.D., Senior Minister of the United Presbyterian Congregation, Broughton Place, Edinburgh, and Professor of Exegetical Theology to the United Presbyterian Church. In three volumes, 8vo.

Edinburgh, Oliphant and Sons; and Hamilton, Adams, and Co., London.

THE venerable author of these volumes is already well known to the evangelical church of Great Britain, as a pastor of long and honourable standing, as a preacher of distinguished merit, as a theological professor of great Biblical attainment, and as an author who has illuminated every subject on which he has written. Those who have had the honour of an intimate acquaintance with him can fully attest how gentle and kind is his spirit, and how fraternal and unsectarian is his bearing "to all them that love our Lord Jesus in sincerity." Except by a few intemperate polemics, once connected with his own church, his fair fame has never been assailed; but the fiery, or rather *fretting*, trial through which he was called to pass, only tended to "bring forth his righteousness as the light, and his judgment as the noon-day."

Dr. Brown has now passed the meridian of human life; though he retains the full vigour of all his faculties. But anticipating

the period when his strength must fail and his stewardship be resigned, he has wisely prepared for publication the standard work which we now introduce to the notice of our readers, that when he has "gone the way of all flesh," the people of his charge, and the circle of his friends, may have a fitting memorial of his pastoral fidelity, of his literary attainments, and of his sound and varied Biblical knowledge.

With our limited space, we are oppressed with the conviction of the impossibility of doing justice to a work such as this,—the result of matured wisdom and diligent and laborious research; and of standard value in all that pertains to practical and devotional Christianity. It is, indeed, no common-place, no ephemeral production; but a work fitted to instruct the wisest and the best among us, and deserving to pass down to future generations as a sample of theological teaching worthy of the best days of the Secession Church, and honourable to the distinguished name which the author bears.

We shall commence our critique by giving to our readers some account of Dr. Brown's views of his own labours. "The work," he observes, "is substantially a commentary, though in a form somewhat peculiar. It is not a continuous comment on words" (the very reason for which we like it) "and clauses, nor does it consist of scholia or annotations, nor of lectures in the sense in which that word is ordinarily

employed in this country, nor of sermons, either on select passages, or on the successive verses, of the sacred book, which is its subject. The Epistle is divided into paragraphs, according to the sense—of course varying very considerably in length. Each of these paragraphs embodying one leading thought, forms the subject of a separate discourse, in which an attempt is made to explain whatever is difficult in the phraseology, and to illustrate the doctrinal or practical principles which it contains; the object being not to discuss, in a general and abstract manner, the subjects which the text may suggest, but to bring clearly out the Apostle's statements, and their design; and to show how the statements are fitted to gain the objects for which they are made."

* * * "Whatever can be interesting and intelligible only to the scholar, has been thrown into the notes. Had the author yielded to his own tastes, these notes would probably have been more numerous and elaborate than they are. But the recollection of the primary design of the work checked the inclination to indulge in philological remark; though he trusts that in almost every instance, where the exegesis is difficult or doubtful, the foundation of the interpretation adopted has been indicated with sufficient clearness."

From this characteristic description of the Discourses before us, our readers will be able to form some general conception of the Author's plan; but it will, after all, convey but a very faint idea of the rich and varied beauties to be discovered in every section of the work. Dr. Brown has demonstrated the important fact, that it is possible to combine, in scriptural exposition, the correct exegesis of the moderns with the depth and glowing piety of the Puritans. He has made himself acquainted with all the lights which German scholarship has thrown upon the verbal criticism of the sacred text, without catching a particle of German Neology, or imitating its cold and frigid and lifeless method of dealing with the great realities of Revealed truth. Notwithstanding our Author's profound admiration of Archbishop Leighton's work on Peter, we are disposed to think that he has, in many respects, surpassed his favorite author. With equal depth, and fervour, and beauty, he has entered more fully than Leighton has done into the illustration and defence of doctrinal truth, and into the exact meaning of difficult and perplexed texts. The well-instructed reader will find that no means have been neglected by the Author which might contribute to supply a thoroughly critical exposition of the Epistle, without burdening the text with those learned discussions which would have rendered it comparatively useless to common readers. By the aid of the

translation and notes at the commencement of the work, and occasional critical references at the foot of the page, the learned reader will be able to discover the basis of the Expositor's views of particular texts; while ordinary readers will be borne along without any of those pedantic interruptions, which indicate far more the sciolist than the accomplished scholar.

"To prevent disappointment," observes Dr. B., "it is right to state that the object of the Author has been to produce not so much an original work, as a satisfactory exposition. In his estimate of the duties of an interpreter of Scripture, next to the careful study of the original text, ranks the attentive reading of what has been published for its illustration. Under this conviction he has studied the Epistle, not only without note or comment, but with all the notes and comments that were within his reach: and the book he now respectfully lays before the Church contains the substance of all that in his thoughts and reading seemed best fitted to illustrate the meaning and promote the objects of the inspired writer."

Dr. Brown, in prosecuting his laborious undertaking, in addition to a full consultation of the general commentators, has availed himself of more than twenty writers of distinction, chiefly continental, upon the Epistle which he has sought to illustrate. But his own independent and well-disciplined mind is seen pursuing its onward and enlightened course, anxious only to unfold the mind of the Spirit, and employing sound learning wherever he finds it, as the handmaid of truth.

We very sincerely thank the respected Author for this labour of his pen, and earnestly recommend it to the notice of young ministers as a beautiful sample of Biblical exposition, conducted upon principles alike critical and evangelical.

The PROPHECIES of ISAIAH, earlier and later. By JOSEPH ADDISON ALEXANDER, Professor in the Theological Seminary, Princeton, New Jersey. Printed under the editorial superintendence of JOHN EADIE, LL.D., Professor of Biblical Literature to the United Presbyterian Church. 8vo. pp. 968.

William Collins.

In the present day, when there is a tendency among Biblical scholars to pay a great deal more court to German critics than is their fair due, it is gratifying to find an accomplished annotator like Professor Alexander, who not only adheres to a full and uncompromising orthodoxy, but stands out boldly and successfully against the literary claims of that system of hermeneu-

tical quackery which has so greatly depressed the spiritual health of the Church. Our author does not fail to do justice to pre-eminent scholarship wherever he discovers it; nor does he call in question the learning of many of those men who have assailed the doctrine of plenary inspiration, and who have attempted to fritter away all the grand peculiarities of the Christian scheme, but with their own weapons he has fought the battle of truth, and nobly proved that German myths and German laxities of Christian doctrine are flagrant violations of all the legitimate principles of Biblical science. Truly such a theologian as Professor Alexander is a credit to his country and a blessing to the age. His introduction alone to his Commentary on Isaiah is a contribution of surpassing value. It evinces a vast range of acquaintance with the early and modern schools of interpretation; and it clearly indicates the rise and progress of that semi-sceptical mode of "handling the word of God," from which we have everything to apprehend in the present age, unless our rising ministry shall equip themselves with a learning at once profound and orthodox, searching and spiritual, fearless of the promptings of truth, yet awfully submissive to the authority of God. Amidst the mass of literature which now pours from the British press, it is difficult to secure attention to works of unquestionable merit; but if our voice can avail with our brethren in the ministry, and with the intelligent and reading classes of the community, in general, the work before us will draw towards it the intense regard to which it is entitled, as, beyond all dispute, one of the ablest productions of the present century, of the class to which it belongs.

There are some questions critically investigated by Professor Alexander, in his Introduction, which cannot fail to exert a powerful influence upon some of the controversies of the age. He is neither a literal nor a figurative interpreter; he neither contends for single meanings nor double meanings, but rigidly determines to expound all the parts of Isaiah's prophecy in accordance with rules infinitely more safe than the arbitrary theories to which men have resorted on all sides. "The question whether it is strictly a prediction, and if so, whether it is general or particular, literal or figurative, can only be determined by a thorough independent scrutiny of each case by itself, in reference to form and substance, text and context, without regard to arbitrary and exclusive theories, but with due regard to the analogy of Scripture in general, and of other prophecies in particular, especially of such as belong to the same writer, or at least to the same period, and apparently relate to the same subject."

The name of Dr. Eadie will, to those who know him, vouch for the superior accuracy of this edition. He has carefully revised the Hebrew printings, and has made many important corrections of the American original. We cannot but join with the Editor in the following devout aspirations.

"May the inspired classics soon engage that admiration which they so justly merit for their originality and truthfulness, their simplicity and pathos, their magnificent imagery and varied music. But, above all, may they attract the loving faith of every admirer to those blessed truths and promises which they have been so wisely and tenderly employed to reveal to a fallen and dying world! Are we mistaken in anticipating a period soon to come, when the poetry of truth and Scripture shall receive due homage from men of critical taste and discernment? We have no desire to suppress the study of Homer, Hesiod, Euripides, or Pindar; yet we should wish to keep these remnants of heathen genius in their own subordinate position. Let them "kiss the Son;" let them be "hewers of wood and drawers of water" for the sanctuary. O, it is a sad proof of human degeneracy, when men of literary culture prefer the chorus of Sophocles to the anthem of seraphims, the battles of Ajax to the wars of the Lord, the games of Nemæa to the Hebrew festivals, Olympus to Zion, and the Parthenon to the Temple! Blessed be the happy and auspicious day when mythological fictions and hoary legends, whether epic, lyric, or dramatic in their costume, shall humbly descend from their usurped pre-eminence, and offer worship to the unearthly notes of that prophetic harp, which was tuned to the noblest thoughts and mysteries;—the majesty, unity, and spirituality of Jehovah; the holiness of his laws, the infinitude of his love, and the might, triumphs, and wonders of that covenant by which our apostate race is to be reclaimed and glorified!"

The YOUTH of INDIA Speaking for Themselves. Being the substance of the Examination Papers of the Students of the London Missionary Society's Christian Institution or College in Calcutta. With a few Introductory Remarks. By REV. T. BOAZ, Pastor of Union Chapel, Calcutta. 8vo., pp. 58.

John Snow.

THIS pamphlet would have surprised us, and bred some measure of doubt in our minds, if we had not been in a position to ascertain the accuracy and truthfulness of its statements. As an Essay bearing testimony to the efficiency of our missionary

labours in India, it is a document of extraordinary interest; and will be read with delight and thankfulness by all who are concerned for the prosperity of our missions in the East. The Hindoo mind is opening with wonderful rapidity to the knowledge of revealed religion, and to all that range of scientific discovery which will pave the way to the entire subversion of idolatry.

Most of our readers are aware of the object of Mr. Boaz's visit to this country, and have felt it a happiness to co-operate with him in his noble endeavour to carry it out. The "Calcutta College," connected with the London Missionary Society, has hitherto been without a proper building for the reception of its students, amounting now to the number of 700. We look forward with pleasure to the time when we shall have to congratulate our friend Mr. Boaz upon the completion of his laborious undertaking. He is doing a great work that will tell upon future ages, and we entreat all the true friends of India's evangelization to come forward promptly to his aid. When he has raised the necessary funds for the College building, the friends of the Institution will be in a more favourable position for advancing the great work in which they have engaged, and which they have prosecuted with most abundant success.

The college papers, here published, and sent in by the students at a late examination, will astonish the British public. They are such, in point of mind and discriminating ability, as would be creditable to our European colleges. We recommend their earnest perusal. The sight of them will be the best argument for a liberal support of Mr. Boaz's appeal. They consist of the following series:—I. On Natural Theology. II. On the Evidences of Christianity. III. On the Epistle to the Romans. IV. On Milton's Poetical Works. V. On the Introductory Essay to Robertson's History of Charles the Fifth. VI. On Logic. VII. On Astronomy. VIII. Essays: 1—The Refutation of Mr. Hume's Argument against the credibility of Miracles by Testimony: 2—A Refutation of Mr. Hume's Objection against the Truth of Miracles.

We hope this pamphlet will find access to every Christian family in Great Britain. It is the most interesting document of its kind that ever saw the light in this country.

The UNCHANGEABLENESS of CHRIST. A Sermon, preached at Downing-street Chapel, Cambridge, on January 30, 1848, upon the occasion of his resignation of the Pastoral Office. By SAMUEL THODEY. 8vo., pp. 32.

Hamilton, Adams, and Co.

This discourse was delivered by the respected author on occasion of retiring from

his pastoral charge at Cambridge, where he had laboured with fidelity for twenty-eight years, and, where he not only shared the confidence and esteem of his own little circle of attached friends, but held an honourable position among his fellow-townsmen at large, and among not a few distinguished members of the University.

We think the preacher exercised a wise discretion in abstaining from any allusion to the circumstances which led to his removal from Cambridge. He took higher ground, and drew the attention of his former flock to a theme which stands in striking contrast to the fickleness and changefulness which pertain, alas! to the church and the world. The discourse is highly creditable to Mr. Thodey, as a theological performance; and may be perused with great advantage by all private Christians, as a beautiful development of the permanent and unchanging character of their Divine Lord and Redeemer. The text is from Hebrews xiii. 8. "JESUS CHRIST, THE SAME YESTERDAY, AND TODAY, AND FOR EVER;" from which portion of inspired truth the preacher takes occasion to consider the immutability of Christ in relation;—I. TO THE ESSENTIAL DIGNITY OF HIS NATURE. II. TO THE RELATIONS AND OFFICES WHICH HE SUSTAINS IN THE ECONOMY OF REDEMPTION. III. TO THE ENDURING NATURE OF THE TRUTHS OF HIS WORD, AND THE FIXED PRINCIPLES OF HIS MORAL ADMINISTRATION. IV. TO THE EXERCISE OF HIS COMPASSION AND LOVE TO THE SUBJECTS OF HIS SPIRITUAL KINGDOM.

We should fail to convey to our readers the actual impression we have received from the perusal of this admirable discourse were we not to say, that it belongs to the first class of pulpit compositions. Its theology is sound and discriminative; its appeals to the heart and conscience are direct and earnest; its style is in harmony with the best models of English composition; and it is withal, remarkable for that kind of pathos and tenderness which befit the Christian pulpit. We shall regard that church as peculiarly happy that can secure the services of our valuable friend.

Our SCOTTISH CLERGY. Fifty-two Sketches, Biographical, Theological, and Critical, including Clergymen of all Denominations. Edited by JOHN SMITH, A.M., Author of "Sacred Biography," &c. 8vo. pp. 400.

Oliver and Boyd.

WE are not strongly tending to the admiration of living biography;—it is a delicate and difficult, not to say impossible task to do it justice. Nevertheless we must say that this volume, chiefly relating to the living, has overcome some of our scru-

ples. It is executed with unwonted tact and skill, and must, by impartial judges, be pronounced to be a very successful production of its kind. As we are well acquainted with some of the originals here sketched, we must pronounce them to be more than general likenesses. We think, too, that the spirit which pervades the volume is equally removed from fulsome adulation and unfair criticism; and that the friends of the men who here find a niche, must regard the moral statuary as, upon the whole, remarkable for its truthfulness and adherence to nature. Such a volume is highly creditable to the pen from which it emanated, and can tend only to good upon the public mind.

The AUTOBIOGRAPHY of a WORKING MAN.
By "One who has whistled at the Plough."
12mo. pp. 516.

Charles Gilpin, Bishopsgate-street Without.

To those who wish thoroughly to understand Scottish life in the humbler walks, in all its homeliness and in all its enterprise, this volume will present an extraordinary charm. It is no fictitious tale, but a veritable record of the history of a Scottish peasant, who passed through some strange and remarkable vicissitudes, which are here portrayed with graphic simplicity and most realizing effect. The moral of the whole is truly admirable; and cold will be that heart that can muse on the successive scenes of our hero's story, without feelings of powerful sympathy, and even deep and varied emotion. When we inform our readers that the autobiography which we now introduce to their notice is that of Somerville, of the Scottish Greys, who was flogged, nominally for disobeying orders, but really for some political verses which appeared in the public press, we are sure that we shall enlist a wide-spread interest on his behalf. We should like all workingmen to read this volume; nothing could be more fitted to rouse the industry and energy of the labouring classes.

WERTHEIM'S BIBLICAL CARTOONS. 4to;
Parts I. II. III.
B. Wertheim.

THE subjects of these beautiful works of art are twelve in number. 1. Abraham blessed by Melchizedek. 2. Abraham sending away Hagar and Ishmael. 3. Abraham offering up Isaac. 4. Eleazer meeting Rebekah at the well. 5. Joseph sold by his brethren. 6. The cup found in Benjamin's sack. 7. Joseph makes himself known to his brethren. 8. Jacob blessing the two sons of Joseph. 9. Moses found in the bull-rushes. 10. Moses and

the burning bush. 11. The destruction of the Egyptians in the Red Sea. 12. Moses with the tables of the Law.

As the subjects are well selected, so we can say with truth, that they are admirably executed. The facts in Bible history which they depict are well brought before the eye at a glance, so that an intelligent child will immediately catch the moral of the scene. We recommend these Cartoons earnestly to the use of our infant day-schools; and to our day-schools in general.

BRIEF NOTICES OF NEW BOOKS.

1. *The Bottle.* A Poem, to illustrate the Etchings of George Cruikshank. By CHARLES MACRAY, LL.D. Folio. Bogue, Fleet-street.

2. *The Drunkard's Children.* A Sequel to the Bottle. In Eight Plates. By GEORGE CRUIKSHANK. Price 1s. Folio. Bogue, Fleet-street.—These two works are calculated to impress the minds of a class which cannot easily be reached by more grave and logical weapons. We hope they will be widely circulated by the friends of temperance; for indeed they produce a shudder by the truthfulness of the awful scenes which they depict. Both the Sketches by Cruikshank and the Poetry by Dr. Mackay are well fitted to rouse reflection in the minds of that class of drunkards who are not yet lost to all moral and social feeling.

3. *The Elements, Influence, and Issues of Genuine Piety.* A Sermon occasioned by the Death of Mr. Thomas Kilpin, preached March 20th, 1848, at the Old Meeting, Bedford, including a short Sketch of his Life, with an Address delivered on the same day, at his Interment, by the Rev. JOHN JUKES. 8vo. pp. 32. Partridge and Oakley.—This is a sermon of more than ordinary interest, from the valuable narrative it contains of a singularly devoted and godly individual. It is a delightful tribute to departed worth, which few will be able to read without deep emotion.

4. *The Scriptural Claims of Teetotalism.* Addressed to British Christians. By NEWMAN HALL, B.A. 12mo. pp. 36. John Snow.—Though we do not agree with the esteemed author of this Tract in all his reasonings, yet it contains so much that is valuable and that is calculated to do good, that we have unfeigned pleasure in introducing it to the notice of our readers. Those of them who have adopted the full teetotal principle will find in this Tract much that they will approve, and in our judgment they cannot do better than secure for it a wide circulation.

5. *The History of Rome;* from the Earliest Times to the Fall of the Empire. For Schools and Families. 12mo. pp. 438. The Religious Tract Society.—We have looked at this volume with great care, thinking it a great responsibility to recommend school books, and we can say with full satisfaction to our own minds, that it is a work deserving of a high measure of confidence on the part of parents and teachers.

6. *Youthful Lust: A Fraternal Address of Young Men, on a Common Form of Vice.* Issued by the Young Men's Christian Association. Small 8vo. pp. 64. B. L. Green.—At a first glance, we rather trembled at the probable effects of this volume; but, on mature reflection, we feel persuaded that, by God's blessing, it will accomplish great good. Why should not prevailing sin be attacked in the plain unsophisticated language of God's quick and powerful word? May the work be blessed to thousands!

Obituary.

ADDRESS AT THE INTERMENT OF THE REV.
GEORGE PAYNE, LL.D., BY THE REV.
H. F. BURDER, D.D.

NEVER did I follow a friend to the grave with a deeper persuasion that his spirit was with Christ, than I feel, at this solemn moment, regarding my beloved and lamented Brother! Who will hesitate to say of him—"He was a good man;" and not unlike that holy man of God, of whom it is recorded, that "he was full of faith and of the Holy Ghost." For nearly half a century he was my endeared friend; and during all that period, his Christian character never fell under suspicion or animadversion. Ever dear to my memory and to my heart must be the retrospect of the years of our early friendship. How often, how pleasurably, and how profitably we read together, studied together, prayed together, stimulated each other onwards in our course, congratulated each other in success, and consoled with each other under affliction!

Never did one single cloud arise to intercept the sunshine of Christian and confidential friendship; our sympathies with each other were unusually perfect; not only from the accordance of our views and sentiments on subjects of primary importance, but also from some similarity of mental tendencies and predilections. In pursuing our studies at College we both found peculiar delight in the researches connected with intellectual and moral science; and to the habits of mind he thus acquired, I can trace, without danger of mistake, much of that deserved eminence which my beloved friend subsequently attained, both as an author and a tutor. Endowed by the Father of spirits with great perspicacity of mind, he thus acquired habits of clearness of conception, acuteness of discrimination, power of reasoning, and precision of language. And the best of all is that these talents and acquirements were consecrated, with devotedness of heart, to the cause of revealed truth, in the service of his God and Saviour. A warmer love of truth, and especially of the truth of the gospel, I never discovered in any servant of Christ. No man was more entitled to say, regarding the purpose of his heart, "We can do nothing against the truth, but for the truth." With what simplicity of aim, intensity of desire, and power of convincing argument, he was enabled to promote the cause of truth and holiness, his elaborate and valuable writings sufficiently evince!

And who that knew him intimately could remain ignorant of the influence and ascendancy of the truths of the gospel over his own mind and heart? *There* they were deeply seated, as vital and vivifying principles, pervading the inmost soul, and controlling the outward demeanour. It was thus that he manifestly became "an epistle of Christ, known and read of all men."

His spirit was deeply imbued with the humility, the meekness, the gentleness, the benignity, the simplicity, and the sincerity of an imitator of Jesus! You could not know him, especially when he felt himself at ease and at home, in the intercourse of Christian friendship, without loving him, and confiding in him; and never did he betray or abuse the confidence reposed! And when, either in the family or the sanctuary, you bent the knee before the throne of grace, and united in the supplications which he poured forth, you felt irresistibly the impression, that he was indeed a man of prayer—a man of God! What a spirit of devout adoration did he breathe, in his approaches to his Father in heaven! What a depth of self-abasement there was in his confessions! What a steadfastness of believing confidence did he evince, in the promises of Him who heareth prayer! With what peaceful repose did he rely on the finished work of that Redeemer who loved us, and gave himself for us! How earnest and intense were his desires and aspirations after the indwelling and mighty working of the Sanctifier and the Comforter! With what filial submission did he bow to the will of the Father of mercies, who chastens his children because he loves them!

That such a man was pre-eminently fitted for the work of guiding and training other minds, who can doubt? That he was richly endowed and furnished for the arduous duties of a Christian minister, must be at once apparent. But it was not difficult to perceive, that the distinguishing peculiarities of his mind would find their most appropriate sphere in the range of thoughts and habits pertaining to the functions of a tutor in a theological college.

To that elevated and momentous department of service Dr. Payne was called, on the removal of *his* beloved friend and *mine*, Dr. Joseph Fletcher, from the presidency of the Lancashire College at Blackburn, to the pastoral charge at Stepney. During about six years Dr. Payne presided over that seminary, with great benefit to his pupils and great honour to himself; and at the close of that period, with all the

advantages of matured knowledge, and in the full vigour of his superior powers, he quitted the scene of his labours at Blackburn, to enter on a sphere of similar engagements in your Western College; to the interests of which, for nearly twenty years, he devoted all the energies of his mind and heart.

For a considerable time I had not been without anxious apprehensions that his labours were becoming too onerous for his physical strength: nor was he himself exempt from the risings of such solicitude. In a long letter which I received from him, soon after his domestic bereavement, he expressed a doubt whether he should be able much longer to sustain the pressure of his arduous engagements; and he intimated a wish, that, should his life be spared, it might be possible for him to retire from his laborious duties, and to devote his remaining time and strength to the quiet efforts of the mind and the pen, in which he hoped that he might still be permitted to render some service to the cause of Christ. But from all these approaches to the apprehended infirmities of age, and from all the sufferings which might have been the result of protracted illness, our beloved friend was most mercifully exempted. He was taken at once, as if almost by a sudden and glorious translation, from his honourable and useful labours in the college and in the pulpit, to the rest and the recompence and the glory of heaven! He rests from his labours, and his works shall follow him! On the evening of the last Lord's day but one, he passed from the pulpit to his bed, and from his bed to his heavenly home, and the presence of his Lord and Saviour! Often had he meditated on those words of majesty and might which fell from the lips of Jesus, on his approach to the tomb of Lazarus:—"I am the resurrection and the life. He that believeth on me though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die." And what did my beloved brother see or taste, or feel, or know of death? Perhaps only a passing struggle intervened, between the slumber of the night, and the awakening and the kindling and the exulting emotions of the emancipated spirit; pausing, we may suppose, for a moment, to look on the frail and forsaken tenement, in which it had sojourned for three-score years and seven, and then bidding it a long farewell, to enter on the upward path of life and light, under the guidance of benignant angels, and to realize the full blessedness of knowing, that "to be absent from the body is to be present with the Lord." And now, with a hope full of immortality, we are looking for the second coming of our blessed Lord, who will "change our vile bodies, that they may be fashioned like

unto his own glorious body, according to the working whereby he is able even to subdue all things to himself."—"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory. O Death where is thy sting? O grave where is thy victory?'—the sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ!"

How momentous, then, dear friends, is the inquiry, when approaching the grave of a saint of God, "Shall I die the death of the righteous?—shall I have a part in the resurrection of the just? Is it now my chief solicitude to know Christ, to love Christ, to serve Christ, and to be found in him on the day of his appearing? Am I looking, with intense desire, and in the humble confidence of faith, for the mercy of our Lord Jesus Christ, unto eternal life?" The Lord grant that we all *may* find mercy of the Lord at that day!

MEMOIR OF MRS. DAVIES.

(Continued from page 365.)

The Lord had heard my prayer, and taught me the better way. I wished therefore to unite myself with the people of God. Having given myself to the Lord, I wished also to give myself to his people. I desired to acknowledge the Lord in all my ways, to place myself under the eye of his people, to direct, to instruct, to watch over me, knowing that the reproof of the righteous is an excellent oil that would not injure me, but rather preserve my feet from falling. I therefore addressed a letter to Mr. Bell, disclosing my feelings and perplexities for some time past, at which both he and the church were much surprised. The day, however, was appointed for my admission into the church, which was my birth-day. In the mean time I was to write my experience, and deeply did I feel the importance of the subject. I saw that every eye would be upon me. I felt that inconsistency in a professed disciple did more harm to religion than all its enemies. That I must shun the appearance of evil. And who is sufficient for these things? The grace of Christ, I was assured, would be sufficient. That Jesus was my strength, as well as my righteousness. How precious, then, were my seasons of retirement! How sweet my communion with God when unboresome my trials to him! Then, indeed, my chamber was my home, prayer

my element, and the house of God my delight.

"In writing my experience, I felt that I was solemnly giving myself to God and to his people; yet I could not feel fully satisfied of my interest in Christ. For this I was enabled to wrestle with the Lord in prayer, and he heard my cry, and helped me to say, with the apostle, 'I know in whom I have believed.' Then was I filled with joy and peace in believing. A short time before the day appointed for my admission to the church, my dear grandmother was taken from me, after a very short and severe illness. On this account Mr. Bell thought it would be better to postpone it for a week; but remembering it would be my birth-day, I resolved, that on that day in which the Lord had given me being I would publicly devote my being and my all to him. I was accordingly received into the church May 12th, 1789, and returned home rejoicing in redeeming grace and dying love.

'Oh, to grace how great a debtor
Daily I'm constrain'd to be.
Let that grace, Lord, like a fetter,
Bind my wandering heart to thee.'"

Having thus publicly devoted herself to God and to his people, she did not—as too many do—imagine that she had done all that was necessary. It was to her the beginning of a new course, the commencement of a conflict that would terminate only with existence; in which she would either honour and glorify God, or bring the sacred cause she had espoused into contempt. To watch, and faithfully to examine her own heart in the sight of God, was henceforth her daily duty; and this exercise served to produce deeply humbling views of herself, and to show her the infinite value and suitableness of Christ as the sinner's friend. Of this her diary, which, for several years, she regularly kept, furnishes abundant evidence.

The following passage, written on the morning of the new year, 1791, exhibits her frame of mind, and the longing she had for greater conformity to the image and will of God:—"I come, my gracious God, to thee, this morning, to acknowledge, with a soul full of gratitude, thy loving kindness and tender mercies, thy grace and faithfulness, which I have experienced through the past year. I come with shame and confusion of face, to acknowledge my base ingratitude, my many aggravated sins, against the clearest light and greatest love. I come to plead for mercy and forgiveness, for purification and holiness. Do not only pardon me, but keep me, that I may never—never sin against thee more. My God, thou knowest all things, thou knowest that I love thee. Thou knowest that I love not,

but abhor the evil that I do, every thought, word, and act that is contrary to thy will. Thou hast taught me to loathe everything impure, and not to rest satisfied without holiness. Thou hast taught me to seek thy glory as my end and aim in all I do, or think, or say. Thou hast taught me to be satisfied with nothing short of thee, and the full enjoyment of thee for ever. Grant me then, for thy mercy's sake, what thou fillest my soul with desires after. Entering upon another year, I desire to devote myself to thee, and afresh to subscribe with my hands unto the Lord;—to thee, and to thee alone, to devote the powers of my soul, and the energies of my body. Let it 'for me to live be Christ, and to die be gain.' I have sorrow that I knew thee not before, and that I serve thee not better now. Work in me, for me, and by me, all thy good pleasure, only never let sin have dominion over me." Nor did she rest satisfied with the personal possession and enjoyment of the religion of the cross. "Lord, what wilt thou have me to do?" was her inquiry; "in what way can I be useful?" To do something for God, and for the best interest of others, she esteemed an honour and a privilege. She accordingly commenced a sabbath-school, which for many years was called her school. In this department of Christian effort she exerted herself with remarkable patience and perseverance. Earnestly did she pray, and diligently did she labour, to sow the seeds of truth in the youthful mind. Frequent references to this labour of love occur in her diary, in which she is sometimes elated with hope of success, and at other times cast down with the disappointment of her expectations. The following passage will serve to show the earnestness with which she sought their good, and the anxiety of mind with which she watched over her youthful charge:—"Returned," she says, "from the school, much divided between hope and fear. One of the children, by whose rebellious spirit I have been much tried of late, was present. I conversed with her as affectionately as I could, and acted as I thought in the best way to excite her feelings, but saw nothing but a high spirit, though at last sufficiently humbled, to do as she was bid. I then went to prayer with her. I trust it was a suggestion of the Holy Spirit, for I saw and felt but little encouragement to do it. In the middle of prayer she burst into tears, which, much as she strove against, she could not restrain. When, however, she recovered, she evidently tried to appear unaffected and careless. What caused her tears I know not, but I felt my heart elated with the hope that the Lord had heard my prayer. But in patience before my God do I desire to possess my soul, and he that

shall come will come, and will not tarry. He waits but for my patience, submission, humility, and dependance upon him, and a singleness of heart for his glory. These I humbly trust he will work within me. I know I am too proud, vain-glorious, and self-dependant, to be encouraged with success in my labours, and to receive such mercy."

In these engagements in the school, in visiting the sick and poor, and relieving their temporal necessities, as far as possible, she occupied her time, until it pleased God to appoint her to fill a new and more responsible position, as the wife of a minister of his truth. She was married to the Rev. John Davies, of Handsworth, near Birmingham, on October 18th, 1796. In this situation she found new duties and new cares. An increasing family, and the superintendence of a boarding and day-school, for some years prevented her taking that active part in those labours to which she had been so long accustomed. The superintendence of the Sunday-school was, however, in her hands, and she aimed to introduce her children, as they grew to a suitable age, to that work, telling them that they must take her place, and labour when she could not. Her sabbath evenings were especially devoted to the instruction of her children, when too young to attend the public service. "Well," says one of them, "do I remember the earnestness with which she would talk to us of that Saviour whom she had found so precious; and I believe most, if not all her children, received their first serious impressions from these seasons of affectionate intercourse." Thus adding another to the long list of mothers whose mighty influence upon the youthful mind has been successfully exerted on the side of religion and of truth. The missionary enterprise, from the first, engaged her sympathies and her prayers. She devoutly longed for, and diligently promoted the conversion of the heathen world. Her countenance indicated the inward joy of her heart, when hearing or reading of the success of the ambassadors of the cross in distant lands. To her it was no commonplace matter,—it was "good news from a far country." Of an amiable and social disposition, she was well fitted to grace the friendly circle; and wherever she went, always found some kindred spirits, with whom she lived on terms of close and mutual affection. Her attendance upon the means of grace was so regular and constant, that except when prevented by real indisposition, she was never known to be absent. Cold or inclement weather was never permitted to be an hindrance, even long after age and infirmities would have quite exonerated her from all blame. She used to say, when sometimes persuaded to

remain at home, "The time will come when I cannot go,—I will go while I can."

In June, 1830, she removed to Bracknall, Berks, the sphere of her beloved partner's late ministerial labours, where she enjoyed the esteem and affection of many attached friends. In 1844, it pleased God to afflict her husband with paralysis, in consequence of which he was under the necessity of relinquishing the charge of the church. This circumstance seemed very much to affect her, and tended greatly to impair her faculties, which for some time previous had been gradually declining. The failing of her mental powers was also accompanied with an evident diminution of physical strength. But, like many others who have outlived their mental vigour except on one topic, which has shared the heart's chief love through life, the love of Christ,—so, though apparently lost to all temporal matters she ever seemed alive to the things of God, and would testify her delight, when some favourite hymn was repeated, such as

"Oh for an overcoming faith," &c.,
and

"Thou dear Redeemer, dying Lamb," &c.

The name of Jesus was sweet in her ear, when that ear seemed deaf to all other sounds. In March, 1846, she lost her eldest son, Mr. John Davies, of Halstead, Essex, who for some years was united with the church at Barbican, under the pastorate of the Rev. A. Tidman. It was with difficulty she was made to comprehend her loss. In the following August her increasing weakness compelled her to keep her bed; in this state she lay perfectly free from pain, until Thursday, the 27th, when she was attacked with a disorder from which she had frequently suffered, but which now refused to yield to the remedies usually applied. On the following Saturday it was evident that her end was near. In answer to the inquiry of her daughter, "Are you happy?" she said, "Happy! O, yes, very happy!" Surrounded by her husband and children, she saw them not, and scarcely knew them; but on her husband remarking, "You will soon have the advantage of us; you will leave death behind you, while we shall have it before us," she said, "I am going to God," and used the words, "Lord Christ!" but could utter no more. At half-past three o'clock on the Lord's-day morning, her happy spirit took its flight from the worn-out tabernacle to the "rest prepared for the people of God," and entered upon a never-ending sabbath. Her remains were committed to the tomb on the following Friday, Sept. 4, and were attended by a large number of sincere mourners, besides her aged partner and children. Her death was improved

on the following Lord's-day, by Rev. C. H. Harcourt, of Wokingham, who also interred her, from Rev. xiv. and 13th verse, to a large and attentive congregation. May all who knew her be followers of her as far as she followed Christ, and obtain at last an abundant entrance into the kingdom and glory of our blessed Redeemer! Amen!

C. H. HARCOURT.

Wokingham.

MARY CASTLEDEN

Was the daughter of the late John Hebditch, of Limehouse, and formerly of South Petherton, Somerset; who, for thirty years, was an upright and consistent member of the church of Christ, Rose-lane, Commercial-road, under the pastoral care of the late Rev. Thomas Williams; his widow also continuing a member of the same church, under his successors, till her death, which occurred in January of this year.

Three months after this last date, the subject of these memoirs finished her mortal course.

Of these pious parents, Mrs. Samuel Castleden was born. In childhood and youth, she was remarkable for the sweetness and amiability of her temper. In very early life she was impressed with religious truths, joined the church of her parents; and afterwards united herself to the church at Stepney, under the care of the late good and great Dr. Fletcher. Here she was most welcome received,—and continued an active and useful member, in all the good doings which were proposed and promoted under the auspices of *that* good minister of Jesus Christ; such as the large Day and Sunday-schools, long the honour of this venerable house of our fathers, with Dorcas Societies, &c., &c. Both from her years, as well as those of her beloved pastor, being comparatively young, a long period of co-operation naturally was expected. But in both, “their purposes were broken off, even the thoughts of their heart;” and both are now receiving their rewards of grace in the immediate presence of their God. It was, indeed, my painful pleasure to witness the *last* moments of the departed Mrs. C. Her most afflicted husband read to her the fourteenth chapter of John. After which, I, in prayer, commended her departing spirit into the hands of the Father of all mercies: when I rose, for she was quite sensible, I said, “Now, my dear Mary, it will soon be eternity with you, what is the state of your mind?” She replied, “Happy, happy!” not *rapturous*, but peaceful.” Very soon after this, a vessel ruptured in the head; and with one gentle sigh her fetters broke, and her redeemed spirit took its flight to her mansion in the skies!

— That our last end may be like hers is, my dear brother, the devout prayer of

Yours most truly,

MICHAEL CASTLEDEN,
Hard on eighty.

DEATH OF DR. HAMILTON.

THE event so mournfully anticipated has overtaken us. Dr. Hamilton is numbered with the dead. He entered into rest on Tuesday morning, the 18th of July, at one o'clock, in the 54th year of his age. It is, indeed, a heavy stroke of Divine Providence on the Congregational churches of Great Britain. We had ventured to hope for his recovery; his symptoms had abated; and prayer was made continually by thousands on his behalf. But the late intense heat acted unfavourably on his shattered frame, and produced mortification of the arm which had been affected with erysipelas. The mortal process was rapid and irresistible, defying all the efforts of medical skill.

But, amidst the painful struggle, no cloud of darkness rested upon the hallowed chamber where the “man of God” was breathing his last. Through the whole of his affliction, Dr. Hamilton retained a vigorous possession of all his mental powers; and was not only sustained, but rendered triumphant by faith in his Divine Lord and Redeemer. Never, perhaps, has the Christian church witnessed a more calm and steadfast reliance on the cross of Christ than it beheld in the departing hours of our beloved and lamented friend. He was enabled to bear a noble testimony to the matchless power of that truth which he had so faithfully defended and enforced during a ministry of more than thirty years.

We sorrow not for the departed, as if he had sustained loss. He is happy and glorious in the presence of his Lord. But we weep for his family, we feel most deeply for his bereaved church, we mourn our great public loss, we sicken at the thought of early friendships burst asunder, and we are ready to exclaim, “Where is the Lord God of Elijah?” “Help, Lord, for the godly man ceaseth.”

The funeral of Dr. Hamilton took place on Monday, the 24th July. It was an occasion to be remembered. His remains were conveyed from his house in East Parade to Belgrave Chapel, where a service was conducted by the Rev. Thomas Scales, the Rev. Walter Scott, the Rev. W. Hudswell, and the Rev. J. H. Morgan. The funeral then proceeded to the Cemetery at Woodhouse, where the Rev. Dr. Raffles delivered the funeral oration. Further particulars next month.

Home Chronicle.

DISTRIBUTION OF PROFITS TO THE WIDOWS OF DECEASED MINISTERS.

On Wednesday, the 5th July, the Midsummer Distribution of Profits arising from the Sale of the *Evangelical Magazine* was effected, when 46 Widows were assisted by grants amounting to 381*l.*; making, with the sum of 830*l.* voted on the 5th of January last, 1,211*l.* granted to the Widows of our beloved brethren for the year 1848.

ENGLISH CASES.

Name.	Denom.	Age.	Sum.	Name.	Denom.	Age.	Sum.
H. B.	Ind.	57	£8	S. L.	Ind.	66	£10
M. B.	—	40	6	L. P. M...	—	42	6
M. A. C...	—	78	10	S. M.	—	79	10
H. D.	—	58	10	S. P.	C. of Eng.	60	10
E. D.	—	46	8	E. P.	Ind.	85	8
M. G.	—	46	8	M. P.	—	63	10
E. G.	—	74	10	J. R.	—	60	8
J. H.	—	63	10	A. S.	—	40	8
E. H.	—	70	10	M. S.	—	69	10
M. J.	—	53	8	M. T.	—	60	10
S. J.	—	45	8	G. W.	—	91	10
C. K.	C. of Eng.	44	8	S. W.	C. of Eng.	60	10
A. L.	Pres.	72	10	E. J. W...	Ind.	41	8
J. L.	Ind.	64	10	E. W.	—	70	10

WELSH CASES.

M. B.	Ind.	46	4	H. J.	Ind.	78	8
E. E.	—	86	8	M. J.	—	56	8
E. F.	Cal. Meth.	89	8	M—y. J...	—	71	8
M. G.	Ind.	80	8	M. L.	—	59	8
M. G—s...	—	69	8	E. P.	—	70	8
E. H.	—	43	4	E. W.	—	71	8
A. J.	—	56	8				

SCOTCH CASES.

J. R.	Ind.	44	8	E. Y.	Pres.	54	6
B. Scott ..	Pres.	54	6				

IRISH.

A. G. M...	Ind.	70	8
------------	------	----	---

DONATIONS.

C. G.		5	M. B.		4
------------	--	---	------------	--	---

THE CAUSE OF THE MINISTER'S WIDOW.

WE must urge our renewed plea for the widows of our beloved brethren. We dare not, without an increased sale of the *Evangelical Magazine*, increase the present number of annuitants. *One Hundred and Fifty* are now receiving regular assistance. The sum voted to them during the present year is 1,211*l.* How easy would it be to enable the Trustees to add twelve more widows to their list. An increased

sale of 2000 copies of the work would accomplish this most benevolent object.

More than twelve widows are now asking for admission to the benefits of the fund. It is most afflictive to negative their applications.

Will not the friends of the widow and fatherless, in town and country, take up their cause, and secure such an increased sale of the work as shall realize our best wishes on behalf of those who are cast on the sympathy of the churches?

Are there no *widows* in Israel who will give themselves to this labour of love? Are there no earnest friends of their devoted pastors, who will exert themselves for the pastor's widow?—Fifty such generous souls might in one month raise the sale of the Magazine 2000. The plea to be urged is so good and valid, that few would reject it.

We could scarcely indulge in this kind of advocacy, had we any misgivings as to the character of the work. But we claim to be fairly tried by the comparative merits of our publication. We know that to this test we must appeal, and we do it with unhesitating confidence. We would not build the cause of the widows of our brethren upon a fiction. Let the *Evangelical Magazine* speak for itself;—but we ask that it may be allowed to speak; and that, in the multiplication of periodicals it may not be displaced from the position which it has occupied for more than fifty years, without a sufficient reason.—Truly there has been, and is, as thousands can testify, a blessing in it to the churches. At no time in its history did a larger number of distinguished men contribute to its pages; at no time did our best men speak more kindly of the manner in which it is conducted. We might be contented with the credit we receive for our labours, did we not think of some fourteen or fifteen widows who long to be admitted on the Magazine Fund. We shall never be satisfied till their claims are met by the only appropriate response.

We do look to our ministerial brethren for help and sympathy on behalf of the widow. They cannot be wanting here without sin. When a widow is left unprovided for in their several localities, they write earnestly. We commend them for this. But they must sustain the work from which our resources are derived.

TOWN MISSIONARY AND SCRIPTURE READERS' SOCIETY.

THE annual meeting of the friends of the Society was held at Freemasons' Hall, on Wednesday evening, May 3rd; J. D. Paul, Esq. occupied the chair.

The proceedings commenced by prayer; after which the Chair briefly addressed the meeting, and called on the Secretary to read the Report; and Mr. Blanchard then read that document. The present number of agents was fifty-one, in eleven towns and nine villages. A large number of the Scriptures had been circulated, and successful efforts had been made by missionaries on the railroads. Through the labour of twenty-five missionaries in cities and towns, it was believed that 320 persons had

been converted to Christ, 153 of whom had become communicants. Five colporteurs had sold, during the year, 29,347 copies of the Scriptures; and one in London had disposed of 4,645 copies, principally to servants. The receipts amounted to 3,555*l.* 5*s.* 11*d.*,—being a considerable increase on the previous year; but there was still a balance due to the Treasurer of 1,005*l.*, with other liabilities.

The movers and seconders of the brief resolutions were the Revs. J. A. Miller, Baptist Noel, Dr. Archer, William Arthur, J. Branch, G. Anstie, Esq.; and the reverend gentlemen advocated the cause of the Society with their well-known ability and eloquence.

Mr. C. Reed then moved, and Mr. Paul seconded, the vote of thanks to the Chairman, which he briefly acknowledged; and after singing the Doxology, the meeting separated.

BIBLE TRANSLATION SOCIETY.

THE eighth annual meeting of this Institution was held at New Park-street Chapel, on Wednesday evening, April 26th, and was numerously attended. T. Pewtress, Esq., occupied the chair.

The business began by singing, and prayer by Rev. T. Wigan. The Chairman said that he had great pleasure in attending this the eighth anniversary, and it delighted him to know that the Baptist denomination had been more extensively engaged than any other in translating the Scriptures; and he concluded his remarks by praying that God would extensively bless the Society.

Dr. Steane, the Secretary, then read the Report, which stated what considerable progress had been made during the year in the translations, or in printing the versions in Sanscrit, Bengalee, Hindostanee, &c. The number of volumes issued from the Depository during the year had been 74,852. Various grants had been made, in aid of the translations. The contributions during the year had been 1,568*l.* 15*s.* 8*d.* The Report closed, by expressing a hope that the friends of the Society might be enabled to contribute more largely than in the past year, as the Society had suffered, though not more than 100*l.*, from the depression of commerce.

The Revs. E. Hull, A. Sutton, and E. B. Underhill, Esq., spoke to the first resolution; and the Revs. W. B. Bowers, Eli Noyes, a Missionary, J. Webb, and C. Room ably supported the cause of the Institution. The Doxology was then sung, and the meeting separated.

PROVINCIAL.

AIREDALE COLLEGE.

THE anniversary of this Institution was held on Monday, the 19th of June, and two following days.

The examination of the students occupied the whole of Monday and Tuesday, till late at night. It was conducted by written papers and *viva voce* interrogations, and gave much satisfaction to the examiners, who were—John Munro, Esq., LL.D., the Rev. John Kelly, James Pridie, Jonathan Glyde, and J. A. Savage.

The annual meeting was held on the Wednesday. After singing, and prayer by the Rev. D. Jones, of Booth, John Baldwin, Esq., mayor of Halifax, was voted into the chair. Two essays were then read by the retiring students, on the following subjects: "The Harmony of Reason and Revelation," and "The Personality and Divinity of the Holy Ghost."—The yearly address to the students was delivered by the Rev. J. Gregory, of Thornton, and excited considerable approbation, by an appropriate choice of topics and the ability with which they were treated.—The annual report was very favourable, showing in the treasurer's department a deficit of 124*l.*, with various subscriptions and collections to be forwarded.—The following gentlemen spoke to the different resolutions:—The Rev. J. Glendenning, J. Pridie, T. Scales, R. Skinner, R. Gibbs, J. Glyde, W. Atherton, J. M. Obery; and T. Burnley, J. Crossley, J. Clapham, W. Milligan, P. Williams, R. Patterson, J. Briggs, and P. K. Holden, Esqs.—The annual sermon was preached in the College Chapel, by the Rev. S. Oddy, of Ossett, from Rom. iv. 16: "It is of faith, that it might be by grace." It was a sound and closely-argued discourse on the great Protestant doctrine of justification by faith. The decease of the Rev. J. Ely and the Rev. J. Stringer, the late secretary, during the past year, as well as that of the Rev. J. Wilkinson and the Rev. A. Briggs, who had but recently left the house and entered on the pastoral office, furnished a theme of serious reflection, and chastened with grief the otherwise joyous feelings of the assembly.

NEWPORT PAGNEL COLLEGE.

THE thirty-sixth anniversary of this Institution was held June 7th and 8th.

A sermon was preached on its behalf by the Rev. T. Boaz, of Calcutta, formerly one of the students of the College, on Wednesday evening.—On the following morning, the claims of the Institution were advocated before a large audience by the

Rev. J. A. James, of Birmingham.—A public meeting for transacting the business of the College was held in the afternoon, at which the Rev. T. P. Bull presided. On this occasion and at the tea-meeting in the evening, the Rev. Messrs. James and Boaz with several of the former students and other friends of the Institution addressed those who were present, giving utterance to sentiments expressive of their deep interest in the College, and their satisfaction in its present position.

In recording the circumstances of the past year, it was stated in the report that while the committee deeply regretted the loss of the valuable services of the Rev. J. Watson as tutor, they were thankful to be able to speak in the most satisfactory terms of the introduction of the Rev. W. Froggatt to that office. It further appeared, that there were now seven students in the College, and that after the vacation the remaining vacancy would be filled up. On the whole the prospects of the Institution were spoken of as very encouraging. It was felt that a gracious Providence had been signally manifested on its behalf. The tutor's report of the general conduct and studies of the young men in the house was highly satisfactory.

The Rev. C. Gilbert being compelled to relinquish his office as secretary it is kindly undertaken by the Rev. George Wilkins.

THANKSGIVING SERVICE.

ON Monday, May 29th, a THANKSGIVING SERVICE, after a public tea-meeting, was held in Bromley Chapel, Kent, to commemorate the *eleventh* anniversary of the ordination of the Rev. G. Verrall, over the church assembling in that place of worship. The meeting was numerously attended, and altogether delightful, as the special "THANKSGIVING SERVICE" was "on account of the whole of the debt on the chapel having been entirely paid off."

The Rev. T. Timpson, of Lewisham, presided at the public meeting, which was opened with singing, reading Psalm cxxii., and prayer. One of the deacons read a luminous report of past proceedings, the chief items of which, generally interesting, were, that "this chapel was first opened after its erection, December 1st, 1835. The church was re-organized November 27th, 1836, by the assistance of the Rev. Dr. Collyer and the Rev. G. Verrall; and the ordination took place May 29th, 1837, when the charge to the minister was given by the Rev. Dr. Collyer. The cost of the chapel was 1,870*l.*, to which must be added 272*l.* 7*s.* for interest: towards the removal of which, 750*l.* were paid before the Rev. Mr. Verrall's residence, in Bromley; and

since, 1,392*l.* 7*s.* Of this sum about 650*l.* were contributed by the minister and congregation; 276*l.* 14*s.* from the general fund of the chapel; and about 465*l.* 12*s.* 6*d.* by persons unconnected with the congregation." This statement of the accounts, with various other statistics relating to the church members, the Sunday-school, and contributions to the minister, to the poor, and to missions, home and foreign, and the number of marriages at the chapel, were laid before the public meeting, affording abundant reason for general rejoicing and lively gratitude to God for his grace bestowed on his people.

After the report had been read, the senior deacon read an admirably written "Address to the Minister," signed by the four deacons and the church members. It expressed the highest esteem for his public and private character, and gratitude for his devoted pastoral labours. As a further expression of their cordial respect for his faithful ministry, they laid on the table a copy of "Townsend's Chronological Arrangement of the Scriptures," in four volumes, elegantly bound in calf, gilt, which the chairman presented to their pastor, with a suitable address; and also a massive silver basket, of considerable value, as a token of their admiration of the hospitable character and truly Christian spirit of both Mr. and Mrs. Verrall. This was publicly presented by the chairman to his friend and brother. There is engraved on the plate, and written inside each volume:—"Presented to the Rev. George Verrall, May 29th, 1848, by the Church and Friends of Bromley Chapel, as a small memento of affectionate esteem."

Two appropriate hymns, written for the occasion by the Rev. Mr. Verrall, were sung, and the meeting was addressed by the Rev. John Pulling, of Deptford; Rev. W. Lucy, of Greenwich; Rev. W. Smith, of Dartford; and the chairman.

Unmingled pleasure and satisfaction seemed evidently to characterize the memorable meeting. It was most exciting to the people, peculiarly encouraging to the minister, truly gratifying to his ministering brethren, and highly instructive to all who were assembled on the occasion. Nor was it less solemn than delightful; as the chairman and the Rev. Messrs. Lucy and Pulling, in leading the devotions of the assembly, earnestly implored a larger effusion of the Holy Spirit upon the church members, their deacons, and their bishop, that their usefulness might be increased, many hitherto dead in sin being converted to God by the preaching of the gospel, and added to their number, as "living epistles of Christ," to "adorn the doctrine of God our Saviour."

ORDINATION.

ON Thursday, the 27th of April, 1848, the ordination of the Rev. J. T. Feaston took place at the Tabernacle, Wotton-under-Edge, Gloucestershire. A preparatory prayer-meeting was held on the previous evening, when an impressive address was delivered by the Rev. G. Redford, D.D., LL.D. The opening devotional services of the ordination were conducted by the Rev. Benjamin Parsons, of Ebley. The Rev. T. W. Jenkyn, D.D., of Coward College, London, stated the grounds of our nonconformity, in a luminous, convincing, and courteous discourse, which afforded high and universal satisfaction. The Rev. Joseph Hyatt, of Gloucester, proposed the usual questions, and received the confession of faith. The ordination prayer was offered by Dr. Redford, of Worcester; and a very affectionate and affecting charge was addressed to the young minister by his late tutor, the Rev. George Payne, LL.D., of the western College, Plymouth. Other parts of the service were conducted by the Revs. G. Wood, of Bristol; R. P. Thatcher, of Frampton; — Nicholas, of Stroud; E. L. Shadrack, of Dursley; D. B. Sherry, of Sherston; T. Maund, of Stonehouse; and R. Collins, of Tetbury.

A large number of ministers and friends took dinner and tea together.

In the evening the Rev. John Burder, M.A. of Bristol, preached from Phil. iii. 20, 21, and iv. 1—3, a sermon eminently adapted for usefulness.

The devotional services were conducted by the Revs. J. Watts, of Wotton-under-Edge; (Baptist;) D. Thomas, of Wotton-under-Edge; (Independent;) and B. O. Bendall, of Kingswood. The congregation was large, and in the morning the chapel was crowded to excess. A deeply devotional spirit pervaded the solemnities of the day, and an impression produced, it is hoped, which will not soon be effaced.

THE ordination of the Rev. Robert Best, late of Homerton College, London, as pastor of the church and congregation assembling in Zion Chapel, Kirkham, took place on Tuesday, the 30th of May. The morning service was opened by the Rev. J. Armitage, of Elswick, who read the Scriptures and prayed. The Rev. S. Davidson, LL.D., of the Lancashire Independent College, gave a most clear and masterly elucidation of the nature of a Christian church. The Rev. R. Slate, of Preston, asked the usual questions, and in congratulating the people and pastor on their state and prospects, he observed, that such a settlement, effected so soon after the retirement of the former minister, and with his hearty good will and

the unanimous wish of the church and congregation, was of very rare occurrence in the county. After the question had been satisfactorily replied to by Mr. Best, the settlement was ratified by the pastor and the members of the church holding up their hands. The Rev. R. M. Griffiths, the former pastor of the church, who had lately retired from the pastorate, from old age and indisposition, after labouring there, in perfect harmony, upwards of thirty years, offered up the ordination prayer. The Rev. Richard Fletcher, of Manchester, gave a most faithful and appropriate charge to the young minister, in which he showed a most extensive acquaintance with the causes of the prosperity and decline of our churches. The Rev. A. Frazer, of Blackburn; Rev. J. Spencer, of Garstang; Rev. Mr. Bless, of Layland; Rev. Mr. Scullard, of Mill Hill; Rev. Mr. Reed, of Lancaster; also took part in the morning service. A rich and tasteful entertainment was provided for the ministers and friends, in the upper school-room, at which upwards of sixty sat down. The Rev. J. Fleming, of Lancaster, took the introductory part of the evening service; after which the Rev. Thomas Raffles, D.D., LL.D., of Liverpool, preached a most powerful discourse to the church and congregation. The chapel was crowded to overflowing, and all departed highly gratified with the services of the day.

ON Thursday, May 25th, the Rev. Thomas Thomas, late of Newport Pagnell College, was ordained to the pastoral office over the Independent church and congregations of Weldon and Carley, Northamptonshire. The Rev. T. Coleman, of Ashley, commenced the service by reading a portion of Scripture and prayer. Rev. T. Toller, of Kettering, delivered the introductory discourse, and asked the usual questions. Rev. J. Green, of Uppingham, offered up the ordination prayer. Rev. J. Bull, A.M., of Newport Pagnell, delivered the charge. Rev. W. Robinson, of Kettering, (Baptist,) preached a faithful and appropriate sermon to the people in the evening, which appeared to produce deep and salutary impression.

In the afternoon tea was provided, in a small field, kindly lent for the purpose, when upwards of three hundred friends were present; the evening service, being held in a close adjoining the chapel, was numerously attended.

ON Wednesday, June 7th, the Rev. George Nicholson, B.A., (late of Highbury College, London University) was publicly recognised as the minister of the Congre-

gational church assembling in King-street Chapel, Northampton.

The Rev. A. I. Morris of Holloway, delivered the introductory discourse; the Rev. E. T. Prust, of Northampton, proposed the usual questions; the Rev. M. Lloyd, of Newport, offered the ordination prayer; and the Rev. J. H. Godwin, resident-tutor of Highbury College, gave the charge. The sermon, to the church and people was preached on the following sabbath morning, by the Rev. Thomas Toller, of Kettering.

ON Whit Monday, June 12th, the Rev. Cuthbert G. Young, B.A., was ordained as pastor of the church assembling in Kingsland Chapel, Dings, Bristol.

The Rev. Francis Watts, Theological Tutor of Spring Hill College, Birmingham, delivered the introductory discourse, explaining the right and authority, as practised among Congregational Dissenters. The Rev. James Tayler, of Anvil-street chapel, Bristol, offered the ordination prayer, and the Rev. Archibald Jack, of North Shields, gave the charge.

In the evening the Rev. John Angell James, of Birmingham, preached to the people.

The Rev. Messrs. Jack, Reeve, and Thomas, of Bristol; Rev. John Glanville, of Kingswood; Rev. James Hamilton, of London; Rev. William Guest, of Reading; and Rev. E. Seavill, of Wareham, also took part in the services.

RECOGNITIONS.

ON the 1st of June the Rev. B. H. Kluht, late of Twickenham, was recognized as pastor of the Independent church, Billelicay, Essex, the scene of the protracted and useful labours of the late venerable John Thornton. The service was commenced by the Rev. T. Hayward, of Rochford. The Rev. Dr. Ferguson, of Stratford, delivered the introductory discourse. The Rev. Evan Davies, of Richmond, proposed the usual questions and offered the designatory prayer. The Rev. G. Clayton, of Walworth, gave the charge, with much solemnity of feeling, from 1 Cor. ix. 16. The Rev. Ingram Cobbin, A.M., concluded with prayer.

In the evening the Rev. A. E. Lord, of Horsham, Surrey, commenced by reading the Scriptures and prayer. The Rev. John Adey, of London, preached a very appropriate sermon to the people. The Rev. I. E. Isaac, of Stock, concluded with prayer.

The following ministers also took part in the services: the Revs. J. Hall, of Brent-

wood; H. Cock, of Ingatestone; J. H. Price, of Woodham Ferris; and E. Davis, of Romford.

On Thursday, the 15th June, the Rev. Robert Wilson, late of Cockermouth, Cumberland, was publicly recognized as pastor of the church assembling in Charlesworth Chapel, Derbyshire.

The Rev. T. G. Potter, of Marple Bridge, commenced the service by reading portions of the Scriptures and prayer; the Rev. Jonah Reeve, of Upper Mill, Saddleworth, delivered an introductory discourse explanatory of the reasons why Congregational Dissenters decline connection with an Established Church, and why they adhere to their distinctive ecclesiastical polity; the Rev. R. G. Milne, M.A., of Tintwistle, requested the pastor elect to state before the people what were his views on the principal doctrines of Christianity, and in what manner he purposed, by Divine assistance, to discharge the duties of pastor and teacher; in compliance with this request, Mr. Wilson gave a most satisfactory statement of his views and intentions; after which, Mr. John Shaw, in the name of the church, declared that Mr. Wilson had been duly elected pastor by the suffrages of the people; the Rev. T. Adkins, of Glossop, offered up the recognition prayer, imploring the Divine blessing upon the church and its pastor; the Rev. Reuben Calvert, of Hyde, addressed the church and pastor on their relative obligations; and the Rev. J. Roberts, of Staleybridge, offered up the concluding prayer. The Rev. Messrs. Dredge (Wesleyan) of Staleybridge, Farnsworth of Dukensfield, Glossop of Chinley, Siman of New Mills, and Coward of Hatherlaw, also took part in the service.

In the afternoon the ministers who were present during the service, with many of the members of the church and congregation, and friends from a distance, partook of tea in Charlesworth School-rooms; after which, many short but solemn and pointed addresses were delivered on the obligations devolving upon Christians, with respect to the cultivation of personal religion and consecration to the service of the Lord Jesus Christ. It is upwards of seventy years since a service of a similar nature was held in Charlesworth.

The Rev. John Adamson, who during a period of twenty six years, sustained the office of pastor in the above church, resigned his charge in consequence of the infirmities incident to old age. The people among whom he faithfully laboured have testified their appreciation of his character. Their approval of his ministry, and their regard for his comfort, by a resolution to allow him 50*l.* per annum, and a free house during

the remainder of his life. This tribute of esteem is honourable to the people and deserved by the aged minister. Mr. Adamson, through a long life, has maintained an unblemished character. As a man, he has been distinguished by uncompromising integrity and fearless decision; as a Christian, by ardent piety and deep interest in the progress and triumphs of the gospel; as a minister, by faithfulness and devotedness to the work of the Lord. His days of active service, however, are gone: paralysis confines him to his habitation, but his piety remains, in the enjoyment of communion with God, and the patient waiting for Christ.

THE recognition services of the settlement of the Rev. John Parry, late of East Cowes, over the Independent church in Lewes, took place on the 14th of June.

The Rev. S. Edwards, of London-road Chapel, Brighton, introduced the services of the morning by reading portions of the word of God, and prayer; this was followed by a most luminous and demonstrative address upon the principles of Congregationalism, as found in the New Testament, by the Rev. W. Davis of the Croft Chapel, Hastings; the Rev. J. N. Goulty offered the recognition prayer. Dr. Jenkyn, of Coward College, then proceeded to ask the church and the minister the reasons inducing the one to choose, and the other to accept the office. Mr. Morris, (one of the deacons,) stated that the pulpit had been supplied for a year by various ministers with a view to settlement, and that the unanimous choice of the church had fallen upon Mr. Parry; when that gentleman gave his reasons for accepting the call, as also the way in which God had led him into the ministry of the gospel, the doctor gave a short but affecting address to both parties upon their relative duties. The Rev. T. Mann, of Westhowes (father-in-law of the minister) gave a most solemn and affecting charge, and the service was closed with singing and prayer, by the Rev. H. Lawrence, Baptist minister of the town.

After visiting the Castle and beauties of the town, the ministers and friends assembled in the evening to hear Dr. Jenkyn preach, from our Lord's admonition to his disciples, "Let him be your minister," Matt. xx. 20. Messrs. Moore, Gobey, (town missionary) of Lewes, Wilson, of Hertsmonceux, and Holt, of Broad-Oak, Chiddingly, took part in the interesting services of the day.

After the evening services, a simple meal was provided, at the rooms of the Mechanics' Institute (where a cold dinner had been partaken of), when nearly a hundred assembled to hear some interest-

ing addresses upon the importance of forming a county Association for the Promotion of Evangelical Truth in this part of the kingdom. It was a day long to be remembered in the annals of this church, which has experienced a revival within the last ten years.

REV. S. NICHOLS.

IN consequence of extreme feebleness, occasioned by an attack of paralysis, the Rev. Samuel Nichols has been compelled to resign his pastoral charge over the church of Christ assembling at Lower Chapel, Darwen, Lancashire; having held it for the space of *nineteen* years.

While this event attracts towards him the sympathy of all his friends, it also addresses to them the admonition, in loud and solemn accents, "Work while it is day, for the night cometh in which no man can work."

HOUNSLOW.

THE Rev. J. Dickinson, of Hounslow, has had presented to him, by the members of his Scripture Instruction Class, a valu-

able set of books, consisting of Chalmers's works, 25 vols. This is the second present Mr. D. has had from his young friends during the last two years, and is, in connection with the more important fact that a number of the young persons of this class have joined the church, a gratifying proof of the efficiency and success of such much-needed labours.

CALLS ACCEPTED.

THE Rev. H. J. Chancellor, late student of Highbury College, has accepted the unanimous invitation to become the pastor of the Congregational church at Ledbury, Herefordshire, and commenced his labours early in the month of June.

WE have much pleasure in stating that the Rev. John Knox Stallybrass, late Missionary to Cronstadt, has received and accepted a unanimous and most cordial invitation from the church and congregation assembling in the Congregational Chapel, Dorchester, Dorset, and has entered upon his labours with most encouraging prospects of success.

General Chronicle.

SCOTLAND.

FROM THE REV. ARCHD. CLERK.

*Manse of Kilmattie, by Fort William, N.B.,
June 12, 1848.*

I HAVE to crave your forgiveness for not acknowledging sooner the very precious gift received from your Society. I was in Edinburgh attending the meeting of the General Assembly of our Church when your box of Bibles arrived, and since coming home I have been very closely occupied, among other things, in distributing your Bibles among the poor emigrants, and was thus prevented from writing to you. I beg now to say that the box arrived without any damage to its contents. I beg to thank your noble Society most sincerely for the valuable gift; and I may, in the name of many of my parishioners, whose faces I shall see no more until the great day, offer you many heartfelt thanks and sincere good wishes. The Bibles have been received most gratefully by them, even by those who seemed to care little for the truth, when undisturbed amid the scenes and companions that had surrounded them from infancy. These very persons, finding their former associations broken up, finding that

sense of desolateness that comes over a man's spirit when parting for ever with persons and objects wherein much of his happiness had centered, seem to feel their need of a higher stay, of a more enduring portion than this fleeting world affords. They seem anxious to be guided towards the Almighty and the unchanging One; and I can only add my hope and prayer that they may find such guidance in his own holy word. I doubt not that it will be perused with different feelings from what it was wont to be, when read amid the solitudes of the wide ocean, or of the Australian forests; and I am sure your Society will never have cause to regret the giving such a grant.—*Bible Society's Extracts.*

FRANCE.

FROM M. DE PRESSENSE.

Paris, June 26, 1848.

I WRITE to you very briefly, for the purpose of informing you, that, thanks to Almighty God! all the members of my family and myself have been hitherto spared in the terrible affray which has steeped our city

in blood; an affray which seems now drawing to an end, but which will ever be remembered in this country with sentiments of the deepest affliction. What has occurred here within the last three days will cause you to shudder when it comes to your knowledge. At present, however, it seems that order is likely to be restored, and that the cannonading and fighting which have filled us with woe and consternation are likely to cease. It is a melancholy circumstance that, being unable to hold any communication between one quarter and another, we are ignorant of the fate of our best friends. May the Lord in his mercy protect you from such distressing calamities!—*Bible Society's Extracts.*

ITALY.

Extracts from a Letter to the Editor from a friend at Pisa, dated May 20.

"THERE are not a few who earnestly desire that the church should be modelled to closer conformity with the Primitive Church, as found in the Scriptures. These sacred writings have been and are studied by these men, and they hope and seek to bring about the very improvement we long to see executed by means quite different from those which we should adopt. While we rejoice at all they do, and pray for its complete success, yet I think we must not be discouraged in our attempts to call their attention to the truth. The press is all-powerful, and in Tuscany actually leads the government. At Florence, the Swiss minister has long been in the habit of preaching in Italian once a day to his people, many of them having lived so long in Italy that the Italian language is more natural to them than French. Through this channel the gospel will now with greater freedom make itself known; but the chief good he must look to from this, is a blessing from on high on the word preached in some powerful and genuine Italian mind, who will in his own way communicate with his fellow-countrymen in the manner least suited to shock their prejudices. I know some men who are working steadily and constantly towards enlightening the clergy, and all things seem working together for good in this respect. The Scriptures are circulated, and though Diodati's version is forbidden, yet as the Scriptures are too rarely met with, few know the difference between this version and the version of Martini.

"As you are connected with the Italian Society, would you kindly tell me if you know whether they or any one else are going to translate and publish Palerio's 'Benefit of the Death of Christ.' Not a

single Italian copy is to be found, but the Tract Society have just republished an English edition, from a copy in M. Ayre's possession. I have been wishing to translate and publish it in Italian, but have delayed, hoping to find an Italian copy.

"There is a lady resident in Italy who would give a large order for copies, as she intended having it translated, and has been deterred only by a research for an Italian copy, and now recently by the report that others were publishing it."

The whole question of the introduction of the gospel into Italy seems to resolve itself into a single point,—Is the Pope, in this last resort, more of a patriot or a churchman?

If he refuses to defy Austria—if he clings to the unity of the Church, and shrinks from promoting a schism—if, in short, he maintains the fiction, which the Popes have kept up for nearly twelve hundred and sixty years, that the Papacy loves religion above all things—then, in the course of a few weeks, or as soon as the people are persuaded that the Pope loves something better than Italy, his popularity will depart, his name will cease to be a tower of strength to his Church's idolatry and hypocrisy—the Black Virgin of San Agostino, with its disease-healing lamp-oil—the doll of the Ara Coeli, which keeps a physician's equipage, and brings guinea fees to the priests—the chemical compound, called St. Januarius's blood, which melts or congeals at sacerdotal bidding—the emasculated singers of the Pope's private chapel, of whom a regular supply is kept up in Rome—the immoral and infidel books seized at the papal frontier, and shipped periodically to Marseilles, by the Court of Rome, for a steady sale in the French market—these, and ten thousand juggleries and iniquities, will begin to assume their true colours in the eyes of an exasperated population. Then there will be room for the gospel.

If, on the other hand, the Pope comes out as a patriot, and breaks up "the Church" through Europe, he will be able for a time to work the machinery of the Church in Italy against Christianity. The enthusiasm for Pio Nono, the popular Pope, will prevent the open preaching of the gospel for a time.

Our readers, after this elucidation of the question, will perhaps be better able to make use of the daily political news from Rome, as a barometer of the gospel.—*Christian Guardian.*

MALTA.

April 24, 1848.

THE sacrament of the Lord's-supper was administered in the Italian Church for the

first time on Thursday evening last; and a deeply interesting service it was. The service was beautifully simple, and was conducted with a solemnity which was truly affecting. Dr. Achilli delivered an address, explanatory of the subject. He pointed out the difference between the ancient Jewish sacrifices and the Christian commemorative ordinance: the former, external, the blood being poured out, and outwardly applied to the object purified; but the work being complete in the one great Sacrifice for sinners, the Lord commanded his blood, typified by the wine, to be drunk — received internally, thus showing that the purification of the Christian must be spiritual, and not effected by outward acts. It was truly an Evangelical Alliance meeting; there were assembled Italians, Swiss, English Episcopalians, and Free Church of Scotland Presbyterians. Two Scotch ministers united in communion with us, besides members of their congregation.

There was little of man's composition in the service, which consisted almost entirely of Scripture passages combined to form one connected address; and while the younger ministers silently distributed the bread and wine to the communicants, Dr. Achilli solemnly and clearly read striking scriptural passages of exhortation and encouragement to partake spiritually of the blessings promised. An interesting family of converts were there. The father, a Sicilian, had long been convinced that Popery was a false system, and had occasionally read the Bible, but had never decided on a change till E—— gave him the *Indicatore* to read. He was charmed with it, and read on till he was astonished; and E—— then urged his coming to the Italian church. He was fearful at first, but soon came; his wife soon followed; and their son, a devout worshipper of the virgin, soon cast his idols to the moles and to the bats; and they are now all three earnest and grateful listeners to the word of God, and constantly express their warm sense of the Lord's mercy in thus delivering them from bondage. They are on the point of departure for Sicily, carrying with them tracts, &c.; and I trust the blessed gospel is truly in their hearts, and that they may be made instruments, in the Lord's hands, of good to their fellow-countrymen. —*Christian Guardian*.

SWITZERLAND.

"WHAT I have chiefly to ask of you for the Canton de Vaud are your continued prayers and your sympathy. Be not wearied, beloved brethren in Christ; you who have already so powerfully sustained

us by your brotherly affection, in supplicating the throne of grace on our behalf, until it pleases the Lord to grant us religious liberty. Perhaps we are approaching the critical moment: at least we are assaulted in these days more violently than hitherto. Three pastors have been taken by *gens d'armes* to their birth-place (Messrs. Raiss, Descomba, and Monnerat.) Messrs. Clement and Pilet have also received an order to forsake their flocks. I have been compelled, by order of the Council of State, to leave my native town to come to Echallens; and Mr. Scholl has been condemned, as well as Madame Vinet, (widow of our brother whose praise is in all the churches,) to pay a fine of fifty francs. He will himself explain the circumstances of the case. On the other hand, the President of the Grand Council has recently spoken strongly in favour of religious liberty, and they begin to grow weary of persecution. Pray, then, dear brethren, that the Lord may give us a happy issue, and that he will impart to us grace to glorify him at all times, whether in life or death.

"CH. BAUP, *Pasteur*."

SYRIA—BEYROUT—GREAT DEMAND FOR BIBLES.

In a letter, dated Jan. 15, a gentleman thus writes:—"I have many visits from Jews, and a great demand for Bibles. I regret, however, that at present I am unable to go among them on account of my son's health, which is such that I can neither take him nor leave him; his fever is still hanging about him, and a relapse would prove, in the usual course of things, fatal. I am considerably better than I was, and am daily gaining strength. I imagine the great run for Bibles at present is owing to the *cherems* all around, by which the Jews are forbidden to receive Bibles from the missionaries at Bagdad, Aleppo, Tiberias, Safet, and Jerusalem; and therefore they come here, where there is no rabbi to enforce a penalty, so that they are at liberty to follow their own inclinations."

AMERICA.

AMERICAN SLAVERY.

THE following heartless piece of cold-blooded villany would exceed all belief, if its authenticity were not put beyond doubt or suspicion. How can the Free States look on upon such daring outrages upon the laws of humanity and religion?

"The *Boston Chronotype* of the 26th ult., contains a report of the trial and conviction

of Martha Christian, at the August term of the Common Pleas, for 1847, in Wood county, Virginia, on a charge of teaching a slave to read the Bible! The following is the indictment, and we commend it to the careful consideration of all who claim to be humane and Christian citizens:

'Wood County, to wit.—The grand jurors empanelled and sworn to inquire of offences committed in the body of said county on their oath present—That Martha Christian, late of said county, being an evil-disposed person, on the fourth day of July, in the year of our blessed Lord one thousand eight hundred and forty-seven, at Righteous Ridge, in said county, not having the fear of God before her eyes, but moved and instigated by the devil, wickedly, maliciously, and feloniously, did teach a certain black and negro woman, named Rebecca, *alias* Black Beck, to read in the Bible, to the great displeasure of Almighty God, to the pernicious example of others in like case offending, contrary to the form of the statute in such case made and provided, and against the peace and dignity of the Commonwealth of Virginia.'

"Unnatural and inhuman as it may seem, the defendant in the case was found guilty, and on the next morning was brought into court for sentence. Judge Shacklebar dwelt on the great favour extended towards her on her trial; the enormity of the offence, and the necessity of faithfully administering the law; and she was sentenced to ten years confinement in the Penitentiary, and to pay the costs. The defendant's counsel immediately appealed from the cruel sentence, and the parties are now awaiting a decision in a higher court."

INDIA.

REMINISCENCES OF MISSIONARY LABOUR IN THE TELOOGOO COUNTRY.

DURING the year 1837 the various branches of the mission were vigorously carried forward. Two long tours,—one to the north, the other to the south of Vizagapatam,—were made by myself and brother G., whose knowledge of the colloquial style of the native language well-fitted him for this department of labour. There is nothing more delightful to the Christian missionary than after two or three years of hard study in a foreign language, at length to be able to make known in their tongue the wonderful works and boundless grace of God to those who have hitherto been sitting in darkness and in the region of the shadow of death. If there were no other reward of missionary labour than this—the simple power of remoulding and rightly directing the vehicle of a

foreign language into which Satan had infused his poisonous errors and lying vanities, and making that language to speak Divine thoughts and to exhibit Divine love—it would be a glorious recompense to his benevolent mind, especially when we consider the indestructible nature of this truth which is thus sown beside all waters. It is accomplishing that in the moral world which the skilful engineer does in the physical, when, by his ingenious contrivance he constructs an aqueduct across one of the many streams of a mighty river, and makes of those devastating waters a reservoir, which serves the useful purpose of watering large tracts of country which otherwise would lie uncultivated and barren. The waters thus re-directed and reformed, instead of proving destructive are fertilizing and refreshing.

In our travels we visited the populous towns of Chicocole, Vizianagram, and Ankapilly; the two former containing, 30,000, the latter about 10,000 inhabitants. In general we were well received by the natives, and our message listened to with attention. Occasionally a rude Brahmin would interrupt us by the question—"Pray, sir, how much money do you receive for preaching this new religion to the people?" We reminded him that we did not come there to answer foolish and impertinent questions, which had nothing to do with the subject in hand, but that if he had anything to say in reference to the topic of discussion, we should be very happy to hear him, and if he would take a seat we would give way to him. After this he would skulk away and say no more. Others would carry on an argument in favour of the worship of Vishnoo, or some of their false gods,—alleging that they were warranted in worshipping them for the same reason that we paid respect to the officers of a great prince. In reply, we reminded them of the first and second commandments, in which God claims supreme homage to himself, and forbids rendering worship to any one or anything else. We also showed them that their gods, according to their own books, had committed various crimes, and therefore could not be considered in the light of Jehovah's representatives or servants, but rather as his enemies—and that the worship of such beings could only be looked upon as treason against the King of kings. When their arguments in favour of idolatry were shown to be fallacious, they would frequently break off the conversation by saying,—“Well, sirs, your religion is very good for your people, and our religion for us; as our fathers have done, so must we.” At other times remarks of a more encouraging nature would be made, which would lead us to hope, that God's truth

does find a witness even in the consciences of some of the better class amongst the heathen.

I shall never forget the testimony of an old grey-headed woman, who had been listening for some time to the preaching of the gospel, under the shade of a beautiful tamarind-tree, at a village about twenty-five miles south-west of Vizagapatam. After the address I went up to her, and asked her, if she ever worshipped idols? She replied, "No, I have left them off." I again asked her, "How long have you abandoned this worship?" "Ever since the great famine," (probably in the year 1833, or at some earlier period) was her reply. I then asked her—"Whom, then, do you worship?" She pointed to the heavens, and said with considerable emphasis—"That God, he *only* is God and no other. These people," she continued, "have a thousand opinions and a thousand different religions, therefore God does not dwell with them; you speak of one God and of one true way, therefore God dwells with you." Surely we may hope that the Lord has his hidden ones amongst this people. How pleasing was it to hear the conscience of this aged woman bearing witness to the truth and purity of God's word amidst a host of degraded idolaters!

At a village on the sea-coast, about twenty-four miles to the south of Vizag, a number of the respectable inhabitants sent an urgent petition to Mr. G., begging him to come over to preach the gospel, and establish a school in order that their children might be instructed in the Christian religion. Mr. G. subsequently spent two days at this place, in conversing with and preaching to the people, and was much delighted with the reception he met with from them. A good number of tracts and copies of portions of the word of God were always distributed on these occasions.

A new and spacious school-room, for the benefit of the boys of the native English school, was built by public subscription, and opened in the month of August this year. A public examination of the boys was held, at which General Welch, and several European gentlemen attended, and expressed themselves much gratified with the progress which the boys had made in the English language, and their knowledge of Scripture truth.

This school was established at the earnest request of many respectable natives, who manifested a great desire to become acquainted with the English language and literature. Thinking that it might be made instrumental in directing the attention of the upper classes of Hindoos not *only* to our literature but to the nature and claims of our holy religion, we forwarded its establishment, and bestowed much time

and attention in carrying forward the education of the Hindoo youth who thus placed themselves under our care. I am happy to say that similar schools have been established in connection with most of our missions in the Madras Presidency, and the effects produced by this means on the respectable part of Hindoo society have been of a most pleasing and encouraging nature. Some have had their prejudices in favour of idolatry considerably weakened, others in point of belief are no longer Hindoos, whilst a few have been truly converted to God and are now walking so as to adorn the doctrine of God our Saviour. The distinction of caste is not kept up in these schools, and here we can witness the pleasing sight of Brahmin, Sudra, and Pariah, standing in the same class, and emulating each other in the attainment of useful knowledge. The various branches of knowledge to which their attention is directed are as follow:—The study of the Holy Scriptures; English Grammar; Geography, with the use of the Globes; Elements of Astronomy; Natural Philosophy; Ancient History, and Arithmetic. In some of our native English schools the higher branches of literature are also cultivated. They are chiefly supported by subscriptions obtained from European and native gentlemen. To show the interest which a few amongst the upper class of Hindoo society take in the education of native youth, I may mention the fact, that the Rajah of Vizianagram presented this school with the handsome sum of 350 rupees, or 35*l.*, and a subscription of 35 rupees, or 3*l.* 5*s.* per mensem.

A Maternal Association was also formed this year by Mrs. P., amongst the East Indian and native mothers. The meetings were well attended, and the members were much interested in the instructions which were given them relative to the training of their children. Some pleasing instances of good resulted from the meetings of this association. Amongst many we may mention the following:—"The wife of a sergeant in the army was requested by a good woman to attend these meetings. She at first refused, saying that she thought she had brought up her children as well if not better than her neighbours. This was really the case, for her children were better behaved than many others who resided in that part of the native town. She was, however, induced to attend one of the meetings by one of her friends, and on returning, said to one of them, 'Well, I never was at a mother's meeting before, but I shall always endeavour to attend as long as I am in this place. I used to think I was a very good mother, but never till this evening did I know the responsibilities of a mother in reference to the eternal in-

terests of her children. I hope now I shall begin to pray for my children as well as teach them." With tears she exclaimed,—“Oh, if any of my children should be lost through my neglect of their eternal interests!” She continued to attend the meetings with great regularity, and her children were observed to be amongst the best behaved in the parcherry.”

Another striking incident occurred in connection with this Association, which shows how God can work by the weakest instrumentality, and how often in the history of his church “He ordains strength out of the mouth of babes and sucklings.” At one of the meetings, the importance of mothers praying with and for their children was strongly enforced upon the attention of those present. A few weeks after this, one of the women came to Mrs. P. in great distress of mind and said, “Ma’am, I have much to say to you—I am in great distress.” Mrs. P. asked her what it was distressed her? “O ma’am, that last mother’s meeting—I was there with my little girl. I did not think much of what ma’am said then, but when I reached home I said to my little girl about eight years of age, ‘Come Mary, my dear, it is time to go to bed.’ In a very unusual manner she said, ‘Please mamma will you come with me?’ I said to her, ‘Why my child, what is the matter?’ She replied, ‘O mamma, please do come!’ I undressed her and desired her to get into bed.” The mother continued, “The dear child then burst into tears, and threw her arms around my neck, and said ‘O, mother dear! don’t you know that mothers should pray for their children—mother dear, will you pray for me?’ O ma’am,” said the woman—“never did words pass through my heart like an arrow as those did. I said to her, ‘O my dear child I cannot pray—I don’t know how’—the dear child kept on weeping, and again repeated her request. ‘Please mother do pray. Porter mamma said, “that those who never prayed to God on earth, could never praise Him in heaven.”’ All that I could reply” said the mother, “was, ‘My dear child I cannot pray—I never prayed in all my life!’ The dear girl replied, ‘Well mother, Porter mamma said, that if mothers did not pray for themselves, children might pray for their mothers’—and then with the greatest simplicity she said, ‘Mother dear, may I pray for you?’ I said, ‘Yes, dear, if you can;’ and for the *first* time in my life I knelt down to pray, and besought God to forgive my sins. She afterwards went to sleep; but I could not sleep” said the anxious mother, “and in a state of distress and alarm I went to a pious neighbour, and asked him to tell me what I must do to be saved? He read and prayed with me,

and directed me to Christ Jesus, as the only source of pardon and salvation. After this, I found some comfort; but still am perplexed with doubts and fears.” Mrs. P. then endeavoured to instruct and comfort her mind by pointing her to the free invitations and precious promises of the glorious gospel. She was subsequently proposed for church-fellowship, but her husband would not allow her to join us; and she ultimately left Vizag for another military station at some distance.

During the year 1837, twenty-five members were added to the Mission Church at this station, of whom five were Europeans, seventeen East-Indians, and three Hindoos.

Two of the members departed this life, after leaving behind them very satisfactory evidence of their preparation for the great change. Their hope was fixed on the Rock of Ages, and they found in their passage over the river, that the hope of the gospel was all-sufficient to cheer and sustain their minds in the trying hour. During this year eight native adults and thirty-four children were baptized.

The revision of the Psalms was carried on this year by brother G. in conjunction with other brethren in the Telooogo country, and the translation of some useful tracts was also completed. To God be all the praise! He will work by his own truth and who shall let it? What is the chaff to the wheat, saith the Lord? Praying that the Great Head of the Church may condescend to bless still *more abundantly* the labours of our brethren amongst the Telooogo people, I remain,

Yours sincerely in

the bonds of the Gospel,

EDWARD PORTER.

Islington, June 15, 1848.

CHRISTIAN EDUCATION IN THE PROVINCE OF CUDDAPAH.

THE Directors of the London Missionary Society have, for upwards of the past twenty years, carried on missionary operations in the town of Cuddapah and the surrounding villages, with a view to the evangelization of the heathen population of this large and fertile province of British India. Schools have been established, Christian tracts and portions of the sacred Scriptures have been distributed to a wide extent, and the gospel of Jesus Christ has been declared to thousands of its deluded and degraded inhabitants; and, we are happy to say, not without some tokens of the Divine favour. By the blessing of God upon the labours of the Society’s missionaries, a few souls have been gathered

out of the darkness of heathenism into the glorious light of the gospel.

In connection with the Society's mission at this station there are 80 baptized Christians, including adults and children. Out of this number about 30 are enjoying the privileges of church communion, and are walking so as to adorn the doctrine of God our Saviour. In attendance upon the services of the sabbath there are upwards of 100. There are six day and orphan schools, containing upwards of 250 scholars. No other society has taken up this field of labour, and as the London Missionary Society was the first in this field, it is natural for the people to look to them for a supply of spiritual instructors, to guide their wandering feet into the paths of truth and righteousness.

From north to south, the length of the Cuddapah province is 170 miles, and from east to west varying from 40 to 100 miles, nearly half the size of England. According to the last census taken by the Government, the population of this province amounted to 1,190,467 souls.

For the evangelization of this large province there are at present only two missionaries, six Christian schools, and four native evangelists. It is worthy of remark that out of this immense population only 6,000 are in attendance at heathen day-schools, and the great majority of these are males.

They have no schools for females as they are considered incapable of learning, and education for them is looked upon as a dangerous thing. When girls, they are married according to the will of their parents, to persons of whom they have scarcely any knowledge, and for whom they entertain no love; and the general consequence of such connections is domestic strife and wretchedness, and in many cases the grossest immoralities.

Throughout this vast province we have full permission from the British Government to establish any number of schools we please, and to preach the gospel in any of its towns and villages, none daring to make us afraid. The writer of this, with his beloved partner, is about to return to this land of his adoption, in the expectation (D.V.) of spending the remainder of their days in teaching and preaching amongst these degraded subjects of our Indian empire the unsearchable riches of Christ. He is deeply anxious to increase the number of schools, especially female, and for this object he now makes an appeal to the friends of Christian education and missions to assist him in increasing the means of instruction for this deluded and degraded population. For the small sum of 10*l.* per annum a vernacular day-school, containing 40 children, can be supported, and for the

sum of three guineas an orphan boy or girl can be clothed, fed, and educated in our Christian boarding-schools.

As the expenditure of the London Missionary Society is at present in advance of its receipts, the Directors cannot afford to make any increase to the small grant of 10*l.* per annum which they have made in support of the mission schools in this province.

It deserves to be stated that there never was a period in the history of the mission when the people were so willing to receive Christian instruction as at the present. One village has already renounced idolatry, and the majority of its inhabitants (though not by profession Christians) have no longer any faith in the lying superstitions of Hindooism. In many other villages the claims of Christianity and idolatry are daily the subject of discussion, and all we need is, more native agency and fervent prayer for the Spirit's influence, to realize the glorious period when a nation shall be born in a day, and the gods of the heathen shall be famished out of the earth. Oh think, we pray you, of the cheerless midnight gloom which rests upon the spirits of these degraded idolaters, who are living destitute of the life-giving rays of the Sun of righteousness, without God and without hope in the world, and ask yourselves, What can we do to pierce that darkness with the lamp of heavenly truth?

Any subscription or donation towards the support of male or female schools in the above province will be thankfully received by the undersigned.

EDWARD PORTER,
Missionary.

5, Gainsford-place, Islington, June 3, 1848.

N.B. Should any person wish to give his aid to the support of female in preference to male schools, the money will be faithfully appropriated to that object.

Any useful school-books, slates, pencils, and philosophical apparatus for the benefit of our native English school will also be thankfully received. If the above articles are sent to the Mission-House, Blomfield-street, they will be forwarded direct to Cuddapah, East Indies, by the first opportunity.

IRELAND.

A CONVERTED Roman Catholic, who has lately professed himself a Protestant, was heard saying, as he retired from the church where his public recantation of former errors was made: "Blessed be God that I am free! I would not for the wealth of a world be again united to that soul-destroying system."

THE
MISSIONARY MAGAZINE
AND
Chronicle.



THE LAST REQUEST OF PATERNAL AFFECTION.—*Vide* p. 435.

INDIA.

MEMOIR OF A NATIVE CATECHIST.

TOWARDS the close of last year, our Missionary at Cuddapah suffered a severe loss in the prosecution of his labours, by the death of the excellent and devoted Native Evangelist, who had for some years been supported by Christian friends at Stowmarket, under the name of JOSEPH ANTRIM WEBB. The following brief sketch of his personal history, his Christian character and services, his last illness, and peaceful death, will be interesting to our Christian readers, who, in tracing the course of this Teloogoo Christian, from the period when he was first delivered from the miserable and hopeless servitude of idol-worship, until his happy confiding spirit ascended to the world of light, will be constrained to glorify God for the exceeding riches of his grace:—

“The subject of this narrative was an inhabitant of Mohelakalavah, a village in the Chenoor Talook of the Cuddapah District. The name of his father was Vernapah, a Gooroo, or teacher, of the worshippers of Ramah, by whom he was supported; and his mother’s name was Soolamah. During the days of his boyhood, he paid very little attention to his idolatrous creed; but, as he advanced in years, he began to learn the religious institutes of his forefathers. When about the age of sixteen, his father got him married, and soon after died. About this time he became desirous of learning to read, and, finding a Butranjoo (an inferior poet) willing to teach him, he commenced; but before he knew even the characters of the Teloogoo language, the Butranjoo left the village.

“Hearing that the Missionaries had established a free day-school at Cuddapah, he came to this station and attended the school. In process of time, having learnt to read, he diligently applied himself to peruse the word of God and religious tracts. Having thus become acquainted with the Christian Religion, he was gradually convinced that his own religion was false.

“Not long after, a school-room was built at Patha Cuddapah, and, as he manifested a strong desire to embrace Christianity, he was employed in the capacity of a teacher, in which he laboured with great activity; at the same time regularly attending the means of grace. In course of time, he was made sensible of his lost condition as a sinner, and was led to seek pardon and justification through the blood and righteousness of Jesus Christ. After giving satisfactory evidence of grace and piety, he was baptized and received into church-fellowship.

“A short time elapsed, and he was employed as a reader, and subsequently as a catechist. He was a zealous, devoted, and acceptable preacher, was known for consistency and uprightness, and was made the honoured instrument of leading some ‘from darkness to light, and from the power of sin and Satan to serve the true and living God.’ He was a loving husband and affectionate father, and kind and courteous to his fellow-countrymen. During the lingering illness of his wife, he very affectionately attended her, endeavouring by all means in his power to alleviate her sufferings, and, from time to time, read to her the word of God, and prayed with her.

“He patiently endured the loss of his wife, who slept in Jesus in July last; and, to add to his affliction, her death was followed in a few weeks by that of an infant child. Under these painful dispensations, he bowed with filial submission to the Divine will. In September, 1847, the distressing disease of which he died first made

its appearance. He suffered much, but bore it all with exemplary patience and resignation, and calmly anticipated his dissolution. During his illness I often visited him; and, on one occasion, after solemnly resigning into my hands the charge of his three beloved children (page 433), he said to me, 'I am resigned to the will of my Heavenly Father—if He raises me up from this bed of suffering, I am resolved with redoubled vigour to labour for His glory; but if He designs to call me to Himself, His will be done.' Several of the members of the Church visited him during his illness to read the word of God, converse, and pray with him. When he began to grow worse, and knew that he should soon leave this world, he sent for his relations, and, giving each of them a little present, addressed them and said, 'I have now done with the world and all worldly affairs—seek the Saviour, and do not neglect the salvation of your immortal souls.'

"On the evening of Friday, the 22nd of October last, as he grew worse, I went to see him again, and perceived that his end was drawing nigh. Many of the Christians were present; and I repeated several promises adapted to his circumstances, from which he appeared to derive strength, comfort, and peace: he said, 'I am prepared for death.' A few hours before his decease (October 23rd), he requested to be raised up, and, leaning on a chair, he prayed, committing his soul into the hands of the Redeemer. He ceased, and, while his soul was taking its flight to the realms of bliss, his Christian brethren knelt down by his bed and committed his spirit into the hands of a faithful Creator. 'Blessed are the dead who die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' Our loss is his infinite gain. May his mantle drop on his successor, that he may be equally useful in winning souls to Christ, adorning 'the doctrine of God our Saviour in all things.'"

The following delightful record of the power of Divine mercy has also been received from our Missionary at Cuddapah:—

The subject of this memoir was the daughter of a man named John Westley. She, and her late husband David who also died in the faith, were converts from heathenism, and, in due time, were admitted to the Church. For a long period she remained a widow, and while in this state she fell into sin and was suspended from church-fellowship. She afterwards married Jallaputty. After forsaking the fellowship of her gracious Redeemer, she became very careless and indifferent about the welfare of her soul, and eagerly followed the pleasures of this vain world.

In this awful state she continued for about five years, when the Lord very mercifully visited her, laying her low on a bed of affliction. She was attacked with dysentery, and lingered for many months, during which time she was brought to reflect on her awful state and her extreme ingratitude to her compassionate Saviour. She bowed down in deep humility, self-abasement of soul, and penitential sorrow, before the mercy-seat of an offended Father. Often was she observed pouring out her soul at midnight and wrestling in prayer with God. In several conver-

sations which I had with her, she said with thankfulness, *That it was because God had mercy in store for her*, though she was a very great sinner, that He did not cut her off suddenly in the midst of her sins, but in great compassion visited her with a lingering sickness, thus giving her time for repentance; and now, she said, I trust that He has forgiven me my sins.

Before she was very sick and confined to her bed, she made known her desire to me and several members of the church, to be readmitted to church-fellowship, and to commemorate the dying love of the blessed Redeemer. This desire was not realised, as she was soon after confined to her bed, and, consequently, could not attend the means of grace. In this state she was occasionally visited by myself and the catechists; and about the same period, the Lord was pleased to take to himself her infant daughter, about ten months old. She bore the bereavement with christian patience, acknowledging that it was the kind hand of her Heavenly Father.

From this time she sank very fast. When she found that her time was drawing near,

she called her relations to her and spoke to them on the importance of preparing for death. The night before she died I went to see her, and found, that though she could not speak, yet she heard what I said to her, and signified by signs that all was well; that she was resting her soul on the Redeemer in peace; and was prepared to die. Perceiving the cold hand of death on her, I repeated the promises appropriate to a dying Christian, and kneeling down at her bedside, committed her soul in prayer to the care of the gracious Redeemer, when she folded her hands and was sensible to the latest moment.

A short time before she breathed her last, she regained the power of speech, and calling her brother to her bedside, said to him, "Do not be sorrowful that I am about to leave you—I am ready waiting for my Saviour to take me." In a few minutes afterwards she expired, and her remains, as is usual in this country, were interred on the following day.

May her death be sanctified to many, and especially to the careless and irreligious among her own country-women, who were the witnesses of her faith and piety, and whose salvation she so earnestly desired!

LETTER OF A NATIVE CHRISTIAN OF THE BRAHMIN CLASS,
ADDRESSED TO THE REV. T. BOAZ, NOW IN ENGLAND.

IN the following communication from a converted Brahmin at Calcutta, personally known to our brother, Mr. Boaz, we have a gratifying instance of the intelligence and piety which characterise many of the Native Christians of India at the present day. The good sense and feeling, the propriety of sentiment, the affectionate and Christian spirit, and the correct scriptural knowledge evinced by the writer, plainly indicate the capability of the Hindoo mind for cultivation, and shew, to a certain extent, what may be expected as the result of Christian labour among this interesting people:—

CALCUTTA, *February 14, 1848.*

REV. AND DEAR SIR,—Although I have not had the pleasure of receiving a letter from you, either in reply to mine or otherwise, I am sure this has been occasioned by want of time or some such thing; and the good feeling you bear towards me and my poor family is more than a sufficient recompense.

The knowledge which I have been able to obtain of your doings in England and the adjacent countries, in behalf of this land of darkness and superstition, has given me exceedingly greater pleasure than ten thousand notes or replies could afford me.

Of the state of God's work in this land—the removal of useful Ministers under circumstances the most trying,—and the deficiency of funds arising from recent difficulties,—this you know, and how much it is needed that these and other difficulties be removed out of the way by the people of God.

You are now where I hope you can obtain ample funds for perfecting and carrying on the works here commenced, and for getting more labourers; as it is most difficult, in the present state of things, to have the work properly conducted. *We (Hindoo Christians)* surely long for the day when God shall enable us to support our own Ministers, and not trouble those of distant lands to come to our aid; and may *He* enable us to raise up Ministers of God from our own body of Native Christians to preach and teach the people.

The opinion cherished by some bodies of Christians regarding the way of bringing the heathen to apprehend the light and knowledge which is in Christ Jesus our Lord, is by imparting to them education, based upon Christian principles. Their hope is, that, when these principles are imbibed and appreciated, the comparison of both religions (Christian and Hindoo), which must follow, will, to an unprejudiced mind, bring happiness and everlasting good.

This is said not at all to depreciate, or make of none effect, the *direct* way of preaching, which is enjoined by our Lord in Matthew xxviii. ver. 19: "Go ye therefore and teach all nations, baptizing them in the name of the Father," &c.; and in another place more directly

(Mark xvi. ver. 15), "And He said unto them: Go ye into all the world and preach the Gospel," &c. These things are stated, not because you are unacquainted with them, but that you may be induced to exert yourself the more on behalf of this benighted land.

Thinking, if I request a favour of you, you will take no offence, I ask the following:—a set of good Bible Commentaries would assist me greatly in the study of the Holy Scriptures. I have not such a thing, and therefore take the liberty of asking this favour. Should you meet with any kind friend who would assist you in complying with this humble request, it will be of great use and value to the writer.

A little I will say concerning my family, and then I have done.—I am intent upon placing my daughter Alexena under the tuition of Mrs. L——s. She will reside there as a boarder for a very small sum. I also intend placing Stephen for the time being in the Benevolent Institution. God has been pleased to add another to my family of late. Myself and Juosono have both got an increase of five rupees a month, and this is by the mercy of God.

Finally, I can only pray that God may bless your handywork, which is His, and prosper you in all things by His Holy Spirit; and with this,

I remain, Dear Sir,

Your sincere and faithful Scholar,

KALI CHARAN BANERJEE.

AUTOBIOGRAPHY OF WALTER VENNING'S READER.

THE subject of the succeeding narrative is a devoted native Evangelist, labouring at Neyoor, under the superintendence of the Rev. C. Mead, and permanently supported by John Venning, Esq., of Norwich. The statement, which was furnished by himself, includes a brief record of the divine blessing on his faithful and persevering labours; and our brother, Mr. Mead, fully corroborates the testimony which it yields to his Christian character and usefulness.

I was born at Saynamvilly, near Knill Chapel, in 1811. My parents were part owners of several idol-temples in which Pathra-Kalee and other demons were worshipped. Each partner contributed from one to ten fanams a year, and sacrificed sheep and fowls, accompanied with playing of musical instruments, letting-off fireworks, &c. My father was the priest, and had charge of the temples. Whilst my relations were thus zealously serving the devil, I was sent to learn in the Mission-School at Valuthalam-pallam, under Abram, the father of the present School Teacher of Saynamvilly. It was afterwards commonly reported that the children taught in the charity-schools were to be taken by "the white men," and sent away in their ships. My mother, being frightened, went one morning before the dawn of day to the school, and brought away my cadjan (lesson-books), and sent me to learn in a heathen school.

Soon after this, a teacher named Paul collected several families by the preaching of the Gospel, and came to our house with the Moopen, or elder of the congregation. On seeing them approach, my mother cried out "See the reader is coming; go, and hide." I immediately went and concealed myself. They had no encouragement given them to

read or speak that day, and they left the house; but the reader afterwards began to converse with me about Christianity, and placed in my hand a tract, entitled "the Pearl of Great Price." I was not able to read it fluently and the reader encouraged me to go to the Mission-School: this I afterwards did, and began to learn with diligence, and to perceive the importance of Christianity. I spoke to my parents of what I felt, and urged them to receive the true religion. My mother said, that, as I was their only son, she was afraid of provoking the devils, who would kill me if she became a Christian. She remained firm in her belief and dread of the demons. I ceased not from advising her to forsake her destructive ways, and it pleased the Lord in his own time effectually to turn her mind. One day in the month of March, 1829, when every preparation was made for us to go to the feast of Munda-caudoo, my mother unexpectedly said to my father: "Let us now leave these devils and give ourselves up to the service of the true God." Then we all went and joined in christian worship at the school-room, which was then only a small shed made of bamboos and cocoa-nut leaves.

I was admitted about two years afterwards into the Home School at Neyoor where

I acquired a further knowledge of the truths of Christianity, and became convinced that my nature was corrupt, and my conduct sinful. Whenever I reflected on this I was much disturbed, and nothing relieved me but the thought that there was a Saviour willing and able to deliver me. I gradually perceived that forgiveness and sanctification could only be had through Jesus Christ, and that I must repent of my sins, and flee to him with my whole heart, or perish.

Several years after this, I was sent out as an assistant to the Native Teacher Paul. We read and taught the Catechism and Scriptures at Saynamvilly and other places, where most of the people had newly come forward and forsaken idolatry. I married, in 1832, the daughter of the late Reader of Auttecandoo, near Nagercoil. We have three children—one boy and two girls.

In 1833 I was appointed to Vadacancary, (Peter's Chapel). The number of christian families at that time was 16; at present there are 52. I am thankful to state that the blessing of God has attended my labours in Vadacancary and its neighbourhood. At *Sellenconam*, a small congregation has been collected and a Mission-Chapel commenced; at *Cadeyoor*, several families now regularly assemble for prayer in the school-room which was built partly by the people themselves; and at *Mancodu* a number of families and school-children are under instruction.

I feel much delight in my duties, and when I witness the conversion of those who had long refused to turn to God, and perceive others growing in grace and knowledge, I am encouraged in my efforts to be increasingly useful. Several heathens at Carucupany and other places, who had long turned a deaf ear to the word of life, seem somewhat convinced of the sinfulness of idolatry.

Those who have been under the sound of the Gospel for a considerable time express sincere contrition for their sins, pay good attention to my exhortations and reading of the Scriptures, regularly attend the chapel for divine worship, and have family prayers: 18 have been baptized, and there are 5 candidates. A few of the congregation conduct themselves in a very distressing manner: they sometimes break the Sabbath, listen to the advice of their idolatrous relations in the time of sickness, and, through fear of those in authority, assist in doing work for the idol-temples.

Among several devoted disciples in the congregations who have departed, to enter into the joy of their Lord, since my labours commenced, were the following:—1. A Christian named Kunamudean, who was generally remarked for his holy conduct. His occupation was climbing the palmyra-tree. Though he had to climb from 60 to 70 palmyras daily, he would on Sundays finish

climbing before seven in the morning, and afterwards attend the chapel for both services. He was suddenly removed by cholera in the 30th year of his age, to enjoy, we trust, the happiness of heaven.

2. The late Davavarun, Nadan of Pitchenvilly, was an interesting character. A long time before renouncing idolatry he used to attend the chapel without kneeling down in prayer, but at length he joined the congregation by falling on his knees, and praying to Christ for the pardon of his sins. From that time he openly professed to be a Christian. His wife, children, brother, and brother's wife, are all baptized. He died of dysentery after a protracted illness. As his end drew nigh he sent for all his children, and other relations, (40 in number) and told them not to be grieved at his leaving them, for he was going to a better world. He exhorted them to hold fast the faith they had embraced to the end of their lives, that all might be well with them as it then was with himself. There were about 50 of his heathen relations likewise present on this occasion.

3. My deceased mother was a sincere and humble follower of Christ. She had never been taught to read, but could repeat a number of passages from the Gospels and Epistles. She was always ready with her texts, which she repeated in the chapel with interest and child-like simplicity. She was a member of the church, and attended regularly at Knill Chapel. She was accustomed to visit the sick to assist and comfort them in their affliction; but avoided as much as possible any intercourse with her idolatrous relations. In 1840 she was afflicted with rheumatism, and after some suffering died in the sure hope of eternal life.

4. Parinbamsotto, at Suttanvilly, was a very pious man. As he could not read, he used to assemble his family, repeat the passages he had learnt from the readers and assistants, make a few remarks on them, and offer up his fervent petitions to the throne of grace. He never left his house in the morning till he had engaged in private devotion and meditation. When he was from home, he embraced every opportunity of speaking to the heathen about the excellency of Christ and his salvation. During his last illness he was asked, on what his hopes of heaven were founded? He said, "On Christ, and I believe firmly that the Lord Jesus will not forsake me now, but receive me into his kingdom." He gave directions that his remains after death should not be given up for interment to his heathen relations. He made a will, written on the palmyra-leaf, bequeathing some garden-grounds, worth about 500 fanams, towards the enlargement of Dartmouth Chapel, and calmly departed.

In conclusion, I am glad to add that seven-

ral of the Vadacancary congregation are in the habit of visiting the sick, and relieving the poor, either by money or grain. They also render general assistance in promoting the cause of God; and they will do still more

when they become better acquainted with his love in providing redemption for sinners, and sending the Gospel to these "Ends of the earth."

CHINA.

NOTICES OF FOO-CHOO-FOO.

A short time since, we gave some deeply interesting extracts from an article published in a recent number of the *Chinese Repository* under the above title; exhibiting on the one hand the extreme spiritual destitution of Foo-choo-foo, one of the largest cities in China; and, on the other, the unsurpassed facilities it offers for the labours of the Christian Missionary. The same article supplies us with the following additional statements, which will enlarge the information of our readers respecting this great heathen city, and will not fail to strengthen the impression of its immense claims on the compassionate efforts of the Christian Church:—

LOCAL POSITION OF THE CITY.

THE River Min, on the north bank of which stands the city of Foo-choo-foo about thirty miles from its mouth, is a noble stream, navigable for vessels of large size, within ten miles of the city, and for good sized junks to the bridge connecting Chungchau with Nantai. After having entered fully within the river, the visitor finds himself between two ridges of mountains, whose bases approach often to the very margin of that beautiful stream. The valley between these mountainous ridges forms the bed of the Min even to the city itself, and it is said for a long distance beyond it. The scenery on the banks of the Hudson, one of the great rivers of North America, has been admired by many a traveller for its beauty, grandeur, and sublimity; but that of the Min bears with it no mean comparison. In one important respect it is indeed much inferior, not being adorned with those numerous, neat, and beautiful villages that grace the Hudson, showing its banks to be inhabited by a refined wealthy and enlightened people, blest with the genial influence of the glorious Gospel.

CITY OF FOO-CHOO-FOO AND ITS SUBURBS.

This city, that is, Foo-choo-foo, within the walls, is situated in a bend of the North and main branch of the Min, having the river on the West, South, and South-east, being, perhaps, at no point less than from one and a half to two miles from the same. The city-walls are probably at least seven miles long, to walk round the city on them requiring two and a half hours. A large part of the densely-populated suburbs is comprised in the immense town called Nantai, which, for size and population, is a large city within itself.

Nantai lies between the city-walls and the river, having the latter contiguous to it on the South and South-east. In extent of territory and population, it is probably not much inferior to that of the city proper; and, being contiguous to the river, it has superior commercial advantages. Chungchau is a small, but very densely-populated island connected with Nantai, by the great stone bridge; and, by a smaller one of similar construction, with the large town on the South bank of the Min, being next to Nantai in size and population. These three places constitute in the main what in this article are called the suburbs of Foo-choo-foo. Among all the places I have yet visited, there is no one commanding so many advantages, in respect to climate, romantic situation, prospect of the city, its adjacent verdant plains, its peaceful and majestic river, and the encircling mountains.

As to width and want of cleanliness, the streets of Foo-choo-foo are much like those of Canton, or a medium between those of Canton and Amoy. The floors of the houses are seldom more than a foot above the level of the streets, and many have no floor but the ground. The upper

apartments of the better houses are nought but ill-ventilated garrets, and, being covered with tiles, they must in the summer be excessively hot. The outer walls of many of the better houses are very thick, built of imperfectly burnt brick, or of broken brick combined with a large amount of clay; and the inner partitions often consist, the lower half, of well jointed pine-boards, and the upper of clay, on a frame work of bamboo, overlaid with lime, which gives them, when new, a neat and inviting appearance. The outer walls are more commonly plastered. This description applies to the better sort of houses both within the walls and in the suburbs. But the majority of the people occupy houses far less comfortable. The streets are paved with granite, but often roughly. In the dwellings of this people there is the same want of order and cleanliness, which is characteristic of other heathen communities. To those accustomed to the neatness and good order of English and American houses, there is in the habitations of this people little appearance of comfort. Ill-lighted and ill-ventilated, as they are, one might justly infer that their inmates must greatly undervalue the light of day and the refreshing breeze.

PROBABLE POPULATION OF FOO-CHOO-FOO AND ITS SUBURBS.

THE population of this place, I regard as a matter of great uncertainty. By different individuals it has been differently estimated, but the prevailing impression is, that it cannot be less than 600,000 souls. I have yet seen no government statistics on this subject. That there is an immense congregation of precious souls is certain. If, as has been stated, on I know not what authority, this city and its environs contain 120,000 houses; and to each house we allow only five individuals, a very moderate estimate, the aggregate population would be 600,000. Besides, on the river there is a large floating population. Among the five ports, this city is thought to be the second in point of population, and yet among them all, it is the only one to which Protestant Missionaries have not in considerable numbers been sent; myself, in the providence of God, and contrary to my previous hopes, having been first called to enter this field with any prospect of being here a permanent labourer. Why should Foo-choo-foo be thus neglected? This place has also been little noticed by the mercantile community, that is, as a field for the prosecution of a legal trade.

INTERESTING OBJECTS WITHIN AND AROUND THE CITY PROPER.

To myself, one of the most interesting classes of objects here to be seen, viewed in connection with the cardinal doctrine of the resurrection of the dead and of the general judgment, are the immense burial-grounds in the vicinity—the abode of the earthly remains of forgotten millions. One of these immense repositories of the dead is on the large island on the South side of the river, opposite Nantai. It is a large hill extending in the line of the river about one and a half mile, and, at some points, may be from one-half to three-quarters of a mile in breadth. This eminence is nearly covered with graves, and yet the multitude of its sleeping inmates is fast increasing, and will probably so continue till the coming of that great day, when all that are in these graves shall hear the voice of the Son of God, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. How many have been interred it is impossible to form any reasonable conjecture; for, notwithstanding the veneration of the Chinese for the graves of their deceased kindred and countrymen, it is said to be customary, after the lapse of ten years or upwards from the time of burial, in case there are no monuments to perpetuate the names of the deceased, and no friends to care for their remains, to re-open their graves and inter others above them. As regards the miserable poor, a very numerous class here, after the lapse of three or four years from their burial, these graves, I am told, are allowed to be opened and others to be interred above them, the uppermost often at a depth of not more than two feet below the surface. The graves of those who have surviving kindred and friends, especially if wealthy and influential, are more respected; thus, within the lapse of a century in numerous cases, ten or more individuals may be interred in the same little plot of earth. How full of meaning

the sentence, "Dust thou art, and unto dust shalt thou return." In a country so densely populated as this region, and many other parts of China, thus to dispose of the dead may be a matter of necessity, as the arable land is wanted for the support of the living. The rich sometimes open the graves, some years after interment, wash the bones, deposit them in urns, and re-inter them. The high lands in the suburbs, and the sides of the mountains in the neighbourhood of the city, are extensively occupied as burial-grounds.

The burial-ground just described is near my residence, in the small Island of Chungchau, and is the only place to which, in the cool of the day, I can conveniently retire for recreation and the enjoyment of the pure, refreshing breeze, and be, at the same time, released from the confined city, and the press of the curious, inquisitive crowd. This hill also commands an extensive and beautiful prospect of the city and rural scenery, including the river, broad and verdant rice-plains on the West, North-east, and South, and the encircling mountains.

As I have wandered alone among the graves of the long-forgotten dead, solemn thoughts have rushed upon my mind, thoughts of death, of the resurrection, of the judgment-day, and of the final destiny of the righteous and of the wicked. What a scene must this hill present in that day when at the command of Christ the innumerable millions of the dead shall arise, each to be judged and to receive his final award! Taking the Bible for our guide in respect to human character in God's sight and the final portion of the idolater, where must most of the countless millions of the former generations of the Chinese be found, when Jesus shall pronounce the final doom of an ungodly world? The inquiry is an awfully solemn and deeply painful one, and yet it may be profitable, as a means of stimulating Christians to pray and labour for the salvation of the heathen, while yet they remain among the living, in the land of hope. Soon the present generation of the heathen will, with ourselves, have finished their earthly career, and entered on their final, eternal award. What we would do for them we must do quickly. The night cometh wherein no man can work. How fearful the declaration, The wicked shall be cast into hell, and all the nations that forget God!

THE NATIVES OF RAROTONGA TO THEIR BENEFACTORS IN BRITAIN.

THE generous contributions of our friends in this country, for the relief of the natives of Rarotonga suffering under the disastrous effects of the hurricane which visited that island in March, 1846, have been duly appreciated by the recipients. The inhabitants of Avarua, one of the principal stations on the island, have sent, through our brother, Mr. Gill, the following characteristic expression of their gratitude for the supply of provisions distributed among them on the arrival of the vessel that conveyed them thither from Sydney:—

"FRIENDS, Brethren, and Sisters in Britain! Blessing on you from our Lord Jesus Christ, throughout continual ages. Our hearts have been greatly rejoiced at this season by your compassion towards us under our sufferings, on account of the famine of this land, by the great hurricane of the year that has fallen behind us. You have heard that the houses were blown down, and all the trees. Nothing stood. Trees, fruits, plants. It cannot be described. But we are now wondering at your compassion to us: it is very great. Our fathers are dead—they knew not that there remained such great love in store for us. We now know and rejoice in this dispensation. What is the origin? Let us think! Why are we thus compassionated? This is the root—the love of God. This is the only source: there is no other. We need not seek any other. Only this,—the compassion of God. This is our only rejoicing.

Now the food you sent us has reached us. It was made known that the churches in Britain had sent it to the churches in Rarotonga. It came here in a ship from Banerbe, (Sydney,) and was divided among the people of the Settlements. Our division was eight bags and a

half of rice and five bags of biscuit. This was given out to the Chiefs and Governors of the district, and they divided it among the household of this station (Avarua). We were filled with joy and wonder. We are truly a privileged generation. Every person did nothing but wonder—men, women, and children.

We then asked our teacher how we were to cook it (the rice). When he told us we were much amused. Having received our portion, we began to cook it; some baked theirs in the native oven; some boiled it in pans; and others tied up portions in the leaves of the Ti-tree, and thus cooked it. There was no measure to our joy. You would have thought we were English children, men, and women, thus eating our rice and biscuit.

After the gale, we had nothing but pumpkins, which we used to eat with the roots of the "ti" and the "œ" plants. Such was our food after the gale. We then planted potatoes and taro. No one sat still—all were diligent in planting; so that we are now eating mixed food—bread-fruit, banana, plantains, &c. We are still planting, and should another gale come this year, it will make an end, and we shall have nothing left. This is a strange land—there can be no other like it—gales come one after the other—there is no ceasing. It is, however, well. It is not man, but God himself, and He is Lord of heaven and earth. Man can do nothing; but with God all things are possible—whether to bring to nought or to increase. He is Lord of all.

We have written this, that you might know the joy with which we have received your compassion. We are truly leaping with joy through you in this dispensation of love.

Written by the CHIEFS, GOVERNORS, and LANDHOLDERS.

DEATH OF A RAROTONGAN EVANGELIST.

Among the trials connected with the work of God in the Isles of the Pacific, none are more deeply mourned and practically felt by our Missionary brethren than the frequent deaths occurring among their native coadjutors. In the subjoined communication from the Rev. Charles Pitman, of Rarotonga, we have an affecting instance of the losses they are thus called to sustain, and which, while associated with feelings of unspeakable joy, in reference to the faithful men who have entered into their rest, demand the strongest exercise of faith and patience, as it regards the interests of the work from which they have been taken. Under date of January 17th, our brother, Mr. Pitman, thus writes:—

In my last communication I said that our population was still fast decreasing*, and that death was removing from among us many valuable and useful friends. Yes; it has pleased the all-wise Disposer of events to call away some who I had cherished the fond hope would have been employed for many years in publishing the glad tidings of salvation amongst the perishing heathen. We have recently committed to the silent tomb two young men of decided piety, good talents, and extensive Biblical knowledge; to whose education, with a view to their future usefulness, I had paid particular attention. I have not their equals left; but I bow with submission to the will of God. "Behold, He taketh away, who can hinder Him? Who will say unto Him, What doest thou?"

The first who was summoned to the eternal world, was Aperau, many years a consistent and useful member of the Church, and

for the last three or four years an acceptable preacher of the Gospel, and a most valuable assistant to me in the translation of the Scriptures. He accompanied me to Tahiti, when I visited that island for the benefit of my health in 1835, and helped me to transcribe some of the MSS. of the late Rev. H. Nott, with a view of translating them into this dialect, by which means he acquired a tolerably good knowledge of the language.

Aperau had a very great desire wholly to consecrate himself to the service of Christ amongst the heathen. Little more than two years ago, he wrote to me on the subject, and I had frequent conversations with him respecting it. The malady of which he died just then began to appear, but I hoped it would soon be removed; but God's thoughts are not as our thoughts. Just as I was about to propose him to the Brethren, about twenty months ago, the disease broke out in his neck,

* Not now numbering 3000 in the whole Island. In 1827 the population was more than 7000.

and, when one part was healed by the use of suitable means, it broke out more violently in other parts, especially in the throat and under the arm-pits, till finally, poor fellow, he was a complete Lazarus for sores. All our efforts were vain, and he finally fell a victim to the malignant disorder.

The complaint, however, did not affect his voice, and he was able to preach until within a few months of his death. Frequently, with pleasure indescribable, have I heard him declare to his countrymen "the unsearchable riches of Christ," entreating and beseeching them to come to him for salvation and eternal life.

His judgment was sound, and his elucidations of Scripture-truth clear. He always submitted the plans of his sermons to my inspection previous to delivery, and very seldom of late had I any occasion to suggest any alteration. His discourses were always full of Scripture, and he was seldom known to wander from his subject. I had the pleasure of hearing his last discourse, which was from Rev. xiv. 13: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord," &c. He was exceedingly careful in his illustration of the clause, "and their works do *follow* them." Frequently did he exhort his hearers to mark the expression, "their works do *follow* them," endeavouring to impress on their minds that salvation is *all* of grace, and that their works followed them, as evidence of their union to Christ in whom they believed.

Till within two or three months of his decease, he did not abandon the hope of being spared to go as an Evangelist to the heathen. Twice he came to me to express his ardent desire for the work, and to ask me if I thought he should recover. At last I told him I was fearful of the result; but that my heart greatly rejoiced in the Lord to find his whole soul panting to promote his glory. I then reminded him of David's desire to build the temple of the Lord; but his desire, though well pleasing in the sight of God, was not granted. From which time he was able to say, "The Lord's will be done."

Many were my visits to him when weakness prevented his coming to me, and pleasing are the recollections of what passed between us as his tabernacle gradually dissolv-

ed. On one occasion our conversation was the work of the Spirit in regeneration: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." His attention seemed rivetted to the subject—he asked several important questions, and as soon as his mind embraced the idea I wished to convey, he was completely overjoyed; nor shall I soon forget the instant brightening-up of his countenance. "Oh! the mighty, mighty work of the Spirit of God!" he exclaimed, "all spiritual, nothing carnal! spiritual change—spiritual food—spiritual clothing—spiritual armour to contend with spiritual foes! Ah, teacher, I fear there is much profession among us, but little of the *real* work of the Spirit on the soul." In subsequent visits, this subject was his delight.

His end was peace. Finding his strength failing, his wife asked him, if his heart had a full grasp of the Saviour? "Think you," he replied, "that I should be so inconsiderate as to hold slightly one so dear to my soul? Oh, no, my soul grasps firmly the Saviour, and I will never let go my hold—He is my sure foundation, and *all* my desire." After this he seemed to have a realizing view of the glory of heaven, as though looking through a small aperture, and said to his wife, "Oh! it is indescribable!"

From this period he earnestly desired his dismissal from the body. Just before his departure, about midnight, he said to his wife, "Aue te rekareka e! Aue te rekareka e! (Oh, the joy! Oh, the joy!)" She called in a neighbour, a member of the Church, who came and asked him "if all was well." "Oh, yes," he replied, "I am going to be with God and Christ." They sang a hymn and prayed, at the conclusion of which his spirit departed to that Saviour whom he adored, loved, and served on earth. The next day we committed his remains to the dust, and performed our last and painful duty to one so highly esteemed. On the following Sabbath, I improved the event of his death from Numb. xxiii. 10: "Let me die the death of the righteous," &c. "By his fruits" he was known; and I believe there is but one opinion in reference to our departed brother, that he was a "*good man*."

AFRICA.

UITENHAGE.—ENLARGEMENT OF THE CHURCH.

MR. PATERSON, who was formerly employed in the work of education at Graaff Reinet, has succeeded the Rev. W. Elliott, now at Cape Town, in the charge of this station; having been ordained to the Missionary Office at Bethelsdorp in the month of January, 1847. His labours at Uitenhage have been greatly blessed, and, since the commencement of his ministry, many members have been added to

the Church. From his communication to the Directors, dated early in September last, the following intelligence will be received with thankfulness:—

I rejoice to state that my humble labours at Uitenhage have been followed by manifest tokens of the Divine blessing. I believe I am fully warranted in stating that I have not laboured in vain. The congregations on the Lord's Day have continued steadily to increase—the number generally is from 500 to 600. I have also a weekly meeting for inquirers, in which I am assisted by the deacons of the church, the numbers being much too great for me to undertake them all alone. There are generally between 40 and 50 who are regular in their attendance; besides others, who, from various circumstances, can attend but occasionally.

Often has my own spirit been quickened and refreshed, in thus witnessing the good effects produced by the preaching of the Gospel among these simple people. God has indeed given testimony among them to the word of his grace, by which many have been led earnestly to inquire, What they must do to be saved? Nor have they sought in vain: several, having afforded sufficient evidence both of a change of heart and a change of life, have been admitted by baptism into the Church, which I trust they will live to adorn by a conversation becoming the Gospel.

Of many others I entertain the best hopes, and expect to see my way clear in admitting them to a direct and public profession of their faith in Christ and their determination

to follow him fully, and him alone; while others, though evidently under deep and serious impressions, and sincerely desirous to forsake sin and live unto God, must yet remain for some time longer under instruction. It is truly an enviable task to instruct those who are so willing and anxious to learn. When God by his grace and Spirit has thus opened the heart to feel its wants, and to have a relish for spiritual instruction, it is indeed a pleasure and an honour to be the means of administering food to the soul; of presenting, to the hungry and thirsty, that bread and water of life which alone can refresh, strengthen, and purify, and thus prepare for a happy eternity.

The field in which God has called me to labour is indeed wide and important: emphatically the harvest is plenteous. May He in mercy grant me hourly supplies of grace and strength, ever to be found diligent and faithful in the important trust committed to me. So far as any one can judge, there seems at present a fair prospect of success and prosperity. Things, however, have been and still are in a very unsettled state on our borders, and this has proved a serious hindrance in many respects to our progress.* But the Lord reigneth, and blessed be his name, that, while we are taught to pray, Thy will be done, we can also add in simple faith, Thy kingdom come!

ANNIVERSARY OF THE EAST LANCASHIRE AUXILIARY.

THIS Anniversary was appointed to take place in Manchester on June 18th and the following days. But two special prayer-meetings were held the preceding evening—one at Rusholme Road Chapel, where the Rev. Dr. Archer presided and delivered a very impressive address; the other at Richmond Chapel, the Rev. T. Adkins presiding, and the order of Service being the same: many felt it good to be present on these occasions.

On the Lord's day, sermons were preached on behalf of the London Missionary Society by the Rev. J. Parsons, Rev. J. Griffin, Rev. J. Sortain, A.B., Rev. T. Adkins, Rev. Dr. Archer, Rev. T. Boaz, from Calcutta, and the Rev. G. Wilkinson, from Jamaica. The Rev. A. Fraser, A.M., Rev. S. Bellamy, Rev. J. Thornton, and some others also kindly rendered their assistance. The Collections were made in most of the usual Chapels; and, notwithstanding the great pressure of the times so sensibly felt in this manufacturing district, they generally amounted to nearly the same as last year. The collections usually made in Morley Street Chapel were unavoidably deferred *for a few months*, in consequence of the congregation removing to the new chapel in Cavendish Street, which had not then been opened.

On Monday evening a public meeting of the members and friends of the Society was held in Grosvenor Street Chapel, and was exceedingly well attended.—Samuel Fletcher, Esq., the Treasurer, presided. A hymn having been sung, prayer was offered by the Rev. J. Thornton. The Chairman then made a few introductory remarks, and announced the receipts of the past year, and showed how surprisingly the average receipts of the last seven years had been sus-

* The Caffres have since submitted to the British Arms, and tranquillity has been restored.

tained in a season of peculiar difficulty. The Rev. A. Tidman, Foreign Secretary of the Parent Society, next favoured the meeting with a brief sketch of the present position and future prospects of the Society; after which the Rev. T. Adkins, Rev. Dr. Archer, Rev. J. Currie, incumbent of Platt, Rev. T. Boaz from Calcutta, Rev. J. Parsons, Rev. G. Wilkinson, and the Rev. W. G. Barrett from British Guiana, severally and ably advocated the Missionary cause.

On Tuesday evening, two juvenile Missionary Meetings were simultaneously held in Manchester and Salford—the one in Rusholme Road Chapel, where Joseph Thompson, Esq., presided; and the other in Hope Chapel, where the Rev. J. L. Poore occupied the chair. The several Missionaries present, and some of the above visitors, most impressively addressed the young, who had assembled in great numbers, and appeared deeply interested in all the proceedings.

On Wednesday morning, the usual public Missionary breakfast was held in the Roby School-room, where his worship the Mayor of Manchester, Elijah Armitage, Esq., presided, till he was reluctantly obliged to retire to attend another meeting elsewhere, when the Rev. R. Fletcher kindly supplied his place.—The Rev. J. M. Wilson, of the Reformed Presbytery, Philadelphia, earnestly implored the Divine presence, and the meeting was then addressed by the Rev. T. Boaz, Rev. Dr. Archer, Rev. J. Parsons, Rev. W. G. Barrett, Rev. A. Tidman, and the Rev. G. Wilkinson; after which, a vote of thanks to the deputation was proposed, and supported by Rev. Dr. Halley, Rev. Dr. Nolan, and Rev. J. L. Poore; and briefly acknowledged by Rev. T. Boaz.

The whole proceeds of this Anniversary have amounted to about £1403—a sum which, under the peculiar circumstances mentioned before, will be generally considered as most deserving of our grateful acknowledgments, as manifestly exceeding what many had anticipated—though confessedly far below the actual claims of the Parent Society and the heathen world.

DEATH OF REV. J. LOCKE.

WITH deep and affectionate sorrow we announce the decease of our esteemed brother, the Rev. John Locke, Pastor of Trinity Church, Graham's Town, South Africa, on Sunday, the 7th of May, after a protracted illness. We regret our inability to give the particulars of this mournful event in our present number, as no direct communication on the subject has yet reached us.

ARRIVAL OF MISSIONARIES IN ENGLAND.

ON Monday, July 3, the Rev. Ebenezer Davies arrived in London from New Amsterdam, Berbice, per *Kelsick Wood*. He was preceded a few months ago by Mrs. Davies, who, after repeated attacks of illness, was obliged to leave the Colony, and whose continued indisposition, we regret to add, renders the probability of his return to Berbice extremely uncertain.—On Thursday, July 20, Mrs. Rodgeron, of Borabora, accompanied by four fatherless children, arrived per *Bermondsey* from Sydney.

ARRIVAL OF THE MISSIONARY SHIP AT HOBART TOWN.

OUR friends will be glad to hear of the safe arrival of the “JOHN WILLIAMS” at Hobart Town, Van Diemen's Land, Feb. 24th—all well. The intelligence is communicated in a letter from Mr. Barff, dated March 11th, and he states that it was expected they would sail direct for Tahiti on the following day.

£ s. d.	£ s. d.	£ s. d.	Ditto, for Mrs. Mullens's	£ s. d.
Dorchester, for Native Teacher, Mr. M. Devenish and friends	5 0 0	Lancaster	School	3 7 4
G. S. Wood, Esq., Admision Hall	5 0 0	For Schools at Bangalore	Sutton	3 10 1
10l.		For Native Teacher, Robert Bousfield		
Spetisbury	4 11 8	87l. 10s. 3d.	Less Expenses	0 5 1
Wareham Old Meeting	9 2 0	Liverpool, W. Connah, Esq.		
				19 5 0
Weymouth, St. Nicholas-street	21 8 4	<i>Leicestershire.</i>	<i>Oxfordshire.</i>	
A Friend, for China	1 0 0	Auxiliary Society, per T. Nunneley, Esq., on account	Henley, per J. Maynard, Esq., on account	30 0 0
Juvenile Association for Native Teacher	7 9 7	Evington Hall, H. F. Coleman, Esq.		
20l. 17s. 11d.			<i>Shropshire.</i>	
Wimborne, per Mrs. C. Wilson	7 14 5	<i>Lincolnshire.</i>	Broseley	6 3 7
		I. O. U., a working man ..	Ellesmere	7 8 3
<i>Essex.</i>		Barton-upon-Humber	North Auxillary Society, per Mr. R. Gough	24 10 0
Two Essex Friends	16 5 0	Pinchbeck, late Mr. J. Robinson's Missionary Box		
Bocking, Legacy of late Miss Elizabeth Ralling ..	18 0 0		<i>Somersetshire.</i>	
Leytonstone, Collected by Miss Edridge	2 1 4	<i>Middlesex.</i>	Bath, Special Donations towards the deficiency:—	
		Cheshunt College	James Deare, Esq.	10 0 0
<i>Gloucestershire.</i>		Nazing, by Miss Pegrum ..	Mrs. Ames	10 0 0
Cheltenham, Mr. T. Plant, per Mrs. M. Brown	1 0 0	19l. 15s. 5d.	P. G. Meares, Esq.	5 5 0
Frampton-upon-Severn, Legacy of late Rev. W. Richardson, less duty ..	180 0 0	Enfield, Rev. J. Stribling ..	Rev. John Owen	3 3 0
Per Rev. B. O. Bendall:—		Finchley, Collected by Master Burch	Rev. William Jay	3 0 0
Kingswood, near Wotton ..	4 7 6		Col. Crawford	3 0 0
Newport	0 12 6	Poyle	J. G. Mansford, Esq.	3 0 0
5l.		For Female Orphans in India	William Hunt, Esq., (Mayor of Bath) ..	3 0 0
Stonehouse	12 3 0	24l.	Dr. Bell	3 0 0
Stroud Old Chapel, Special Donations	10 0 0	Whetstone, Mr. Stuchberry's Missionary Box	William Fox, Esq.	2 0 0
Northleach, Collected by Miss Comely	2 3 0	Harlington, Mr. Joseph Hunt (D.)	J. Gill, Esq.	1 1 0
		Uxbridge, per Mr. W. Nash ..	Misses Evill's Pupils ..	1 10 0
Wotton under-Edge, Mrs. J. R. Lewis	60 0 0	<i>Monmouthshire.</i>	E. T. Caulfield, Esq.	1 1 0
For Ebenezer School	10 0 0	Newport-on-Usk Tabernacle	W. T. Blair, Esq.	1 0 0
For Native Teachers, R. B. Knill and P. B. Doddridge	30 0 0	Monmouth, including donation of 10l. from Rev. T. Loader in anticipation of a deficiency in the current year	Arthur Stanley, Esq.	1 0 0
100l.			Mr. Charles Godwin	1 0 0
<i>Hampshire.</i>		<i>Norfolk.</i>	Mr. Bryant	1 0 0
Bentworth New Year's Juvenile Offering	2 10 0	Auxiliary Society, per J. Colman, Esq., on account ..	Mr. Daniel	1 0 0
Fareham Sunday School ..	4 1 0	Norwich, J. Venning, Esq., for two girls in Mrs. Maul's School	W. H. Pierpoint, Esq.	1 0 0
Fordingbridge, ditto	5 1 8		Thomas Barter, Esq.	1 0 0
Odiham, Legacy of late Miss Mary Craddock ..	19 30 0	Harleston	Mrs. Cole	1 0 0
Portsea Ladies' Association ..	11 12 9	For a Girl at Bangalore, to be called Ellen Laidler	Mrs. P. Slack	1 0 0
Ringwood, for Native Girl, C. H. Ringwood, on account	2 0 0	9l. 18s. 6d.	Miss Harford	1 0 0
		Yarmouth, for the Native Teacher John Palmer ..	Mrs. Smith	1 0 0
<i>Herefordshire.</i>			Mrs. Bolland	1 0 0
Huntington	2 11 6	<i>Northamptonshire.</i>	Mrs. H. Stothert	1 0 0
Gore	1 13 6	Crick, Legacy of the late Mr. J. T. Wills	Mrs. Sexton	1 0 0
4l. 5s.		Kettering, Mr. W. Toller ..	Mr. G. Barnard	0 10 0
<i>Huntingdonshire.</i>		Northampton, Rev. E. T. Prust, towards the deficiency	Mr. C. Gould	0 10 0
St. Neots, for a Chapel at Nagercoil	7 0 0	Rothwell	Mrs. Roberts	0 10 0
		For the Ship	Mr. Gill	0 10 0
<i>Isle of Wight.</i>		26l. 6s. 8d.	W. A.	0 10 0
Ryde, on account	40 0 0	<i>Northumberland.</i>	Thomas Webster, Esq.	0 10 0
		Spittal, a few Friends, per Mr. N. Redpath	Mr. Basil Marriott	0 10 0
<i>Kent.</i>			Mr. Titley	0 10 0
Deptford	10 10 8	Alnwick, Sion Chapel	Smaller sums	1 8 0
Greenwich Road, T. W. Kershawe, Esq.	10 0 0	United Secession		
		31l. 7s.	<i>Staffordshire.</i>	
Greenwich, Maize Hill, B. Cooke, Esq.	20 0 0	<i>Nottinghamshire.</i>	Stone	14 6 4
Mr. W. Chambers	0 10 6	Carlton Hall, R. Ramsden, Esq., for School at Ne-yoor		
20l. 10s. 6d.			<i>Suffolk.</i>	
Lenham	7 2 8	Per Rev. M. Hill:—	Framlingham, H. Thompson, Esq.	5 0 0
Margate, Zion Chapel Sunday School	4 4 7	Ranskill	Halesworth, per Miss Lincoln	0 2 0
Ramsgate, Mr. Kitson, for Hankey	1 0 0	Retford	Lavenham New Year's Juvenile Offering	0 8 8
		Sunday School, for a Boy at Calcutta, to be called John Retford		
<i>Lancashire.</i>			<i>Surrey.</i>	
East Auxiliary Society, per S. Fletcher, Esq.	1240 16 11		Croydon, J. Barrett, Esq.	1 1 0

Morden Hall:—	£ s. d.	Jones, Sardis, Varteg	£ s. d.	Glasgow, Aux. Society, per	£ s. d.
For Native Teacher at		Harris, Morfa, Llansant-	1 5 6	J. Risk, Esq.:—	
Nagercoil, to be called		fraid	0 10 0	Robert Robertson, of Car-	
Thomas Morden White	10 0 0	23l. 18s. 10d.		munnock, in his anx-	
For the Chapel at Philip-		Cwmlllynfell, including		ety to fulfil the dying	
ton	2 0 0	4l. 15s. 9d. for British		request of a revered	
12l.		Missions	11 15 9	parent, per Rev. J.	
Norwood, including May		Haverfordwest, A Friend..	1 0 0	Henderson	150 0 0
Collection	14 0 0	Doigelly, per Rev. W. Anwyl:—		S. D., one half for China..	1 0 0
Peckham Rye, Legacy of		Mr. T. Davies	20 0 0	John Street Missionary and	
late Mr. Henry Pink,		Bethel Chapel	0 15 3	Educational Society	10 0 0
less duty	45 0 0	Dinas Mowdu	4 5 0	Kilmarnock U. Pres. Ch.	5 0 0
Tooting, including May		25l. 0s. 3d.		166l.	
Collection	48 5 4	Penuel, Montgomery	2 2 7	A Few Juvenile Friends ..	1 0 0
<i>Sussex.</i>		Troedyrhurdalar	5 15 0	Hutcheson Town, collected	
Brighton, for the Sufferers		Llangollen, Mr. E. Cooper	1 0 0	by a few Friends of Rev.	
at Hankey:—		Welchpool, Collected by		H. Nisbet, for the erec-	
Mrs. Burrup	1 0 0	Miss Kerrison	1 12 0	tion of the Seminary at	
Miss Burrup	1 0 0			Upolu	10 0 0
Miss M. A. Burrup	1 0 0				
3l.		<i>SCOTLAND.</i>		Huntly, per Mr. J. Cruickshank:—	
<i>Worcestershire.</i>		Collections by Rev. G.		Subscriptions	2 2 0
Ledbury, D. Edwards, Esq.	5 0 0	Gogerly	*112 14 9	Collection in Rev. Mr.	
Worcester, the Joseland				Macray's Church	5 12 3
Family for China	1 0 0	Collections by Rev. W. Gil-		Ditto, Rev. Mr. Hill's	
For Hankey	0 10 0	lespie, for the Chinese		Church	20 10 1
17. 10s.		Mission:—		Youths' Miss. Soc., for	
<i>Yorkshire.</i>		Bridge of Allan Free Church	3 13 10	Chinese Education under	
Appleton and Welbury ..	19 11 5	Denny U. Pres. Church ..	6 3 4	Dr. Legge	8 0 0
Barnsley, Mr. R. Birks ..	1 0 0	Edinburgh Lothian Road		Female Miss. Society	6 0 0
Beverly, per Mr. J. Goth	56 0 0	U. Pres. Church	3 2 0	A Friend, per Ditto	0 5 0
Bridlington, Zion Chapel	10 0 0	12l. 19s. 2d.		42l. 9s. 4d.	
		Aberdeen, Queen Street		Kirkaldy, Annuity of late	
Cleckheaton, for a Native		Sab. Sch., per Mr. Isaac		Mr. R. Philp	4 0 0
Teacher at Cuddapah, to		Hill, for Education	0 10 0	Mauchline, Mrs. Nisbet,	
be called James Scott		Dundee, Legacy of late Mr.		in fulfilment of the in-	
(first half-year)	5 0 0	Thomas Hunter, per P.		tentions of her late hus-	
Halifax District, per J.		H. Thoms, Esq.	50 0 0	band, Mr. Robert Nisbet	10 0 0
Baldwin, Esq.,		Dunse, A Friend to Mis-		New Lanark, Sab. School,	
Halifax:—		sions, per Rev. C. Miller	5 0 0	for Kennedy, New Lan-	
Square Chapel	32 5 7			ark	2 10 0
Sion Chapel	66 6 4	Elgin, per Rev. N. M'Neil:—		Orkneys, Holm U. Pres.	
Harrison Road	9 14 0	A Moiey, voted by the		Church, for Mr. Moffat's	
For Native Girl	3 0 0	Elgin Mis. Soc., and		Station	2 0 0
Warley	1 8 2	Contributions specially		Ditto Stromness	1 10 0
Stainland, for a Girl in		to the L. M. S.	19 18 4	A few Friends, for Native	
Mrs. Sugden's School, to		Bequest of R. S. L.	5 0 0	Teacher in Africa, per	
be called Martha Ann		Collected by Mrs. M'Kean,		Mr. T. Clouston	10 0 0
Alexander	3 0 0	for the Ship	4 0 0	Paisley, U. Pres. Church,	
Sowerby Bridge	1 14 6	Congregational Juv. Ass.,		Thread Street	10 0 0
* Including 79l. 0s. 4d.,		for Ditto	1 14 8	Rhynie, per Mr. R. Troup	16 0 0
acknowledged in May.		For Native Boy, N.M'Neil	2 0 0	Waterbeck, U. Pres. Ch..	1 0 0
		Collections by Rev. S.			
Honley, for Native Teach-		Thodry:—		<i>IRELAND.</i>	
ers John Oldfield and		Congregational Chapel ..	3 12 6	Hibernian Aux. Soc., on	
John Wrigley	20 0 0	Second Seccs. Chapel ..	3 9 0	account	100 0 0
Huddersfield, a few		First Ditto, Pub. Meet.	1 11 6	Londonderry, a Friend to	
Friends, per W. Wrig-				Missions	0 3 0
ley, Esq.	6 6 0	Less Expenses	41 6 0	Balluley, Annuity of late	
Kipping, Thornton, A			0 8 6	Mr. E. Martin	1 0 0
Friend, by Rev. J. Gre-					
gory	50 0 0			<i>GUERNSEY.</i>	
Leeds, Messrs. Baines & Sons	20 0 0	Edinburgh, per Rev. W. Swan:—		Collected by Miss Lidstone	
Selby	20 10 0	Miss Cullen and Friends,		for Mrs. Porter's School,	
Sheffield and Attercliffe		for Benares	14 0 0	Madras	4 5 0
Auxiliary, per J. W.		Ditto, for Calcutta	5 0 0		
Smith, Esq.	94 11 9	Mrs. Swan and Friends,		<i>JERSEY.</i>	
A Friend, per Rev. T.		for Mrs. Lewis, Santh-		Per Rev. F. Perrot	4 0 0
Smith	5 0 0	apooram	4 0 0		
West Riding Auxiliary, per		23l.		<i>SWITZERLAND.</i>	
J. Crossley, Esq.:—		Misses Dickson, for Mr.		Berne, Mr. Beatus Von	
Bradford and Huddersfield,		Inglis's Station	2 0 0	Lerber	2 0 0
on account	144 6 10	Mr. Innes' Mis. Box	0 8 2	Lausanne, per Rev. C. Scholl	1 4 0
York, G. Leeman, Esq.	10 0 0	Falkirk, for the Native			
		Teacher, John Craig ..	10 0 0	<i>STOCKHOLM.</i>	
<i>WALES.</i>		Forres, Collected at Prayer		Per G. T. Keyser, Esq., for	
Brynmaur	20 3 0	Meeting, for the Caffre		Rarotonga	15 0 0
Berea	1 0 4	Mission	0 15 6		
Herbert Daniel, Sardis,				<i>NOVA SCOTIA.</i>	
Pontypool	1 0 0			Pictou, W. Matheson, Esq.	40 0 0

* Further Particulars next Month.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Joseph John Freeman, and payable at the General Post Office.

LONDON: LUKE JAMES HANSARD, PRINTER, NEAR LINCOLN'S INN FIELDS.



Mr. Mance /
1. Secy of the Am. Church.

THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR SEPTEMBER, 1848.

MEMOIR OF THE REV. RICHARD WINTER HAMILTON, LL.D., D.D.

THE memory of this beloved and honoured servant of Christ will be dear to us while we are able to recall the scenes and intercourses of early friendship. He was the first Englishman who welcomed us on our arrival at College; and there was something in his greeting, both in its generosity and playfulness, that we can never forget. He won our confidence at once; and what he then secured he never lost. Among his college companions there might have been those who had not soul enough to estimate a mind like his; but there were few indeed, if any, who did not regard him as one of the brightest stars which then shone in our college hemisphere. He was the life of every circle in which, for a season, he moved; and though he was cheerful, even to buoyancy, there could be no mistake as to the solidity and sterling worth of his character, when he was but a youth of sixteen. His course as a student was unusually brilliant, and altogether beyond commonplace; though there was an exuberance of wit and imagination in his college exercises, which oftentimes called forth the wholesome criticism of that truly accomplished Tutor who presided over all our English studies. But there was power in his most eccentric efforts, which gave promise of his future eminence. In classical study he was the first man of

his day; and there are few of his early companions who would not admit that he exerted a favourable influence on the generation of students to which he belonged. His peculiar taste in composition seemed a thing of nature with him and not of art; for before he had reached his eighteenth year, it was substantially what it was to the last. We do not in all particulars defend it, much less do we present it as a model; but what comparison is there between this thing of life and power when placed side by side with some of the polished and attenuated nothings of the day. Dr. Hamilton was an original genius, in the conviction of every one who knew him; he marked out a course for himself; and now that it is finished, who can regard it but as one of brightness and beauty. To ourselves it will be one of the most grateful recollections of our early critical labours, that we attempted to rescue the literary fame of our departed friend from those severe and cruel animadversions which were indulged in, in some portions of the press, on his celebrated sermon delivered at the execution of Joseph Blackburn. We were the first to disclaim the ungenerous onset; and we have lived long enough to feel that we only acted a brother's part; nor would we, even at this distance of time, blot out one sentence which we then

wrote. It is the folly, were it not the crime, of Dissent, to cherish with too slender a preference the genius of its sons.

As we have not the materials for an original Memoir of our lamented friend, we think we shall best consult the feelings of his friends, and indeed his own reputation, by giving the substance of an article which appeared in the *Leeds Mercury* for Saturday, the 22nd of July. It is from a well-known pen, to which our denomination owes a debt of gratitude which it will never be able to repay. Our space compels us to leave out parts, for which we claim the indulgence of the gifted writer :

“Dr. Hamilton was a native of London, where he was born on the 6th of July, 1794. His father was the Rev. Frederick Hamilton, Independent minister, of Brighton; and his mother Martha, the daughter of the Rev. Richard Winter, B.D., who for the long space of forty years was pastor of the Independent church, New-court, Carey-street, London.

“Mr. Winter married on the 12th of September, 1751, Sarah, youngest surviving daughter of the eminent Joseph Williams, of Kidderminster, author of “*The Diary, Meditations, and Letters,*” so well known and so highly estimated. She was a lady of great piety. They had two daughters, the youngest of whom, Martha, married the Rev. Frederick Hamilton, and was the mother of Dr. Hamilton. She, too, was a lady of exalted piety, which, added to great sweetness of demeanour, and a more than common share of personal attractions and mental attainments, rendered her the admiration of an extensive circle, containing many highly esteemed and religious characters. By tracing back still more remotely it would be seen that piety and nonconformity descended upon Dr. Hamilton like a rich entail, and united in him to form a champion whose loss to the cause of religion and religious liberty will be long felt and deplored. The celebrated Thomas Bradbury, who lived from the reign of William and Mary

to that of George II., was his mother's great uncle.

“Richard Winter Hamilton was educated partly at a school in the Isle of Wight, and partly at the Protestant Dissenters' Grammar School, Mill-hill, near London; in the latter of which Serjeant Talfourd was his school-fellow. It is remembered of his childhood that he was slow in learning to read—a fact, which, considering his natural quickness and power of memory, can only be ascribed to boyish volatility of spirits.

“He was admitted a member of the Independent church at Brighton, on the 21st November, 1809, then under the pastorate of Dr. Styles. His early piety and speaking talent caused him to devote himself to the ministry.

“His theological education was received at Hoxton College, then under the presidency of the Rev. Dr. Simpson; and here, nearly at the commencement of his academical course, he formed a close friendship with another young student of the highest character, John Ely, —a friendship which endured through life with a warmth and constancy very seldom witnessed, and the last offices of which, after Mr. Ely's death, Dr. Hamilton just survived long enough to perform, by writing a biographical memoir of his friend, and editing his posthumous works.

“The great abilities and prodigious memory of young Hamilton made his acquisition of knowledge extremely rapid. He had entered the College in August, 1810, when only sixteen years of age, and he left it before he had completed his twentieth year. He was invited to Leeds, to supply the pulpit of Albion Chapel, where he was so much admired that he received a call from the church and congregation of that place, dated on the 5th June, 1814,—a month before he was twenty years of age. He accepted the call, and was ordained the minister of the chapel on the 15th March, 1815. The Rev. Joseph Fletcher, A.M. (afterwards Dr. Fletcher), the Rev. Frederick Hamilton, (father of the young minister),

the Rev. R. Winter, D.D., (his uncle), the Rev. James Boden, the Rev. Joseph Cockin, and the Rev. Thomas Langdon, took part in the ordination services.

"His eloquence, his high attainments, his generous warmth of disposition, and even his extreme youth caused him to be popular at the very commencement of his ministry. But he was destined to sustain a speedy reverse, which was painful at the time, though salutary in its effect on his subsequent character. He had, in his ministerial capacity, attended with assiduity and kindness Mr. Joseph Blackburn, an attorney of this town, who was executed at York for forgery in the spring of 1815; and he preached a sermon to an immense audience in the Cloth-hall yard, to improve the melancholy event. Being pressed to publish the sermon, which had not previously been written, he wrote it out in the course of a visit to London, and sent off the manuscript piecemeal to the printer, without any opportunity of revision. For this imprudence the juvenile author paid dear. The sermon was one of great ability; its doctrines and reasonings were unimpeachable; its narrative was extremely interesting; but unhappily it was disfigured by faults of taste in the composition, and especially by a learned phraseology and somewhat inflated style, which brought upon the author unmerciful criticism. Forthwith it became fashionable to cry down the young preacher as a pedantic and bombastic declaimer; and the impression for a considerable time thinned his congregation. It cannot be denied that the faults of style in the above sermon were so great as in some degree to account for the error in the public judgment concerning him. No critic so unsparingly condemned the composition as its author himself, in subsequent publications and speeches. But no tolerable judge can read the sermon without recognizing in it extraordinary mental power: it betrayed the unpractised hand of the young giant.

"To a youth of such exuberant ani-

mal spirits and luxuriant imagination as Mr. Hamilton, yet also possessing a mental constitution too robust to sink under disappointment, this early check was salutary. He profited by the lesson. Not that he was ever able to free his diction from its learned character and Johnsonian rotundity, or to castigate sufficiently an imagination which revelled among all natural and moral beauties; but that he did in some degree tame down his faculties and his style, whilst the public found out his sterling greatness, and indulged him in a peculiarity of eloquence, which in him was obviously not affected but perfectly natural. He was appreciated best by the young, many of whom were captivated by his glowing oratory, his rich vein of thought, his striking originality, his poetry, and his classical illustrations, combined as they all were with true evangelical doctrine and fervent appeal. He gradually worked his way to pastoral usefulness and public favour.

"Mr. Hamilton married, on the 21st May, 1816, Rachel, the daughter of Michael Thackrey, Esq., of this town, by whom he had two daughters and a son. The birth of the latter was fatal to the mother. After a widowhood of sixteen years, he married, on the 6th December, 1836, Harriet, daughter of John Robson, Esq., of Sutton Hall; who lives to mourn her irreparable loss, though with the consolation that she constituted a large part of the domestic happiness of her husband during the most useful and important period of his life.

"The vigorous intellect and large soul of Mr. Hamilton exercised themselves not only in the discharge of the sacred and all-important duties of the ministry, but also in other methods of promoting the welfare of his fellow-men. He was alive to the events passing around him, and, without being a very active politician, he sympathised in every public movement in behalf of civil and religious liberty, the emancipation of the slave, the evangelization of the heathen, the

spread of education, the improvement of the condition of the working classes, and the reform of our national institutions. He published sermons on the persecution of the Protestants in the south of France, on the death of the Princess Charlotte, and on the question of Christian Missions in reference to the persecution of the Missionaries in the West Indies. He was one of the earliest members of the Leeds Philosophical and Literary Society, which was opened in 1821; in the following year he was elected a member of the Council; and with little intermission he remained in that body till his death. He was three times elected Vice-President; and for three successive years, from 1836 to 1838, he filled the office of President. We believe at no time has the office been filled with more exemplary punctuality or with higher efficiency: the Society was increasingly prosperous during that period. He read at various times no less than twenty-six lectures or papers before the Society,—a number which shows his zeal on behalf of letters and of the Society, and which, when his numerous engagements are considered, entitled him to the gratitude of his fellow-townsmen.

“The Literary Society and the Mechanics’ Institution of this town, for many years separate, though now happily united, were also respectively indebted to Dr. Hamilton for valuable aid as well as their elder sister the Philosophical Society.

“The reverend gentleman was a consistent friend of religious liberty; and when the Catholic claims were brought forward in the year 1828, with some hope of success, he published an energetic appeal in the *Leeds Mercury* in support of that act of justice and wisdom: a public meeting was soon afterwards held in the town,—one of the largest ever known in Leeds, at which a great struggle took place between the parties favourable and adverse to Catholic Emancipation. The former carried the day; and the verdict of this borough was thus thrown into the scale of religious

liberty. The appeal of Mr. Hamilton had not only great weight in Leeds, but in other parts of the country, and especially with the Nonconformists. When the Duke of Wellington and Sir Robert Peel proposed Emancipation in Parliament, the former, by whose influence in the Upper House the success of the measure was secured, became an object of warm admiration to Mr. Hamilton for his magnanimity and moral courage; and this partiality for the hero never left him.

“The laborious discharge of his duties as a minister, combined with the attractions of his eloquence and of his character, filled Albion Chapel inconveniently, and his people accordingly erected another and far more spacious building. This structure, named Belgrave Chapel, was handsome and commodious: it was opened on the 6th of January, 1836; and in that place did the reverend gentleman carry on his instructive and valuable ministry till the close of his life.

“The first work of any magnitude published by Mr. Hamilton was a volume of ‘Sermons’ in 1833. It is a treasure of sacred eloquence, containing some of the author’s richest and most delightful compositions. The following year he published a small volume, entitled, ‘Pastoral Appeals on Personal, Domestic, and Social Prayer,’—a work of remarkable excellence, unveiling the inmost heart of the pastor in its tenderest and most spiritual moods. Some years later he put forth a volume of domestic prayers, entitled, ‘The Little Sanctuary.’ In the year 1841 he published several of his papers read before the Philosophical Society, together with other papers and poems, under the title of ‘*Nugæ Literariæ: Prose and Verse.*’ The amount of classical learning displayed in some of these papers, and the metaphysical acumen in others, were such as to induce even Professors at our Universities to remark, that such compositions little deserved to be called trifles (*‘nugæ.’*) In 1842 appeared his work on ‘Missions: their Authority, Scope, and Encourage-

ment: an Essay to which the second prize, proposed by a recent Association in Scotland, was adjudged'—(the first prize having been won by that consummate essayist, the Rev. Dr. Harris, of Cheshunt College.) This was a noble production, full of high and warm thoughts, profound reasoning, scriptural illustration, and fervent appeal.

"Mr. Hamilton had now done quite enough to entitle himself to those literary honours which our Universities have it in their power to bestow. Accordingly, the University of Glasgow conferred upon him the diploma of Doctor of Laws, on the 1st of February, 1844; and in the course of the same year the University of York sent him the degree of Doctor of Divinity. The priority both in time and in the standing of the University conferring it, decided Dr. Hamilton always to place the LL.D. before the D.D. in giving his literary titles.

"The next work published by Dr. Hamilton was his Essay, entitled, 'The Institutions of Popular Education,' to which a prize of one hundred guineas, given by 'a patriotic Churchman of Manchester,' was adjudged. This important work was written at the close of 1843 and the beginning of 1844, soon after the defeat of Sir James Graham's Factory Education Bill. The principles of Dr. Hamilton on the great question of education are too well known to need either exposition or comment. He took the ground of denying that education falls within the province of Government, and of maintaining that it is the safest and best course to leave education, like industry, to the unaided, uncoerced, and uncontrolled efforts of the people themselves. His Essay was a masterly discussion of the question, not so much in its statistical bearings as in its great principles, and with a view to the interests of religion, liberty, and the national character. We need scarcely add that in our judgment Dr. Hamilton was perfectly right in his jealousy of Government interference,—that he took the more profound and philosophical as well

as the nobler view: and we rejoice to know that, like his friend, Mr. Ely, he maintained his principles to his dying day.

"In the year 1846 the doctor published a 'second series' of 'Sermons' on some of the highest subjects of Christian contemplation, and characterized by all his excellences.

"'The Revealed Doctrine of Rewards and Punishments,' being the twelfth series of 'The Congregational Lecture' for 1846, was published in the year 1847. It is the most elaborate and learned of all his works, and it has been received by the critics of different evangelical denominations as an important and valuable addition to our theological literature. It is especially directed against the doctrine of the annihilation of the wicked at death, which some time since appeared to be gaining ground.

"When the 'Minutes of the Committee of Council on Education' were published, early in the year 1847, Dr. Hamilton resisted them with all his might. He delivered lectures on the subject, attended public meetings in Leeds and other towns, went on a deputation to London to oppose the Government measure, and spoke at a great meeting at Exeter-hall in the strongest reprobation of it. When, in spite of the opposition of more than half a million of petitioners, the Government plan was sanctioned by Parliament, Dr. Hamilton's earnest advice to the Congregational body was, never to receive a farthing of the public money in aid of schools. He had taken a decided part at an Educational Conference held in the Congregational Library in December, 1843, when the Congregational body determined to raise a great fund in aid of education, but to act purely on the voluntary principle. Being chairman of the meetings of the Congregational Union in 1847, he expressed his opinions of Government education in his introductory address in strong terms of indignation; and he presided at an adjourned meeting of the Union held at Derby in December of

that year, to improve and perpetuate the organization of the body for educational purposes. A series of 'Lectures on Voluntary Education' was delivered at Crosby-hall, London, in the early part of the present year; when Dr. Hamilton lectured on 'The Parties Responsible for the Education of the People;' and his able discourse appears in the volume since published.

* * *

"In the beginning of the present year Dr. Hamilton published a small but valuable treatise—'*Horæ et Vindicie Sabbaticæ*;' or, Familiar Disquisitions on the Revealed Sabbath.'

"His last publication was the 'Introductory Memoir' prefixed to the 'Post-humous Works of the late Rev. John Ely,' of which he was the editor. It is inscribed by the hand of friendship, but under the watchful guidance of truth. Mr. Ely on his death-bed cautioned his friend against being 'too partial,' and being 'misled by their long friendship;' and Dr. Hamilton replied by the assurance—'Think you not that I should shudder to write aught but truth of you, when I thought of your truthful spirit looking down upon me, and adjuring me by its holy severity?' The Memoir fulfils the pledge: it is a strictly impartial narrative and portraiture. Only a few weeks have elapsed since we selected passages from this 'Memoir,' and already the hand that penned it is cold in death!

"At the meeting of the Congregational Union in May last, the reverend doctor read a paper on the literature of the Congregational body—a subject which had been assigned to him by the Board. His paper displayed a most extensive acquaintance with religious literature from the times of the early Puritans to the present day; and it vindicated the claim of Congregationalists to rank with any other body in that respect. There can be little doubt that that paper will be published, among other writings which Dr. Hamilton has left behind him, and the whole of which are committed to his friend the Rev. Dr. Raffles.

"We have now brought the subject of this sketch to the closing scene of life. His last sermon to his own people in Belgrave Chapel was preached on the morning of the 7th of May, from the strikingly appropriate text, '*For here have we no continuing city, but we seek one to come,*' Heb. xiii. 14. In his sermon he gave a glowing description of the heavenly state and city, and concluded by the exclamation of Bunyan, after describing the same happy place, 'which, when I had seen, *I wished myself among them!*' In the afternoon of the same day he administered the Lord's-supper, which formed the solemn and delightful close to his services among his own people. On the following day he went to London, to attend the meeting of the Congregational Union. It was on the Saturday of that week, the 13th of May, that he perceived the small boil on his wrist, which was the commencement of his illness. Neglecting it as of no importance, he staid another week in London, then went to Leamington for a few days; and on his return home fulfilled an engagement by preaching a missionary sermon at the Wesleyan Chapel, Rotherham, on Thursday, the 25th of May, from the text, '*For other foundation can no man lay than that is laid, which is Jesus Christ,*' 1 Cor. iii. 11. This was his last sermon. He preached it against the earnest dissuasions of his wife, and when so ill that he was obliged to go to bed between preaching in the morning and attending the public meeting in the evening. He declared that he would have given up the engagement if it had been in his own religious connexion, but that he could not as it was on behalf of another body. He returned to Leeds on the 26th, in such a state of suffering that when he saw his medical attendant he told him he had come home to die.

"The course of his illness will be described with professional accuracy by his friend and medical adviser, Mr. Nunneley, who had made that complaint, erysipelas, the subject of his special study.

Suffice it to say here that the illness was attended with severe suffering. He was watched over with incessant assiduity, being visited twice a day by the above gentleman, and sometimes more frequently, for nearly eight weeks. All that surgical skill could do was done to check and remove the complaint. Though greatly reduced, he seemed on the eve of recovery,—when the hot weather of last July destroyed his small stock of strength, and he was suddenly brought, to the consternation of every one but himself, to death's door.

“During his whole illness, amidst intense pain and oppressive languor, he had experienced ‘the peace that passeth understanding,’ and a heavenly enjoyment, arising from a sense of Divine love, which he himself described as amounting to ‘transport.’ No impatience ruffled the calm, thankful, and humble frame of his mind. When informed by his medical men, after their consultation on Sunday night, that his end was near, he exclaimed, ‘That is the best tidings you could have brought me.’ He calmly summoned his family and friends: he set his house in order: he saw his deacons and many other friends, and spoke to them all in the strain of a Christian hero standing on the brink of eternity! He said that he had taught his people how to live, and now it became him to teach them how to die. A combined dignity and tenderness characterized his manner during the last day of his life. His entire hope was in the imputed righteousness and atoning blood of the Saviour.

“When a friend who had co-operated with him on many public occasions stood by his bed-side twelve hours before his departure, and asked, ‘Do you hold all your great principles clear and firm to the last?’ the eye of the dying man kindled and opened wide, and a smile of triumphant confidence played upon his lips, whilst he said, with extraordinary emphasis, ‘O yes! my *principles*! if those principles fail, everything fails. I have always relied upon principle.’

The look which accompanied this declaration was never to be forgot. It was the last leaping flame of the expiring lamp. After this, weakness so much prevailed that the great mind, unhinged, scarcely retained coherent thought unless when directly appealed to. The drowsiness of death each hour gained upon the vigorous intellect: till at length the mortal part sunk into mortality; and the immortal sprang to

‘The bosom of his Father and his God.’

“At a minute past one o’clock, on Tuesday morning, he entered into rest.

“The *intellectual character* of Dr. Hamilton was pre-eminently marked by *power*. His was a robust, a Herculean intellect. It was large in grasp, and vigorous in action. His apprehension was quick and penetrating; and his reflective power great. To Dr. Hamilton may be truly applied the well-known description given by Milton of the English people—‘A nation not slow and dull, but of a *quick, ingenious, and piercing spirit*; acute to invent, *subtle and sinewy to discourse*, not beneath the reach of any point the highest that human capacity can soar to.’ A memory which seemed to retain all that he ever read or heard, furnished an inexhaustible storehouse of knowledge; whilst his quickness in producing his mental treasures was equal to his power of acquiring and retaining them. His combination of strength with subtlety suggests the familiar but apt comparison of the proboscis of the elephant, which can equally pick up the pin and rend the oak; and his union of quickness with power recalls the idea of the steam-engine, which adds the speed of the bird to the might of leviathan. Words presented themselves to him in only too great abundance; and his choice among them too constantly, though quite unconsciously to himself, betrayed the scholar, who might seem to be ever living amongst Greek and Latin, amongst metaphysicians and schoolmen. The exact technical term was never wanting; the illustrative allusion was ever at hand,

though drawn from remote sources; and this overflowing of the well of knowledge, though a positive defect in a popular speaker addressing an unlearned audience, was a rich intellectual feast to the scholar, whom it carried back to antiquity, as well as through the vast range of letters and science.

“Dr. Hamilton was endowed with an imagination which luxuriated in all beauty and soared to all grandeur and elevation. His soul was full of poetry. He was also passionately fond of music. Yet with all these attributes of genius, and with all his exquisite susceptibilities, there was still a defect, namely, in point of *taste*. This regulator and governor of the great mental machine, in its operations to produce what shall move and please mankind, was deficient. There was power, there was elevation, there was beauty, there was tenderness, and all even in redundancy; but there wanted the fine proportion, the elegant symmetry, the restraining, self-controlling hand of the perfect artist. There was over-colouring,—there was excess. He was the Michael Angelo, but not the Raphael. His architecture was Egyptian, not Grecian. Had he combined Attic taste with his Atlantean strength, his literary fame, high as it is, would have been still more eminent.

“A feature of Dr. Hamilton’s mental constitution which cannot be omitted, was his exuberant wit. This was in him as spontaneous as thought itself. It played in his mind like sunbeams on the water. We may not deny that it sometimes appeared out of place in the minister of religion,—that its gambols were somewhat excessive, and its flashes keen. The same want of controlling power which we have noticed in regard to his imagination, existed in regard to his wit. But it ought to be known to all the censorious, that this play of the fancy was no effort,—it was nothing sought for the sake of display,—it had no connexion with irreverence,—it was a positive necessity of his nature, born with his birth, and which only died at his death. He could no more prevent his sportiveness than the

lamb or the young bird. Almost at his very last hour, when his mind was wandering, and he supposed himself retiring to sleep, he said pleasantly to his wife, ‘*Bon soir!*’ (good night!) But to suppose that this playful constitution of the fancy, given him by Nature, implied a want of the deepest sense of serious and grand realities,—that it indicated anything but the purest sincerity in his religion,—would be not injustice merely, but folly. It would show an ignorance of the constitution of human nature. It is observable that, in the pulpit, playfulness was always and entirely shut out: there, nothing interfered with the rich solemnity of his manner,—with the grand elevation, or sweet tenderness, or impressive earnestness of his spirit. This has not been so with all preachers. Some of the most zealous of the revivalist ministers among Lady Huntingdon’s friends allowed their wit to play in their sermons, as well as in their letters and conversation.

“It is in character with Dr. Hamilton’s other mental features that he should have almost entirely wanted the mathematical and arithmetical faculty. The rigid demonstration, the mechanical exactness of so great utility in practical life, and even in reasoning, were not accordant with his poetical constitution.

“Dr. Hamilton’s *moral* qualities were, a warmth of heart that made him the faithful friend, the tender relative, the affectionate pastor, the true philanthropist, and ‘zealously affected in every good thing,’—a generosity the most large and free,—a sense of honour which could not brook the thought of disingenuousness or meanness,—a candour the most manly,—an independence the most proud,—a love of truth which ruled his powers and his life. We do not say that he had not prejudices, sometimes freely and strongly expressed. We do not say that his chivalry of feeling and friendship was not too fervent to be always strictly just.

“This is scarcely the place to discuss Dr. Hamilton’s character as a theologian

or as a preacher. We may remark generally that he had the firmest possible attachment to the principles commonly known as Evangelical. This feature appeared prominently in all his preaching and his writings. He regarded with extreme dread the doctrines of Unitarianism and Puseyism. Towards all Evangelical denominations he cherished the most catholic spirit. He was an active member of the Evangelical Alliance, and he was ever ready to render service (as in the last public ministration of his life) to other religious communities. His preaching was instructive, rich in thought and sentiment, experimental, and practical. But there was this peculiarity, that when he made a great and special effort he was in danger of taking a flight above his hearers, and becoming abstruse, metaphysical, and learned, whilst his ordinary pulpit addresses to his own flock were the natural outflowing of his scriptural stores, his humble piety, and his

hearty love, graced with the unbidden beauties of his rich and irrepressible imagination. Than those domestic effusions of the pastor nothing could be more delightful.

"Dr. Hamilton's manners were those of the well-bred gentleman, and at the same time most engaging and frank. He had a taste for aristocracy, though an ardent friend of popular rights. Her Majesty had not a more loyal subject.

"We have not sought to delineate or invent a perfect character, but to draw truly the features of a great and good man. The same rule of truth under the government of which he placed himself in writing the memoir of his friend, Mr. Ely, has been taken for our government in thus feebly sketching his own character."

We regret exceedingly that we cannot find space for the admirable sketch of Dr. Hamilton's last illness, by his medical attendant and friend, Mr. Nunneley.

THE CLAIMS OF CHRISTIANITY.

CHRISTIANITY is the general name given to that system of revealed truth, of which the Divine Messiah, Christ, is the founder. The adherents of this system, that is, the disciples of Christ, are called "Christians." Christianity is the sum of revelation. Whether it take the form of history, biography, prophecy, poetry, doctrine, precept, or promise, it uniformly points to Christ. All its rays stream from him and converge upon him. He is its centre, its sun, and its substance. It comes from him and leads to him. Apart from it, he is unknown; apart from him, it is worthless. With him in the centre all its beams are light and life; otherwise darkness and death reign. Christianity is the effluence of all the light, the confluence of all the streams of revelation. "In its light men see light." "I am the light of the world," says its Author; "he that followeth me shall not walk in darkness, but shall have the light of life." But if, from erroneous precon-

ception, or indulged ignorance, or wilful perversity, men refuse its aid, it is evident that this light may "shine in darkness" unperceived. These, and similar causes of insensibility to the claims of Christianity, however, only serve to deepen the impression—as good may be edged from evil—of the importance of correct views of the Christian system. The value of such views may be argued from the felt necessities of man, from the generous overtures and sublime pretensions of Christianity, from the character of its Founder, and from the thirst for knowledge regarding the invisible which characterizes the wisest men.

By the felt necessities of man are meant those ardent desires, and earnest yearnings, and groaning anxieties, after something better, more satisfactory, more enduring, than anything of earthly production, or conventional creation, which all men occasionally experience. Men feel that they are not what they would

be. There is a void which they would fill, but, uninstructed, know not how; an aspiration of the heart after something which, undescribed, cannot be named by the aspirant; a restlessness which the most relished pleasures of time cannot permanently soothe; a feverish dream in the waking hours of life which seems to prophecy a reality in which the man is intensely interested; a starting of the souls as if the inner ear heard a voice conveying mysterious tidings which were only half told; a conscious foreboding that the unseen world *may be* the region of realities, whilst the visible is but the place of shadows; a mental absence amidst scenes of gaiety; a wandering of the spirit as if in search of something lost; and sometimes a terrible vision of approaching vengeance, the lashing and fretting of the conscience, when unmerciful memory unrolls an awful scroll of unforgiven sins. This is no poetic imagining, but a veritable record of what untold thousands have experienced. Perhaps the reader himself can bear witness to the truth of the picture. These feelings and emotions are the voice of God within. The restlessness of the mind proves his love; "Arise ye, and depart; for this is not your rest." It is his Spirit moving on the moral chaos: it is the struggling of the soul for the new birth. The voice of all is, "Search the Scriptures;" for there can be no peace until the man passes from death unto life. Hence the immediate importance of understanding the gospel, were it only in view of these necessities.

But more. The generous overtures of Christianity form no weak argument here. It professes to meet the case of this troubled man. It offers to unfold its treasures, divine and incorruptible, and to present them to him without money or price. It offers to fill the heart-void; to satisfy the aspiration; to soothe the troubled spirit; to dispel the mystery which hung, cloud-like, over the soul; to reveal the "Sun of righteousness," in the glory of his grace; to pour light around the understanding, love into the heart,

peace into the conscience. It offers to pardon every transgression; to justify and cleanse the soul; to give "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." It offers, in short, "for a foundation," that which "God has laid in Zion;" for the characteristics of the mind, "the fruits of the Spirit;" for works, the glory of God; for wealth, an "eternal inheritance;" for companions, "Angels and the spirits of just men made perfect;" for a father, God; for a Saviour, Christ; for a comforter, the Holy Ghost; for a home, heaven; and all this, and all that this includes, it offers, we repeat, without cost to the recipient. Still, there are principles by which the offer is regulated, and conditions without which it cannot be granted. These principles are unchangeable, and at once honourable to God and adapted to man; and these conditions will be found on examination to be exactly such, and only such, *as are necessary to lead the beneficiary to appreciate the abounding goodness, the rich grace, of his DIVINE BENEFACITOR.* How important to have correct views of these overtures, and of the principles and conditions by which they are guided.

Notice also the sublime pretensions of Christianity, as an inducement to study it. It claims infallibility; asserts that it is inspired by the unerring Spirit of God; that it is a proclamation of the will, an explanation of the government, an announcement of the purposes of the Eternal Ruler; that it is light, truth, life; that its doctrines are unchangeable, its precepts ever binding, its promises certain. Some of its writers profess to have walked with God; others assert that they were friends and companions of Jesus Christ, "God manifest in the flesh;" one declares his knowledge of a man who was caught up into paradise; another, that he saw the inhabitants, and heard the music, and witnessed the transactions of heaven; and all claim, in words, or by implication, that they speak by the spirit of the living God. Their revelations, and their manner of giving them, are perfectly in keep-

ing with these extraordinary claims. They speak of mind and matter; of the past, the present, and the future; of heaven, earth, and hell; of creation, redemption, judgment, and eternity; with all the calmness, ease, and dignity of men conversant with the topics on which they write. There is no peradventure. There is no contingency. They speak as if they were "eye witnesses" of the past, and as if eternity lay open to their gaze. There is no painful effort, no straining after a point, no verbal painting for the purpose of effect, no logical garniture: all is natural, while the theme is supernatural. There is sublimity, but it is gathered from the subject. There is glorious writing, but it is the radiance of the text. There is eloquence, but it is the eloquence of the heart. There is fervour, but it is the gush of sincerity. There is passion, but it is the love of God. There is bursting language, but it is the greatness of the thought. Transparent truthfulness, obvious honesty, constant seriousness, deep piety, real benevolence, distinguish these writers. And their invariable object is, while they place Jesus Christ on a mediatorial throne, in the highest heavens, to show to men that he is exclusively Saviour, Ruler, and Judge, and that it is his purpose to restore an alienated world to its rightful owner; to bring light out of darkness, order out of confusion, peace out of war, holiness out of sin, life out of death, heaven out of earth; and to place amidst the glories of life and immortality every sinful man who comes to him for salvation. How important to understand the secret of all this moral sublimity, and the process by which these magnificent purposes are to be realized. These pretensions demand investigation: they are too lofty to be overlooked with impunity, whilst they are too holy to emanate from imposture. Happy the man who can appeal to the Author of the Divine record, and say, "Thy word have I hid in mine heart." But the claims of Christianity end not here.

Mark, again, as an additional attraction to its study, the character of its

founder. It is "wonderful!" Those who know it best admire it most. The closer the view, the more intense the admiration: "Never man spake like Him." Never man thought like him. Never man loved like him. Never man suffered like him. His character, like himself, has neither precedent, parallel, nor imitation. He stands alone in heaven, and on earth, and yet both heaven and earth claim kindred with him; for he is related to both. He belongs to neither exclusively, but to both inclusively. God claims him, for he is God; man, for he is man; both, for he is both. We challenge the world to controvert this simple proposition:—IF THERE HAD BEEN NO SUCH BEING AS JESUS CHRIST, THE ACCOUNT GIVEN OF HIM COULD NEVER HAVE BEEN WRITTEN. *Without the living original the portrait were an intellectual impossibility. Human imagination could not have drawn the outlines, human perceptions of beauty could not have filled them up.* Art has admired the unparalleled picture. Poetry has declared it unapproachable. Philosophy has bent before it. Romance has proclaimed it inimitable. Infidelity has pronounced it perfect. Demons have trembled to look upon it. Faith has adored in its presence. Angels have sung enraptured strains regarding it. And God has summoned the attention of worlds to it as the pattern of perfection. But this is the character that gives all its beauty, and all its value, and all its power to Christianity. With Christ, it is spirit; without him, letter. With Christ, it is life; without him, death. Is it not important to understand the relation which such a character bears to the system in which it is found? If it were possible, or even allowable, for the individual student to overlook the necessity of personal salvation, by the hand of this mighty Saviour, the wonders of his character might engage him constantly. Will not this study form part of the joyful employment of eternity? And will it not be joyful *there* in proportion as it is loved *here*?

There is one additional argument. A

thirst for knowledge regarding invisible beings and unseen worlds characterises multitudes of minds. The most intelligent men are sometimes found pondering, and musing, and desiring in relation to regions that lie beyond the sweep of the material eye. The reverie is painful. The heart flutters; imagination staggers; the temples throb. Where is heaven? where hell? What are seraphim and cherubim? How are separate spirits distinguished from angel and archangel? What is the process of mental intercommunion there? Do the dwellers in that world know what transpires on earth? Does memory recall the scenes of time? Are those mighty worlds that sparkle in space inhabited? By what orders of intelligences? Have any of them fallen? Have they heard of man, of sin, of redemption? Is earth one of a class of similar worlds, and man one of an order of similar beings? Or is this world peculiar, and does its inhabitant stand alone, unequalled in his constitution, unexampled in his history, a text for all

intellects, a theme for all minds, a mighty ruin glorified by a magnificent restoration? Such questions foretell a prospective answer; and Christianity, while it does not directly reply, prepares the devout querist for the time when they will be answered gloriously, without terror, without damage to himself. Nay more, it actually gives some glimpses of the invisible; some faint, and, though faint, overwhelming views of the great region beyond. It reveals more than is fully understood, and to have added to its revelations would have increased the mystery. It withdraws the veil a little; but it *alone* does even this. It speaks of the "great city" and "its inhabitants," of the distant country and the dwellers there, in such style as to excite the wish to reach both in safety; while with indubitable precision it points out the way to the believing student. How important to hear its voice, and to walk by its guidance! The ear of reason listens to no higher theme; its powers find no nobler exercise.

W. L.

THE TEARS OF JESUS.

John ii. 35, "Jesus wept."

THESE words are most exquisite for their beauty, simplicity, and pathos. The mode of announcement is most striking, so abrupt, yet so unpretending,—a fine example of correct judgment, and of exquisite delicacy. They stand out on the inspired page in prominent and illuminated characters. To every devout reader of the New Testament they are a perfect gem. They enshrine a thought of inimitable tenderness. They communicate a fact which tells with amazing power. They present before us, most vividly, the Saviour's character, and unfold to us, without the possibility of mistake, the amiable and lovely feelings of his nature. They express, in the most concise form, the tender sympathy, the deep and boundless compassion, which glowed in the heart of the Lord Jesus, and which prompted him, at all periods, like the good Samaritan, to minister to

the consolation and happiness of those whom he came to succour and save—to deliver from hell, to raise to heaven. In these beautiful words, we have impressively exhibited to us, the marked condescension and grace of the Friend of sinners, which induced him to forego, for a season, the unutterable bliss and glory of Paradise, that rebels against the Divine majesty might secure a full pardon, be restored to the favour of God, enjoy the Saviour's love, in connection with every trial, however peculiar and distressing; and behold him, eventually, in "the better land," as their portion, and as the Fountain of their endless felicity.

We have often been struck with the *pregnant brevity* of this passage of the New Testament, and much affected with the extraordinary circumstance which it records. We have frequently heard the

remark made, when the passage has been perused, "This is the *shortest* verse in the whole Bible." The charge of our Lord, in another part of the gospels, consists of three words,—“Remember Lot’s wife!” But the announcement before us is expressed in two only,—“Jesus wept!” And it is far from being improbable or absurd, to suppose, that those pious and learned men, who originally distributed the Bible into chapters and verses, were so surprised and riveted with the extraordinary words before us, that they were resolved to express them *separately*, that they might thus stand out *prominently* and *alone*, and by the Divine blessing produce the deeper impression; and that they might remain to succeeding generations as a perpetual, and tenderly beautiful memorial, of the infinitude of the Saviour’s love, and as an occasion of lasting wonder to those who should be acquainted with the Divine beauty of the Redeemer’s character, and appreciate, in some degree, the surpassing excellence of “the man Christ Jesus.”

That the children of mortality, who are corrupted by the debasing influence of sin, and who exist in a world of iniquity, should be involved, and are involved, in numberless afflictions, cannot awaken our surprise. They find this world, wherever they are residing, to be only “a vale of tears,”—the region of sorrow and woe. There is always something to ruffle, to grieve, to annoy. The cares of the family; the anxieties and vicissitudes of business; the weaknesses and sicknesses of the body; bereaving dispensations of Providence, and innumerable changes in passing through life; the temptations of Satan; the power of sin; are circumstances which occasion great and peculiar sorrow; and we cannot wonder that multitudes of the human family often stop and weep, in consequence of their deep and perpetually-recurring afflictions.

But what can we say—what illustrations can we employ—what figures of speech can we use—what sentiments can we express, when we think of a

weeping Saviour? How can we convey adequately our thoughts to the mind and heart of another, when we read that “*Jesus wept?*” We never read in the New Testament that Jesus laughed, that Jesus smiled, or that Jesus was happy, when partaking of any festivity; but we read that Jesus wept over guilty, ungrateful, and doomed Jerusalem, and that he shed tears, precious tears, at the grave of Lazarus.

These words beautifully express the *depth* and *tenderness* of the Saviour’s *friendship* towards Lazarus. We see, at the grave of his departed friend, how he valued him and his beloved sisters, and with what strength, as well as purity of endearment, he regarded him. Every tear dropping at his tomb was “a pearl of great price,” indicating the ardour of the Redeemer’s attachment,—attachment so holy, so constant, so disinterested,—most justly, most significantly might the bystanders exclaim, under the influence of blended emotions of surprise and admiration—“Behold, *how* he loved him!”

“Jesus wept.” This representation expresses the *sympathetic kindness* of the Son of man. How powerfully it operated—how beautifully was it developed, on occasion of the death of Lazarus! The Saviour could not remain where he was; he must go and visit, with his accustomed benignity and tenderness, Martha and Mary. He must express his condolence with them. He must repair to Bethany, to administer kindness and consolation to the bereaved and deeply-sorrowing relatives, even though it might be, when the malignity of the Jews is considered, at the hazard of his precious life. He must pour into their agonized spirits, the expressions of his tender and fervent love. The tears of our Lord at the grave of Lazarus are not those of disconsolate, but of sympathising friendship. He fully entered into the domestic feeling, the sisterly and ardent affection which mourned over the loss of so excellent a brother. His language to the relations has all the sweetness—that *soft*, consoling sweetness, which the broken spirit needs,—united

with all the dignity and authority of the Son of God. What relief must have been imparted to the minds of the sisters! what rich and holy consolation must have been afforded! How must it have melted their hearts, to perceive the Lord Jesus, the Son of God, the Great Prophet, the Divine Messiah, so kindly and graciously regarding them! Observe him at the grave of their brother, standing in the midst of the crowd, publicly and spontaneously weeping with them, and administering to the sisters those precious consolations which he alone could bestow; and, while consoling them, converting their sorrow into joy, high and unbounded joy, by that wondrous act, the restoration of their brother to them *alive*, the fame of which would spread through Jerusalem, and all Judea, and unhappily, and how marvellously! increase the activity and malice of those who were continually seeking opportunities, not only of injuring him, but of putting him to death!

When, too, we behold the Saviour weeping at the grave of Lazarus, do we not observe the *exquisite pity* of the Lamb of God? That pity which was invariably manifested and expressed in an endless variety of forms? Can he forget the poor? Can he pass by the ignorant? Can he refuse to console the afflicted? Can he be unwilling to cheer and sustain the bereaved? Impossible! Impossible!

"His heart is made of tenderness,
His bowels melt with love."

"Pity was no secondary attribute of his nature; it held its first rank, and swayed all his energies to devise an expedient, through which men might be rescued from their merited ruin."

How many tears, when on earth, did the Saviour remove! How many wounds did he heal! How many burdened and agonised spirits did he strengthen and revive! He spake comfort to "the mourner in Zion." He gave "beauty for ashes; the oil of joy for mourning; and the garment of praise for the spirit of heaviness." Where is the believer in

Jesus who does not admire exceedingly the compassion of his Lord? indeed, where is the Christian who has not *realised* it? And it is delightful, most delightful to consider, that, though he has entered heaven, and taken possession of his mediatorial crown, he has *the same heart* still. He is the same in Paradise that he was in Bethany; and though the evidences of this are, in their kind, different, yet, of their kind, they are equally full, equally decisive, equally satisfactory.

Jesus wept at the grave of Lazarus. When therefore you are standing by the grave of some beloved and sainted friend, consider that the Saviour is *weeping with you there*; most tenderly sympathising with you, and assuring you that he will remember you in kindness and in mercy. He tells you, at the grave near which you remain, that though your friend has left you, *he* will not depart from you. He reminds you that your beloved relative has only gone to glory, to wear the unfading crown, to enjoy the rest of immortality, to realise the pleasures that will never cloy, the bliss that will never terminate; and that, if you wait, and watch and serve Christ, only a little longer, you shall participate the same bliss,—receive the same reward,—be exalted to the same honour,—and have the compassionate yet glorified Redeemer ever before you, whose worship you will ever celebrate,—whose beauty you will ever reflect,—and whose love, in all its ineffable fulness, you will ever enjoy.

Let not, then, the tears of our Lord, which were shed at the grave of Lazarus, be shed in vain. Let some valuable and noble objects be accomplished, in relation to ourselves; not merely may our wonder be excited, and our admiration be inspired, but may our devout gratitude be awakened, our love to Christ be enkindled and increased; our pity for others be expressed, and our tenderest sympathies for the afflicted and bereaved be unfolded and poured forth! And you, O sinners, love him who wept over *you*! Apply to

him for mercy! Confide in his grace! Cast yourselves entirely on him! Let the infinite pity of the Saviour melt your obdurate souls! "Ah, how long has he stood and wept at your hearts—the tombs of virtue and religion!" How has he invited you! what entreaties has he expressed! what remonstrances has he poured fourth! Let him not continue knocking, entreating, weeping! Go to him to be pardoned—to be rendered happy—to obtain mercy—to find salvation! Pray for the broken heart, that you may approach him with "weeping and supplication." He will not reject your prayer. He will not despise your tears. He will not spurn you from his presence,—quite the contrary! He will lift you up. He will sweetly encourage you. He will, "rest in his love." "He will joy over you with singing." He will *at once* bless you, and will say, with regard to every sincere penitent, "This, my son, was dead, and is alive again; —was lost, and is found.

Dwelling on the tears of the Lord Jesus, in an hour of bereavement, the following lines were penned:

"My Saviour wept, when near he drew
The grave of Lazarus, his friend;—
His precious tears the earth bedew,—
Freely his tears of grief descend.
O what a heart of kindest love,
Where'er he went he with him bore!
A heart brought with him from above,
To give relief from mercy's store!

"My Saviour wept to see the grief
Of Martha and her sister there;
His sympathy gave prompt relief
To spirits which no more could bear.
For when they saw their Saviour weep,
His tears flow freely to the ground,
A living source of comfort deep,
Those sisters, in an instant, found.

"My Saviour wept because of sin
Its ravages, and mis'ries dire.
What graves it opes! what woes within
Each human heart, both child and sire!
Let me, then, shed the bitter tear,
When viewing sin on ev'ry hand,
And may I weep as well as fear,
As near the open grave I stand.

"My Saviour wept, while on the earth
He labour'd to do good to man,
He enter'd not the house of mirth;
His course of mercy ever ran.
And, though he dwells in worlds of light,
And wears his bright surpassing crown,
He sends no mourner from his sight,
But streams his love and pity down!"

T. W.

PULPIT SPECIMENS OF THE DEPARTED.

Notes of a Sermon by the late Rev. T. N. Toller, preached at Kettering, Jan. 2, 1820, taken during the delivery.

"But I will hope continually, and will yet praise thee more and more," Psa. lxxi. 14.

NOTHING is more common in Scripture than exhortations to hope in, and to praise the blessed God. Now the peculiarity of this passage is, not so much that it expresses the exercises of hope and praise, but the *continuity* of hope, and the *increase* of praise,—that is the peculiarity of the language of the Psalmist here.

It is the duty and the privilege of pious people to keep up a continued hope, and to increase in praise as years roll on. You observe, I say, pious people; not but that the worst man in the world has daily cause for praise, but it is impossible that he should praise in the true spirit of it while he is at enmity with God, and in a state of rebellion against him; and as

for hope, every morning he rises he has less and less reason for hope; his case gets every day, and every year, more dangerous and alarming,—and there is more reason to fear things will be no better. His case is like that of a person whose worldly circumstances get more and more involved, so that his hope of standing his ground must perpetually diminish. The whole turn, therefore, of this subject is essentially connected with piety of character;—a cordial fleeing for refuge as a poor penitent sinner to the blessed hope set before us in Christ and the gospel; together with a steady walk with God, and a course of consistent conscientious conduct. In proportion as a

person can hope this is his character, he has reason for continued hope and increasing praise. I do not say every good man does so, but he has reason for it. It is a spirit he may justly aspire after. Let us take up each of these successively:

I. In proportion as a Christian answers to his name he has reason for continued hope. "How can such a thing be thought of in such a world as this," you say, "where such trying events are taking place? It is easy to conceive how there may be ground for hope when things are bright and smooth, but to hope continually seems to be beside the mark."

1. There is ground for a good man to hope continually, because, let things be as they will, there is an ever-present, powerful, wise, and gracious Providence overruling, restraining, and ordering all things for good. If sometimes there was a Providence and sometimes none; if Providence was sometimes out of temper with good people and consulted their evil; if some things that take place could be made out by them to be nothing but evil, then, continued hope would be an absurdity. But we have the most certain assurance that the direct reverse of this is the case. Though there is such diversity in human events, yet there is no one thing amongst them all but is under providential influence, not one but what God has set to work—and none but in their connection altogether he will infallibly cause to work together for good, and good to every individual who loves him, and is the subject of the effectual call and influence of his grace. "We know," says an apostle,—we are sure of this whatever we doubt of,—“we know that all things work together for good to them that love God, and are the called according to his purpose.” So that the Christian has ground to hope continually, at one time as well as another, in proportion as he answers to his title: things are equally well with him at all times and seasons, are under the same direction and influence of Providence.

2. Christians have room for continual

hope because the gospel is always true, and the special promises of it always in force. If infidels had proved that the gospel had not a word of truth in it; as if it could be made out that though the gospel was true at first yet the promises were now repealed, if these were to fail, one should not know what to say, because the ground of hope would be so extremely uncertain. But while we have such phrases as these in the gospel, surely this cannot be true: "The everlasting gospel." "That by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope set before us." "Heaven and earth shall pass away, but my word shall not pass away." "Lo, I am with you alway, even to the end of the world." Here is ground for the continuity of hope, because all the promises of God are always in force, all "yea and amen in Christ Jesus;" all as true, as full of energy, all as ready to be trusted upon, and pleaded and fulfilled, as when they were first spoken by the Lord of Hosts; as they were yesterday, and will be to-morrow, as the ground of continued hope.

3. Because the glorious Redeemer ever lives the all-sufficient interceding Saviour, there is ground for the continuity of hope.

If the tomb had been his last home; if when he ascended on high he had ended his mediatorial office, if he had become less kind or less faithful, if neither our case nor our state were at all regarded by him, I grant that it would be impossible for the humble contrite mind continually to hope. There would be seasons when very dark thoughts would arise, and it would be difficult to say they had no foundation. But hear the word, "This man, because he continueth ever, hath an unchangeable priesthood." "Therefore he is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for us." "Jesus Christ the same yesterday, to-day, and for ever." "He is head over all things

to the church." Here is ground for continual hope.

4. Another reason is the unchangeableness of God; and the inexhaustibleness of his grace lays a foundation for continued hope. If the blessed God could alter or decay; if the stores of his goodness were like perishable property, or an earthly patrimony; if the time might come when the multitude of his creatures might be too large for him to supply, then there might be some period to the Christian's hope. There might come a time when God would have nothing more to give his people; when they would have drunk and drained the fountain of Divine blessings to its last drop, and God have not another drop to help them to. Hear the direct reverse of the case, "Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning." "The mercy of the Lord is from everlasting to everlasting unto them that fear him." "As high as the heavens are above the earth, so great is his mercy towards them that fear him." "He is able to do exceeding abundantly above all that we ask or think."

II. We come to consider the duty and privilege of pious people in reference to *growing praise*, not *continued* praise only but *growing* praise: "Will yet praise thee more and more."

It is not every good man that fully attains to this, but they should be perpetually improving in the spirit of praise.

1. There is reason for increasing praise: because the sum of your mercies is continually increasing, therefore, in proportion to that increase, ought to be your increase in praise.

Among men the more you borrow, the more you occupy, the more is expected to be repaid. All your mercies, temporal and spiritual, are grants, or are lent from the great Lord of all. They all constitute debts which you owe to him, for you could not demand anything. Your heavenly Benefactor never expects, never desires to be paid but in praise: "Whoso

offereth praise, glorifieth me." "Offer unto God thanksgiving." "In everything give thanks, for this is the will of God in Christ Jesus concerning you."

If then praise be the kind of specie in which God has appointed to be paid, you ought not to be sparing in rendering it to him. The more your mercies increase, the more you are bound to praise. The longer you live, you have an increase of debt lying upon you. O, my friends, if your praises were but proportioned to the increase of your mercies only the last year, O, what a day of increasing praise would this be!

2. There is cause for increasing praise because you better understand the nature of your mercies, and the value of them, than heretofore. There never was a time, perhaps, when you would have dared to say you had no mercies to bless God for. But there certainly was a time when you considered some things to be no mercies at all, which you have since discovered to be the richest blessings; such as appeared to be formidable evils have turned out to be the richest blessings. I refer to your self-denials, trials, and afflictions. And, perhaps, the best blessing of all, which in unconverted life you thought no good, you have since seen to be indeed the pearl of great price; so that you have now a thousand times so many mercies to praise God for as you had years ago, in the increasing knowledge you have gained of your mercies; so that you have now a thousand-fold more reasons for praise than you had years ago, and your hearts ought to be more full of praise every day, than any former day of your life.

3. There is reason to hope that you have an increasing experience of the sweetness of your mercies, and therefore there is reason for increasing praise. If you are a Christian, it is your concern not only to receive your mercies, but to receive them as mercies,—to enjoy them as the pledges of Divine love, as the gifts of parental goodness. And surely the more you receive your mercies in this way, the sweeter, and sweeter they must

be to you. You can understand that passage, "O taste and see that the Lord is good; blessed is the man that trusteth in him." And the more sweet your mercies are to you, the more reason there is to say, "I will yet praise thee more and more."

4. There is another reason for this, because every series of mercies, and every new experience of mercy brings you nearer and nearer the world of everlasting mercy.

If God had dealt by you as some earthly benefactors do, given you all, or most at first, or every fresh supply was fewer and meaner than the last, then there might have been some ground for the reversion of the text. But the reverse of this will be the case. Though you think you have had many mercies and great mercies, yet there is a sense in which he thinks you have had nothing yet. You have had only a taste or two of the first ripe fruits, the vintage is yet to come. All that you have had, are but earnestings of what he is preparing for you. You have had some things, and many things, but he tells you you are to have *all things*: "All things are yours, for ye are Christ's, and Christ is God's."

If these representations are true, Christian, then I may leave the application of the subject with you.

You see the ground you have for continued hope and increasing praise. If you have so many mercies in possession, and so many more in hope, and every fresh series of mercy is bringing you nearer to the Fountain of all good, surely you may "praise him more and more." And when you get into eternity itself, and are led to the Fountain-head of everlasting mercy, and are to drink from thence full draughts of mercy, how will you praise him then? Why, when you get there, you will feel, in an important sense, your inability to praise him more

than ever. You will find your load of debt so increased upon you, such an eternal weight of mercy, that you will feel that you cannot praise him as you would, nor as you ought. You will find there is not room enough in heaven, nor duration enough in eternity, to praise God.

What happy lives would Christians lead if they did but live up to their principles,—yea, they would grow happier and happier every day of their lives. And if their principles had the full effect they are calculated to have, this would be the consequence, the Christian would be happier to-day than he was yesterday,—have more of a hopeful and grateful temper.

How desirable it is to avail ourselves of the periodical revolutions of time to review our mercies. This must be an important part of a Christian's employment when entering on a new year. Hence the utility and propriety of improving the commencement of a new year publicly, to assist us in realizing our mercies, and through grace establishing our hope, and leading us to praise our Creator and Saviour more and more.

To conclude: what an overwhelming view does this give of a Christian's eternity! A Christian's eternity is an eternity of praise, of increasing praise, and yet falling everlastingly short of its great subject. The magnitude of the blessings, and the glory of the theme, are such, that the praises of those that enjoy the blessings, can never fully reach the greatness of their mercies! Praise will be in a sense struck dumb, by the amplitude of the blessings enjoyed! "While I live will I praise the Lord; I will sing praises to my God while I have my being."—"Every day will I bless thee, and I will praise thy name for ever and ever!"

T. C.

Ashley, July 11, 1848.

LOT FIVE, IN CANAAN; OR, A MEDITATION FOR PARENTS AND
CHURCHES ON THE TRIBE OF ASHER.—*In Two Parts.*

PART II.

To the Editor of the Evangelical Magazine.

ANOTHER blessing obtained by Asher was, the favour, or esteem, in which that tribe were held by their "brethren." And this, also, was won by dipping the feet in oil, and keeping them well shod; or, in other words, by doing and enduring much, in order to be "acceptable to his brethren;"—not always an easy task! It is always, however, a very necessary duty for brethren to "live together in unity." This is true, as to the brotherhood of neighbouring churches. No Christian parent can act unkindly, or speak slightly, in the case of another church of Christ, without doing serious injury to his own *family*, as well as to his own church. Children like excitement, and thus catch at any dispute they can at all enter into. Rivalry, especially, has strong attractions for them. Hence the necessity, as well as the importance, even for the sake of our children, that nothing should be seen or heard by them, at all calculated to make them think meanly of any New Testament church, or of any pious member of any church. It should even be seen by them, that we try to be "acceptable to Christian brethren" of other denominations, just because we *must* differ from them on some points. And, when we fail to gain a return of the compliment from any such brethren, our children should see that it is not our fault, and feel that we deserve better things. Not, however, that any Christian parent should speak well of *unscriptural systems* before his children, when manifesting his good will towards the good men who belong to bad systems. He must have nothing to say *for* anything, in creeds or churches, which is not to be found in the New Testament. His children must not be led, nor allowed, by his candour, to regard all churches alike, or to think it of little importance what Connection they hear the gospel in. Teach them, by all means, that the gospel

should be preferred to any and every form of churches; but teach them, too, that neither human power, nor human opinion, has any right to add unto, or diminish, the laws of the New Testament, as to the creed or constitution of a Christian church. This, indeed, will not be "acceptable" to all whom a Christian wishes to own and honour as "brethren" in Christ; but it will be acceptable to Christ himself; and the brethren who now *spurn* it at our hand, will be the first to *thank* us for it, when we meet them upon "the sea of glass" before the throne of glory.

But if it be becoming and binding to *deserve* the esteem of all real Christians, whatever be their denomination, much more is it so, to deserve both the esteem and confidence of all the brethren we are associated with in sacramental fellowship and holy enterprise. I say, of *all*, because this may be *deserved* from all, although not obtained from some. For it by no means follows, that worth of character has not *weight*, because it is not seen to weigh much in some cases. Perhaps it weighs *most* in those cases, although the time and circumstances be not come yet, for owning the fact. Uniform worth always has weight in the long run, with all who really admire and love the image of Christ. Character is sure to find its *level* eventually, whatever it be; whether Christlike, or unlike Christ.

Now he is neither a *very* good, nor a *wise* Christian, who cares but little what his brethren think of him. It is, indeed, sheer impertinence, and not independence, to make light of even *public* opinion in the world; but it is *impiety* to defy or despise the opinion of Christian brethren. Besides, it is empty bravado; for the persons who do so, would not dare even to think of caring nothing about what brethren in *heaven* thought

and said of them; nor would they like to die without gaining the good opinion of those whom they now "lightly esteem."

On the other hand, it is the sober fact, that there is nothing more gratifying, soothing, or useful to a Christian, amongst all his *human* encouragements to do well, than the consciousness of standing well in the estimation of his brethren. The complacency arising from this may, indeed, require some watching, in order to keep it from lessening his humility before God; but it is mere *pretence* for any Christian to say, that he cares nothing about his standing in a church; or, that he can find his happiness in himself! God never made such a Christian yet; and never, perhaps, such a man! Both nature and grace, and grace as much as nature, wishes, instinctively, to stand well with others, even if it do not deserve much respect. It is, therefore, worth every Christian's while, to dip his "foot in oil," and to have it well shod with firm principles, in order that he may walk circumspectly towards them that are *without*, and tenderly towards them that are *within*; that thus he may have public esteem and confidence. This will make and keep him both a holier and a happier man than he could otherwise be, whatever were his personal resources for enjoying religion, or his family comforts. A Christian thus "acceptable to his brethren," finds it a sweet thought, that whatever adversity may befall him, he will have the prayers, the sympathies, and friendship of "good men and true." He will not weep *alone* when

bereaved; nor be *unwept* when he dies. And, should calumny assail him, or misfortune bring him low,—not through his *own* fault,—he will not be deserted, or looked coldly upon, by those who know his real worth. He will find, indeed, that one of the ways in which God fulfils the promise, "As thy *days* thy strength shall be," is, by the hand and heart of Christian friendship, showing kindness and consideration!

This crowning clause of Asher's benediction is fraught with instruction, as well as with encouragement. It told all the tribe, that there would be days, or "times of need," even in their flowery and fertile canton, when they would as much require help from God, as any tribe of the twelve. Indeed, the promise went upon the fact, that no tribe of all the twelve had more work or warfare in prospect than Asher; because of the number and power of the idolatrous cities that lay within the circuit of their lot, and would contend even to death for the possession of Carmel and Bashan.

Besides, however healthy, luxuriant, or beautiful their district was, death would run its ordinary course there; and health and spirits fluctuate enough to create both watching and weeping, at times, in every family of Asher; and then, neither the strength that could *farm* well, nor the strength that could *fight* well, would be sufficient in either the house of mourning, or the chamber of affliction; and much less in the day of *spiritual* anguish, fear, or temptation. R. P.

Maberley Cottage, 31st May, 1848.

A FEW GEMS.

No. III.

THE VALUE OF THE SCRIPTURES.

RELIGIOUS instruction is, indeed, communicated through a variety of channels, besides the Scriptures, such as the more modern writings of pious Christians, and, especially, the ministry of the gospel. But the *grand* effect produced by these means, is derived from

their connection with the Bible. They are found to be efficacious for the purposes of conversion and edification, *only* as they present to the mind the truths already revealed to us in the Bible. It is no inconclusive evidence of the Divine origin of the Scriptures, that in them we find both the *foundation* and the *boun-*

daries of all secondary means of religious improvement.—*Gurney*.

CIVILIZATION SECURED BY CHRISTIANITY.

CHRISTIANITY *alone* supplies the most powerful motives, and the most effective machinery, for originating and accomplishing the processes of civilization, while the spiritual welfare and the eternal destinies of men are the primary objects of its solicitude, it provides for all their *subordinate* interests on true and permanent principles, and thus lays a solid foundation for personal happiness, domestic comfort, and national prosperity.—*Anonymous*.

TRIFLERS.

TELL our gay triflers, there is no such thing as a trifle upon earth. Can anything be a trifle that has an effect *eternal*?—*Edward Young*.

THE RULING DESIRE AFTER CONVERSION.

THE magnifying and exalting of God is the most connatural thing to the holy soul; the most fundamental and deeply impressed law of the new creature. Self gives place, that God may take it; becomes *nothing*, that he may be *all*: it vanishes, that his glory may shine the brighter.—*Howe*.

THE GRAVE OF THE WICKED.

THE grave was never intended to be a sanctuary to defend sinners from the hand of justice, but a close prison, to secure them against the day of trial, that they may be forthcoming.—*Gurnall*.

THE IMPORTANCE OF RELIANCE ON GOD.

DEPENDENCE gives God his *proper glory*. It is the peculiar honour and prerogative of Deity to have a world of creatures *hanging* upon it—staying themselves upon it; to be the *fulcrum*, the centre, of a lapsing creation.—*Howe*.

FREE DISCUSSION.

To elicit truth, nothing is more valu-

able than free discussion. The Protestant Church has been founded on this principle.

How powerfully has free discussion tended to remove error and corruption from the political world. Everything valuable, in connection either with the Scriptures, the church, or society at large, has been gained by enlightened, sober, yet, unshackled inquiry and discussion; we are far from pleading for an unbounded license, still, thought must never be fettered—the mind must never be hoodwinked—discussion must never be gagged.—*Anonymous*.

THE DEATH OF KLOPSTOCK.

CHRISTIAN triumph attended him in the hard struggles of dissolution, which grew more painful on a nearer approach. In the last and severest conflict, he raised himself on his couch, folded his hands, and with uplifted eyes, pronounced the sacred words, so finely illustrated in one of his Odes—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet, will I not forget thee." The struggle was now over; he fell into a gentle slumber, and awoke no more!

MRS. BERRY NEAR DEATH.

"MY Joseph, the time is very near that we must part. I have no cause for sorrow at the thought; but I know you will sorrow: do not, however, sorrow overmuch. My God is your God, and will be so to the end. He will, also, be the God of my dear children. My tears are flowing fast, but they are all dropping into our Redeemer's bosom. I *know* that I am going home, and that heaven is my home; yes, my *dearest* home, from the inexpressible enjoyment which I have had.

"I have lain on that bed, and had more joy than a mere mortal could hold. Such joy would not do for creatures; it would be more than they could sustain. The twenty-third Psalm was a heavenly message to me, and with calmness, and

the certain prospect of soon entering the valley, I could say—‘I will fear no evil,’ no, not even *there*, ‘for thou art with me—thy rod and thy staff, they comfort me.’ I tried to sing this, and much more, in the night, but I had no voice, and, therefore, I sung it only in spirit—‘My flesh and my heart fail, but God is the strength of my heart and my portion for ever.’”—*See Jay’s Funeral Sermon for Mrs. Berry, one of his most admirable productions.*

THE FAMILY BURIAL-GROUND.

YET, after all, do you know, that I would rather sleep in the southern corner of a little country churchyard, than in the tomb of the Capulets. I should like, however, that my dust should mingle with kindred dust. The good old expression—“The family burying-ground”—has something pleasing in it, at least, to me.—*Edmund Burke.*

THE RESURRECTION.

OUR ashes will repose in secrecy and silence. Every particle which composed our frames may pass through successive and inconceivable changes. Each will be reduced to its native elements, or be incorporated and intermingled with foreign dust, in a thousand forms; and, yet at the touch of Almighty power,—at the voice of the archangel, and the trump of God, all shall be renewed, re-edified, transformed into a spiritual body:—For it is, surely, as easy for Omnipotence to *restore*, as to *create*; and we have scriptural assurance that this will be accomplished hereafter, in such a manner, as to produce everlasting songs of triumph, throughout the happy and joyous universe. *Dr. Cox.*

HAPPINESS.

REAL happiness is a *serious thing*; while pleasure manifests itself by extravagant gaiety, exuberant spirits, and overt acts; happiness retreats to its own proper region, *the heart!* There, concentrating its feelings, it contemplates

its treasures, meditates on its enjoyments, and, still more fondly, on its hopes; counts up its mercies, and feels the consummation of them, in looking to the Fountain whence they flow, feels every blessing immeasurably heightened by the heart-cheering reflection, that the most exquisite *human* pleasures are not the perfection of our nature, but only a gracious earnest, a bounteous prelibation of that blessedness which is without measure, and shall be without end!—*Hannah More.*

THE DISCREPANCIES IN THE CHARACTER OF PETER.

THE very singular character of the zealous and fervent, yet fearful Peter, displays itself in various parts of the gospel history, with all the consistency of truth. In him who walked forth on the surface of the stormy sea, to meet his Lord, and, then, from want of courage and faith, sunk in the waves, how plainly do we recognise the individual who so rashly made use of the sword in defence of Jesus, and immediately afterwards forsook him and fled; who was the foremost in a profession of belief in the Son of God, and, in the hour of personal danger, denied him thrice;—who was the first to promulgate the gospel to the Gentiles, and was afterwards afraid to eat with them in the presence of the Jews.—*Gurney.*

OUR LIMITED VIEWS OF DIVINE PROVIDENCE.

ALTHOUGH man’s intellect were far more penetrating than it is, and his heart free from every moral defect, his situation alone, independently even of the shortness of his life, must utterly preclude him from a thorough perception of the whole plan of Providence. Can he who peeps through the chinks of a shattered wall, perceive the whole extent of a country, the relative situation of its districts, or the rivers, hills and valleys, which diversify its surface? Chained to the bottom of a deep and narrow pit, could you tell the number of the stars,

or describe their courses over the wide expanse of Heaven?

Our mind is shut up in the body, as in a prison; and it is but through a few imperfect openings that external objects are discerned. Hence, of necessity, our knowledge is narrowly circumscribed, and hardly extends farther than a few gross matters of fact. Our reasoning, consequently, can proceed but a little way; and, even there, is liable to almost unavoidable defect.

Is it possible, then, that the Providence of God, of which so small a portion comes under our observation, can be otherwise than incomprehensible? This, even the apostles, enlightened as they were by inspiration, acknowledged:—"For now we see through a glass darkly: now I know in part."—*Coutts, of Brechin.*

THE DANGER OF THE SLIGHTEST DECLENSION.

A DEPARTURE from our "first love" is commonly the *first* step of a backsliding course. Perhaps, if the truth were known, there are few open falls but what are preceded by a *secret departure of heart* from the living God.—*Andrew Fuller.*

THE WAY TO SUBDUE SECTARIANISM.

LET US nail our party questions *to the Cross*, looking up to him, who wept, and groaned, and bled, and died, upon it. This is the standard around which we are

to rally, and, looking to it, will give earnestness to our devotions, and energy to our actions.—*Griffin.*

THE BEST TALISMAN.

THE Eastern nations had their talismans which were to advertise them of every danger, and guard them from every mischief. Be *the love of Christ* our talisman!—*Wilberforce.*

WHITEFIELD'S ADMONITION TO A MINISTER.

THERE is no doing good without enduring the scourge of the tongue; and, take this for a *certain* rule, the more successful you are, the more hated you will be by Satan, and the more despised you will be by those who know not God.

MINISTERIAL NOBLENES.

BISHOP Lavington threatened to strip the gown from Mr. Thompson, one of his clergymen, who was famed for his evangelical preaching; at that moment, Thompson tore the gown from himself, and throwing it at the feet of the bishop, said—"I can preach the gospel without a gown, and retired." The bishop was amazed at his independent conduct,—sent for him, and endeavoured to soothe him.

MOMENTS OF HEAVEN.

SOMETIMES, I have touches which I would give the world might last, but, in an hour, they are gone.—*Venn.*

UPSILON.

Poetry.

THE BROOKLET.

SWEET brooklet, ever gliding,
Now high the mountain riding,
The lone vale now dividing,
Whither away?
"With pilgrim course I flow,
Or in summer's scorching glow,
Or o'er moonless wastes of snow,
Nor stop nor stay;
For, oh, by high behest,
To a bright abode of rest,
In my parent Ocean's breast,
I hasten away!"

Many a dark morass,
Many a craggy mass,
Thy feeble force must pass;
Yet, yet delay!
"Though the marsh be dire and deep
Though the crag be stern and steep,
On, on, my course must sweep,
I may not stay;
For, oh, be it east or west,
To a home of glorious rest,
In the bright sea's boundless breast,
I hasten away!"

The warbling bowers beside thee,
The laughing flowers that hide thee,
With soft accord they chide thee,

Sweet brooklet, stay !

"I taste of the fragrant flowers,
I respond to the warbling bowers,
And sweetly they charm the hours

Of my winding way ;

But ceaseless still, in quest

Of that everlasting rest,

In my parent's boundless breast,

I hasten away !"

Knowest thou that dread abyss ?

Is it a scene of bliss ?

Ah, rather cling to this,

Sweet brooklet stay !

"Oh, who shall fitly tell

What wonders there may dwell !

That world of mystery well

Might strike dismay ;

But I know 'tis my parent's breast,—

There held, I must needs be blest ;

And with joy to that promised rest

I hasten away !"

SIR R. GRANT.

Review of Books.

MEMOIR of the LIFE of ELIZABETH FRY, with Extracts from her Journal and Letters. Edited by her Two Daughters. In two vols. 8vo. Second edition, revised and enlarged.

John Hatchard and Son.

As long as Christian philanthropy shall have a dwelling-place in our world, the name of Mrs. Elizabeth Fry will be remembered with veneration and love. Her bright example will be followed, we trust, by thousands of her sex ; for it cannot be denied that sanctified womanhood is one of our noblest hopes for the social and moral regeneration of the human race. No one can read these memoirs without reaching the conclusion, that the best Christian man in our country could not have effected, in the same department, so much good as was achieved by the labours of Mrs. Fry. Her family influence was, indeed, great ; her talents were of a high order ; her manners were attractive ; her principles were strong and steadfast ; her denomination, whom all are disposed to respect, gave an *éclat* to her unostentatious and brilliant career ; but our firm conviction is, that her sex afforded her facilities of a most decided and important character. But what a masculine fortitude, though a tender-hearted woman, did Mrs. Fry display in her efforts to improve our prison discipline, and otherwise to awaken and call forth feelings of humanity to the miserable and the outcast. We should naturally presume, that a character of such rare worth and benevolence had been peculiarly trained for the sphere in which God had called her to move. And so it was ; for everything in the early development of her moral and social habits and religious principles pointed to those walks of usefulness in which she afterwards found her most exquisite pleasures.

We are truly happy to have been favoured with the perusal of these volumes ; for they lay open that course of events, and those scenes

of moral discipline which gave to the world the greatest female philanthropist which our own country, or perhaps any country, ever produced. They testify, also, in the strongest terms, to the fact, that a sincere and heart-felt piety lay at the basis of that beautiful character which she was enabled to evince. Nothing but faith in Christ, and a constant dependence on the supports of Divine grace, would have carried her through that arduous course of self-denying duty which she had marked out to herself, and upon which God so graciously smiled.

In the present improved edition of this work, we have some very interesting statements respecting their late mother, from the pens of her two daughters who have written her biography. These statements relate to "*her natural character, the faith she possessed,*" and "*the times she lived in.*" Of her natural character they say : "This was a combination of great decision, even resoluteness of purpose, exquisite tenderness and power of loving, and timidity to an extent scarcely conceivable by those unacquainted with her in the closest relations of life. Had qualities so opposite been abandoned to the guidance of human reason, traits of devoted affection and determination in effecting the desired end, might have been discernible ; but counteracted or misdirected by the extreme of fearfulness, they must have failed in effecting any uniform good. The possessor would probably have been a victim to unreal and unsatisfied desires—those dependent upon her exposed to caprice and uncertainty. The amalgamating power of religion combined the opposing elements ; it directed her decision in her long-protracted efforts for the good of others ; it controlled and sanctified her natural affections : it exalted her powers of loving, and raised them to that which could satisfy the desires of her heart. It became her *delight* to do the will of her heavenly Father ; her fearfulness blended with it, and gave her

courage in all things according to the faith that was in her, to 'obey God rather than man.'"

"*The Faith she possessed*" is thus beautifully described: "Gradually and through obscurity she made her way from vague and indistinct opinions to the fullest reception of the great doctrine of atonement. She in no manner mystified or confused it with the offices of the Third Person of the Godhead, but simply and absolutely believed in Jesus Christ as her Redeemer, and looked to his sacrifice alone for salvation. She believed in the Holy Spirit as one with the Father and the Son, and as being the Enlightener, Sanctifier, and Guide of the elect people of God; by which word (elect) she understood those without distinction of sect or party, who having received the Lord Christ into their hearts, are in the language of Scripture, 'renewed' or 'born again.'"

As to "*the Times she lived in*:" Elizabeth Fry, observe her daughters, "entered life at a period when principles were developing and opinions forming unknown before. The French Revolution and the writers which preceded it, had filled the social atmosphere with new elements. Produced by the struggle between tyranny and bigotry on the one hand, infidelity and licentiousness on the other, its lessons were written in blood; but as it swept over Europe, to all who were prepared to learn it taught wisdom. Thought, before in fetters, became free—but time and results were requisite to prove the tendency of the theories in vogue; to show that laxity is not liberty, and that honest truth-seeking is compatible with faith and devotedness of heart. . . . Had Elizabeth Fry lived but one half century earlier, she might have ministered to the necessities of some particular set of prisoners, or superintended one or more prisons in her own vicinity. She might, like Howard, have travelled and taught and brought to light crying evils to the harrowing up of men's souls, but the good ground would have been circumscribed and died with herself.

"So far, however, from such being the case, it pleased Almighty Wisdom to raise her up at a moment when England, in an attitude of listening attention, was prepared to listen and profit. When light-bearers had arisen to illuminate the prevailing darkness, and enforce the doctrine, that without abandoning the circumstances of life allotted by Providence, there is a duty incumbent on each individual to perform by his fellow-man; a debt to be discharged proportioned to the talents given to him of wealth, power, intellect, example, and love. It was a whisper at the first, but it was rising louder and louder; it was heard in the saloon, it was acknowledged in the hall

of commerce, and might no longer be scowled at in the Senate-house!

"Elizabeth Fry lived to find herself one amongst many. At the outset of her course, minds kindred to her own were comparatively rare; but as she advanced on her pilgrimage wonderful joy was occasioned her by the variety and extent of Christian benevolence which she witnessed around her.

"She has passed to her rest! but the spirit by which she was actuated exists and advances. Not alone from the middle ranks of society,—nobles and princes, legislators, philosophers, and divines, have given in their adherence to the principle, that man is bound to spend and be spent in the service and for the well-being of his fellow-men. Nor is this confined to England: men of many climes and differing in the externals of religion, have enrolled themselves in one crusade against misery and sin. Man in his strength, woman in her weakness, may be found there. They serve under one Captain; and whatever their distinguishing badge may be, there is emblazoned but one motto in the banner which floats over them all—'Glory to God in the highest, on earth peace and goodwill towards men.'"

These remarks furnish an admirable key to the actual life of Mrs. Fry, and to the pleasing narrative of it contained in these interesting volumes. Her early years were those of a sprightly and loving creature, full of sanguine dreams; and tending strongly to the indulgence of what may be termed the unsatisfying enjoyments of a vain world. She was evidently but little inclined to the rigid notions which then obtained in the Society of Friends; and eagerly embraced every favourable opportunity for mingling in those town circles, where she could indulge her taste for the drama, and other fashionable modes of spending life. She had always, however, a tender conscience; and struggled hard to reconcile her tastes with her more grave and settled convictions. We learn in the Memoirs before us that William Savery, a celebrated American Friend, was the instrument in the hand of Divine Providence of impressing religious truth upon the mind and heart of Elizabeth Fry. Her visit to Norwich, in February, 1798, was an era in her life never to be forgotten. "This morning," she observes in her Journal, "I went to the meeting, though but poorly, because I wished to hear an American Friend, named William Savery. Much passed there of a very interesting nature. I have had a faint light spread over my mind, at least I believe it is something of that kind, owing to having been much with and heard much excellence from one who appears to me a true Christian. It has

caused me to feel a little religion. My imagination has been worked upon, and I fear all that I have felt will go off. I fear it now; though at first I was frightened, that a plain Quaker should have made so deep an impression on me; but how truly prejudiced in me to think, that because good came from a Quaker, I should be led away by enthusiasm and folly. But I hope I am now free from such fears. I wish the state of enthusiasm I am in may last, for to-day I have felt that *there is a God*; I have been devotional, and my mind has been led away from the follies that it is most wrapt up in. We had much serious conversation; in short, what he said and what I felt, was like a refreshing shower falling upon earth that had been dried up for ages. It has not made me unhappy; I have felt ever since humble. I have longed for virtue. I hope to be truly virtuous; to let sophistry fly from my mind; not to be enthusiastic and foolish; but only to be so far religious as will lead to virtue. There seems nothing so little understood as religion."

Now, there is a good deal of mistiness and obscurity in Mrs. F.'s account of her early religious impressions;—a mixture of the legal and the spiritual;—a lack of evangelical discrimination; but no one can doubt, in connection with the sequel, that it describes the first pulsations of spiritual life in a mind peculiarly disposed to resist all such impressions as might innovate on the strong current of worldly feeling. It was, indeed, as the Journal proves, by a very slow and almost imperceptible process that the mind of Mrs. F. opened to the full reception of evangelical truth; and she was long before she was taught the full meaning of these words: "Be not conformed to this world, but be ye transformed by the renewing of your mind." Doubtless much of that struggle which she describes between conscience and habit depended upon the somewhat indistinct teaching which so largely obtained among the Friends at the time when Mrs. F. began to feel "the powers of the world to come;" and it would be well if those who attain, at an earlier period, to clear and distinct views of Divine truth, would exercise themselves with as much zeal and disinterestedness in the cause of benevolence as did Mrs. F.

In the Journal before us there is a vast variety of topic introduced, on almost every thing connected with personal and domestic history; and no page will be found that does not contain something both suggestive and instructive; but its great charm consists in the ample information it supplies in reference to that career of philanthropy which Mrs. F. commenced in 1813, in her first visit to Newgate, and which rendered her the most remarkable woman of her

age. Her compassion for suffering humanity, her desire to better the condition of the guilty and the miserable, her resolute and persevering progress in the course upon which she had entered, amounted to a passion, which neither the cares of a numerous family, nor considerations of bodily health and strength, could for a moment suppress. She had consecrated her life to the cause of suffering man; and, amidst many personal and domestic vicissitudes, she proceeded onward with dauntless zeal in her work, till almost all the influential men of her age, both in this country and on the continent of Europe, lent her their aid in the prosecution of her benevolent plans. She supplied, in her own person, a striking illustration of what may be effected by a single individual, when the soul of that individual is filled with noble and deathless purposes of humanity and goodness. And it is delightful to perceive how much the mind of Mrs. F. was mellowed and sanctified by the discipline of Divine Providence, and by the habitual exercise of kindly and generous affections. As she advanced in her work her views of Divine truth became more simple and scriptural, until she passed into the full light of the gospel, and became a spiritually-minded and devoted disciple of the cross.

But we must close this lengthened article, by earnestly recommending all who are animated with the desire of doing good, to procure at least a reading of this *Life and Journal*. It will awaken ardent thoughts. It will rouse indolence. It will suggest plans of usefulness. It will inspire in many a bosom the desire to follow Elizabeth Fry in so far as she followed Christ.

HISTORICAL SKETCH of the ORIGIN of the SECESSION CHURCH. *By the Rev. A. THOMSON, B.A. And the HISTORY of the RISE of the RELIEF CHURCH.* *By the Rev. GAVIN STRUTHERS, D.D.*

It is scarcely possible to form a proper estimate of the leaders in any great movement during their own age. Some time must be allowed to elapse before we can be certain that they have discerned and met the wants of their age; that their measures possess the all-important principles of vitality and growth, and that they are in harmony with the general methods which God has adopted for the improvement of mankind. The violent prejudices which hostilities may have provoked must be softened, and the zeal of heated partizans abated, before a sound judgment can be formed of the real amount of service which such men have rendered to our common Christianity. This appears to have been eminently the case with the fathers and found-

ers of religious dissent in Scotland, who had to encounter and to surmount formidable difficulties in their own day, and whose memories have had to struggle through clouds of obloquy and misrepresentation from many different quarters. It is a good service therefore to the cause of Christian truth to have made the attempt anew to place their genuine merits before the religious public, and in so cheap a form, as to bring it within the reach of all classes of readers who may be disposed to take an interest in the subject.

In drawing the attention of our readers to this instructive and excellent volume, we would request them to reflect what a powerful sympathy has always existed between the pious in England and Scotland, whenever interests of evangelical religion have been at stake. Without noticing the numerous proofs of this, which the missionary efforts of the last fifty years supply; witness the intercourse which was maintained between the two countries at the era of the Reformation, when John Knox, Presbyterian though he was, was for some time chaplain to King Edward VI., and preached in the pulpits of the English Establishment. Or take nearly a century later, and we find the presence of twelve Scottish Commissioners in the Westminster Assembly of Divines, and the share they took in preparing the Confession of Faith, and the two Catechisms, Larger and Shorter, attesting the interest which the proceedings of that Assembly were exciting among the people of Scotland. And it is scarcely necessary to observe to what an extent the Confession and Catechisms issued by that Assembly have been instrumental in moulding the religious opinions and in giving a peculiar character to the religious training of the whole Scottish nation. When we pass over another hundred years and come down towards the middle of the last century, and contemplate the great religious movement which was then taking place in England, and which was more purely religious in its character, and was indeed entirely free from the mixture of political agitation and change which entered so largely into the composition of the two great movements which had preceded, we are struck with finding that while God was raising up a Watts, a Whitefield, a Wesley, and a Fletcher to rouse the churches in the southern part of the island from the lethargy into which they were sinking, he was also employing in the north the Bostons, the Erskines, the Willisons, and the Gillespies to perform a similar work among their own countrymen. The close connection between the piety of the two countries at the time of which our volume treats, will be more apparent when we mention that the father of Ebenezer

and Ralph Erskine was a Nonconformist minister in Norham, Northumberland, and was expelled from his parish by the Act of Uniformity in the year 1662; and that during the thirty years' persecution which the Stuarts inflicted upon Scottish Presbyterians, he bore his share of the dangers and privations to which all who held his views were sure to be exposed. The principle of suffering for conscience sake was thus hereditary in the family; and who can tell how far the impressions produced on the minds of affectionate children by the example of a devoted father may have been blessed to prepare them, perhaps unconsciously, for the part which they were afterwards to act. It was about this time, that infidelity had begun to take possession of the high places both in the State and in literature throughout the civilized world, and in a thousand different forms was undermining the outworks while endeavouring to carry the citadel of Christianity. The infidel Lord Bolingbroke, with the view of facilitating the succession of the Pretender to the English throne, had prevailed on Parliament to pass an Act, in 1712, transferring the patronage of parishes from the heritors of the Kirk Session of the parish to the Crown and to the principal nobility. This Act remains to this day the law of the land. It has occasioned almost unceasing agitation; and to it may be traced the main difficulties in which the Church of Scotland has been involved, and all the secessions which have taken place up to the present time. Against the current of evils which were setting in from so many sides, against vast corruption both of doctrine and practice, the Erskines and their coadjutors strenuously set themselves. Mr. Thomson gives an interesting and able sketch of the efforts which were made at an earlier stage by Boston, Webster, and other kindred spirits to stem the torrent of worldliness which was fast setting in on the church; and then of the measures of silencing and suspension which were adopted against Messrs. Ebenezer Erskine, Wilson, Moncrieff, and Fisher, which compelled them, however reluctantly, to adopt the step of secession from the Establishment. We perfectly agree with the remark of Mr. Thomson, that "there is considerable danger of our not forming a sufficiently high estimate of the self-denial and the faith manifested in the movement which we are now describing. The seceders were venturing upon what, in Scotland at least, was an untried experiment, whose consequences to themselves they could not possibly forecast. There was a mysterious grandeur too around the National Church in the eyes of the multitudes of those times, which all its defection and corruption had not sufficed to dispel, while everything like

separation was confounded in the minds of indiscriminating thousands with schism. They beheld the men of power and rank joining with those who sat in the high places of ecclesiastical authority frowning upon their conduct, nor could they be sure that these would not speedily invoke upon them the vengeance of the civil power. This movement, moreover, whatever might be its moral grandeur, wanted that internal magnitude which tends to awaken sympathy and to impress with awe; nor had that enlightened public opinion yet been called into being and elevated to power, which in our own day is the grand court of appeal from the decisions of tyranny and injustice, and which sooner or later reverses them all. Yet amid the frowns of power, and with the consciousness of weakness, surrounded with all the difficulties of an untried experiment, uncheered by the loud and universal voice of popular acclaim, and with no earthly prospect seemingly before them but that of reproach and want, did these four brethren, believing that they had heard the voice of God and that he had given them a commission to discharge and a testimony to bear, go forth, like Abraham, not knowing whither they went."

We would gladly transfer to our pages the notices which Mr. Thomson gives of Mr. Wilson, Mr. Moncrieff, and Mr. Fisher. Mr. Wilson's father had, under the reign of the second Charles, been deprived of his paternal acres and even of his moveable goods for his Nonconformity. His mother, for the same reason, was disinherited by an intolerant parent. The principle of Mr. Wilson himself, while a young student, was put to the proof by the offer of a relative to make him heir to the large maternal possessions in Forfarshire, on condition of his abandoning the thought of becoming a Presbyterian clergyman and assuming the profession of Episcopacy: an offer which he resisted with such instant decision as effectually secured him against its ever being repeated. One of Mr. Moncrieff's ancestors had also suffered confiscation and exile for conscience, in the days of Charles II. Mr. Fisher, the last and youngest of the four brethren who raised the standard of secession, was educated in the manse of Barr, in Ayrshire, where his father was minister. Mr. Thomson, after tracing their first proceedings and the accessions which were made to their number from time to time, takes, in a single chapter, a rapid masterly survey of the results of the secession upon the religious and the moral condition of Scotland. Of the sound judgment and good feeling with which the whole is written, we cannot give a better proof than his excellent remarks upon the objections which some entertain to the very notion of

a historic church. "If it be meant by it, that the authority of the founders of a denomination is to be final, that their very errors are to be stereotyped and themselves canonized, and that their children and descendants are to be restrained from taking any step in advance of their discoveries and attainments, then are we prepared to become mockers too. But what Protestant has ever used the word with such an unprotestant meaning? The phrase has another sense, at once Protestant and holy. Are there not such things as transmitted duties as well as transmitted privileges? May not the Providence of God, in the events of a particular country, visibly raise up a particular denomination, whose especial work it shall be to assert and vindicate great truths and invaluable rights, until they shall have triumphed in a universal acceptance? And may there not be halloved associations connected with the rise of that church, and with its first assertion of those principles, which it shall be at once the advantage and the duty of succeeding ages to cherish and hold sacred? The man who should deny this would show that he knew little either of human nature or of the laws of God's providential administration. Historical recollections, such as those which stand connected with the origin of most of our religious institutions, are like the venerable elms and stately cedars which surround some ancient mansion, whose roots are interwoven with its foundations, whose branches add to its beauty and defence, and beneath whose ample shadow it is pleasant for the children who inhabit the mansion often to converse and meditate. We have no sympathy with the Gothic violence that would level those associations with the dust, or with that shallow wisdom which in looking forward on the future would condemn the past."

It is in this excellent spirit that he glances at the writings of the two Erskines, of Michael Bruce, Adam Gib of Edinburgh; the Swanstons, elder and younger; of John Brown, of Haddington; William McEwen, author of the well-known work on the Types; Dr. Lawson, of Selkirk; Archbald Hall, of Well-street Chapel; and Dr. Jerment, of Oxendon-street, London; Dr. Jamieson, author of "The Dictionary of the Scottish Language;" Dr. Belfrage, of Falkirk, who, besides his many other writings, was for many years a large contributor to the pages of this Magazine; John Brown, of Whitburn, and Samuel Gilfillan, of Comrie; Professors Bruce, Paxton, and Dr. McCrie, the celebrated historian; Dr. Dick; Pollok, the author of "The Course of Time;" Ballantyne, of Stonehaven; Graham, of Newcastle; Drs. Waugh, Peddie, Mitchell, Duncan, and Balmer.

Well does the writer observe "that these honoured men have left to the church which they adorned, not only a legacy of blessings but of responsibilities. The extent of her fellowship,—the magnitude of her missionary undertakings,—the relation in which she stands to many public questions and to other ecclesiastical bodies, make us forecast her future history with trembling hope that kindles into earnest supplication, "That God would fulfil to her the promise, 'As I have been with thy fathers, so shall I be with thee.'"

The latter portion of the work is written by Dr. Struthers, author of "The History of the Relief." The writer, therefore, travels over ground with which he is familiar, and every sentence shows him to be perfectly at home with his subject. He draws with a power of truth which has all the effect of keenest sarcasm, the proceedings of the fashionable ecclesiastics of the last century, after they had expelled the Erskines from the church, and intimidated their friends; the high hand with which they put down all popular rights in the election of ministers; and the manner in which they strained the law to compel Mr. Gillespie to take part in an ordination at Dunfermlin against his strongest convictions of duty. Here again we have the connection between the progress of the Reformation in England and in Scotland. For owing to what Mr. Gillespie thought the too narrow terms of communion held by the recent Secession, he had applied and been admitted into the Academy of the celebrated Dr. Doddridge, at Northampton. He had been set apart to the ministry of the gospel by a committee of Independent ministers, Dr. Doddridge presiding; had presented his certificate on his return to Scotland to the Presbytery in whose hands he had received a presentation from Colonel Erskine, and a call from the people; his certificate was sustained; and he was admitted into the parish of Carnock, upon his subscribing the Confession of Faith, with an explanation respecting the magistrates' power in matters of religion. When the day of trial came, the lessons which he had received in England were not lost on him. As he was the only victim of the iniquitous sentence of the Commission, he retired from his manse and his kirk, preached to his congregation first in a barn and then in a place of worship which they erected for him. Calm, single-handed, and without resorting to any of the arts of agitation, he performed his pastoral duties to his congregation, and threw himself upon the support of his people. Some years afterwards, he was joined by the son of the celebrated Mr. Boston and by Mr. Colier; and Dr. Struthers has taken much pains to point out

the distinctive principle of Christian communion which the Relief Church has, through good report and through evil report, invariably maintained—which was to love and to hold occasional communion with all those, of whatsoever denomination they be, that love our Lord Jesus Christ. Their motto was, that the sacramental table is the Lord's table and not the table of any particular sect, and that it was equally wrong to admit visible sinners and to exclude visible saints. On this point Dr. Struthers delights to expatiate. "The article," he says, "on which the Relief Fathers, more than any other, took their stand, was the doctrine of communion among all visible saints. There can be no doubt that Whitefield by his visits and preaching in Scotland had to a great extent broken down the old Presbyterian hedges of limited communion and compelled many of the lovers of Jesus to seek his warm-hearted fellowship, even although he was an Episcopalian. His shovel hat was found to cover the very prince of preachers and the best of men; and as he was ready to take to his heart all the friends of the Saviour, the Presbyterians of Scotland were constrained, thousands of them, to reciprocate his Christian liberality. Converted as many of them were under his ministry, how could they refuse to confess him to be their father in Christ? As both Gillespie and Bain had co-operated with him in his revivals in Scotland, they had imbibed much of his spirit, and strove after his pattern that their church should receive all whom Christ had received. In this they gloried; and eventually no doubt it served a good end, and tended to diffuse a kindly spirit through the religious mind of Scotland, which had been sadly soured and shrivelled by Popish and prelate persecution; but in the first instance it was their weakness and sore discouragement. It helped to make them a target to be shot at by all other parties. It was very easy to say that free communion was indiscriminate communion. Among themselves there were most ministers and people who strenuously pleaded that the terms of communion should not be visible saintship, but visible saintship among Presbyterians. This at the time would have been the wisest policy for their success as a party; but the leading persons among them having got hold of the great Scripture fact, that the Lord's supper is to be spread for the Lord's people, would not go backward even for the purpose of increasing their popularity. Where they had planted their feet there they resolved to stand; and at the very first meeting, held in 1772, of the members of the body, with a view of constituting themselves into a Synod, they carried by a majority of votes, that it was agreeable

to the principles of Relief to hold communion with those of the Episcopal and Independent persuasion occasionally, upon supposition always that they are by profession visible saints."

We are glad that these statements have been put on public record at this time, and that by means of the publication before us, they are like to obtain so extensive a circulation. We very cordially congratulate the United Presbyterian Church on the auspicious union which has been formed between the two oldest and leading branches of secession from the Establishment; and especially do we congratulate them on the circumstance that there has been no concealment, compromise, or abandonment of principles by either party, and that the ministers of the Relief Church will in their state of Union find a larger scope for the exercise of their Christian sympathies. We can scarcely too highly commend the kind, generous, and Christian spirit which breathes in Dr. Struthers' pages. The skill and graphic power which distinguish his slightest touches, and the full and satisfactory account from authentic sources of the great doctrines which have from the beginning been taught in all the pulpits of the Relief body; and we most unfeignedly join in the devout aspirations with which the writer closes his subject, "that the descendants of the founders of the two churches, now one in the hand of God, taught by their parental lessons, copying after their example, drinking deep into their spirit, and living under the enlightened, liberal, and missionary era of the nineteenth century, may leave behind them a numerous, enlightened, and spiritual progeny, who shall make the name of the United Presbyterian Church to be remembered in all generations, that instead of the fathers God may take the children and make them a praise in the earth!"

The WORKS of JOHN BUNYAN, Practical, Allegorical, and Miscellaneous, with Editorial Prefaces and Notes; also, an Essay on Bunyan's Genius, Times, and Contemporaries. By the Rev. ROBERT PHILIP, Author of "Bunyan's Life and Times," "The Experimental Guides," &c. With Portrait, Frontispiece, and Engraved Titles. Imperial 8vo. To be completed in about Twenty Parts, 2s. each. Parts I. to III.

Blackie and Sons.

It is matter of sincere congratulation to all the lovers of Bunyan, that after the lapse of so many years we are at last to be favoured with an edition of his works worthy of the place which he occupies as a theologian and a man of genius. The old editions are either unwieldy or uninviting

in appearance; some of them are far from correct, and even the most inferior of them have become scarce and expensive. From the growing fame of Bunyan—for it is still growing—there is reason to believe that a new edition of his works will obtain a very wide circulation, and that thus his theological works will become more familiar to the readers of "Pilgrim's Progress" than they have been at any former period. The fame of his "Pilgrim," of his "Holy War," of his "Grace abounding to the Chief of Sinners," has been such as almost to eclipse his other writings. But we believe, with Mr. Philip, that the public have greatly erred in overlooking so much as they have done the vast storehouse of Bunyan's polemic and practical theology. He was one of the soundest and acutest divines of his own or any other age; and from his knowledge of human nature, and intimate acquaintance with the word of God, there is a directness and a force in his writings seldom equalled—never surpassed. No uninspired man ever knew better than Bunyan how to deal with all cases of conscience, and with all the varieties and perplexities of Christian experience. And then his wit and imagination so relieve and enliven every subject on which he touches, that the reader always finds himself treading amidst flowery paths, and has his mind stimulated by the genius of the writer. "And then," as Mr. Philip well observes, "his fine catholic spirit throws perpetual sunshine over the whole firmament of his transparent language and purpose."

We believe that, in every sense, the present edition of Bunyan's works will be superior to all former ones. The text has been carefully revised, by the help of the oldest and best copies; and historical or analytical prefaces will be supplied in connection with the author's chief works. From the specimens with which we are favoured in the three first parts, we augur well as to the success of this portion of the editor's plan. We have prefaces to the "Jerusalem Sinner Saved"—to "The Greatness of the Soul"—to "The Work of Jesus as an Advocate"—to "Christ a Complete Saviour"—to "Come, and Welcome, to Jesus Christ;"—and, having read them all, we are prepared to say, that Bunyan never had full justice done to him before. We most heartily wish success to this most laudable undertaking, and pray that a great blessing may rest upon it to very many!

TESTIMONY to the TRUTH; or, the Autobiography of an Atheist. 12mo. pp. 328.

Smith and Elder.

It is one of the pleasing peculiarities of the age, that, while direct attacks on

Christianity have almost ceased, except from the ribald press, able works in defence of revealed truth are rapidly multiplying from month to month. The object of the autobiography before us is rather to repel atheism than deism: but as the writer narrates the history of his own conversion, and the manner in which Christian truth came to subdue his wayward heart, the volume is as much calculated to prove the truth of Christianity, as it is to demonstrate the folly and madness of atheism. We are here enabled distinctly to trace the process by which a mind of more than ordinary intelligence was conducted, by the grace of God, through the dark labyrinths of most appalling unbelief into the bright region of gospel truth and vital Christianity.

We cannot help thinking that, upon certain minds, the work before us is eminently calculated to produce a deep and lasting impression. There is a vividness, and reality, and trueness to nature in the narrative, that must interest every inquisitive mind, while its logical bearing must tend to produce conviction and to disarm prejudice. The work, we trust, will obtain a wide circulation, especially among those classes most exposed to the contagion of sceptical association. As all the great principles advocated in these pages are embodied in a personal narrative, full of touching incident, we cannot but hope that the work will become eminently attractive; and it can scarcely be read without being useful. Even to firm believers in the doctrines of natural and revealed religion, it is calculated to be very profitable.

THE VOYAGE and SHIPWRECK of ST. PAUL: with Dissertations on the Sources of the Writings of Luke, and the Ships and Navigation of the Ancients. By JAMES SMITH, Esq., of Jordan Hill, F.R.S., &c. 8vo. pp. 336.

Longman and Co.

FROM the title of this volume, few of our readers will be prepared to look for so deeply interesting a volume as that which Mr. Smith has supplied. It is, indeed, a fine illustration of the value of acute discrimination and critical research applied to the elucidation of a single point of Bible history. And when we learn, from his own pen, that Mr. Smith has spent a large portion of his time in yachting excursions, and that he has devoted himself chiefly to secular pursuits, a volume of the character of that which we now introduce to our readers, is creditable in the highest degree to his taste and energy as a Biblical student, and to the diligence with which he must have cultivated his mind in the study of those works, ancient and modern, which tend to throw light on the facts of Scripture.

We have not seen, in modern times, a more pleasing specimen of that kind of research so well understood by Dr. Paley, which compels the facts of Scripture to speak for themselves. Mr. Smith's knowledge of nautical pursuits, and his accurate acquaintance with most of the scenes connected with Paul's voyage, in connection, too, with his scientific acquirements and his elegant scholarship, have enabled him to produce a volume which will be read with extraordinary delight. Such productions tend, indirectly, with certain minds, to produce powerful impressions of the truth of the Bible; and, indeed, if the historic narratives of Scripture can be shown to be true, it will be impossible for any wise man to reject the peculiar doctrines which stand connected with such narrations. We have extraordinary satisfaction in recommending Mr. Smith's work to the perusal of our intelligent readers.

INFANT BAPTISM a SCRIPTURAL SERVICE, and DIPPING UNNECESSARY to its RIGHT ADMINISTRATION; containing a Critical Survey and Digest of the leading Evidences, Classical, Biblical, and Patristic; with Special Reference to the work of Dr. Carson, and occasional Strictures on the views of Dr. Hulsey. By the Rev. ROBERT WILSON, Professor of Sacred Literature for the General Assembly, Royal College, Belfast. 8vo. pp. 550.

Longman and Co.

MR. WILSON is well known, in a large circle, as a correct scholar, an able theologian, and a fervent defender of evangelical truth. If there had been doubt on any one of these points, the present effort of his pen would be amply sufficient to remove it. Here, apart from the controversy in hand, is ample evidence of a masculine mind, well disciplined in classical literature, hermeneutical science, orthodox divinity, and all the peculiarities of evangelical and vital religion.

Whether the volume before us will contribute essentially to the settlement of a long pending controversy, it is not for us to say; the combatants on the one side and on the other are earnest and accomplished — some of them fierce; and it will be difficult, perhaps, for any writer to secure that amount of candour from his readers so essential to a fair estimate of the strength and cogency of the arguments which he submits to their honest investigation.

One thing must be conceded to Mr. Wilson, that he has proceeded to the examination of his theme with an extraordinary amount of self-command; that he has put a strict rein upon the asperities of controversy; that he has combined, in a remark-

able degree, the *suaviter in modo* with the *fortiter in re*; and has merged the sectarian in the Catholic bond of unity and truth.

We are free to confess that Mr. Wilson's dissertation upon the much-litigated subject of Christian baptism is one very greatly to our mind. He has not incumbered the question by the introduction of irrelevant matter, but has kept strictly to his subject from beginning to end. The work is well reasoned, and in a spirit becoming the scholar and the divine. Upon the different branches of his subject he has done ample justice to the writers who have gone before him; nor has he failed thoroughly to test the arguments of his ablest opponents, and to weigh the amount of scholarship which they have brought to their task. We think decidedly he has thrown new light on his theme, and has proved to demonstration that dipping is totally unnecessary to a baptism. Dr. Carson, and other scholars on the Baptist side of the controversy, he has treated with great respect; but he has weakened the force of their arguments, and has shown that their prejudices have overlaid their scholarship.

We are delighted to find Mr. Wilson opposed to the practice of indiscriminate baptism. We are persuaded that this view of the question must ultimately triumph. As we think, it accords with the spirit of the Divine dispensations, and is the only course which tends to a practical result.

The Works of the Rev. JOHN HOWE, M.A., as published during his Life. Comprising the whole of the two folio volumes, edit. 1724. With a Life of the Author, by the Rev. J. P. HEWLETT; and a Portrait, from an Original Painting, by Sir P. LELY. In three volumes. 8vo.

William Tegg and Co.

WE look on this edition of Howe's Works as one of the greatest boons of the modern press. It is accurate, cheap, and, in all respects, an admirable library book. Though the whole works of Howe are included in three volumes, the pages are not unduly crowded, nor is the type at all wearisome to the eye. It is, in fact, a readable book; and we might truthfully add, an elegant edition of the works of this great and good man.

Mr. Hewlett's Life of Howe is a very

able sketch; and does full justice not only to the character of Howe but to the times in which he lived. A greater benefit could scarcely accrue to our ministry, or to our churches, than an increased attachment to the writings of this prince of Puritan divines.

Most heartily do we thank the enterprising publishers for this most acceptable addition to our cheap literature.

BRITISH QUARTERLY REVIEW. *August*, 1848. 8vo.

Jackson and Walford.

THE XVth Number of this now-established work has just made its appearance, with no symptom of declining strength upon it. It is altogether a fine proof of the literary vigour and skill which mark its editorial management. We have been struck with several articles as containing a mass of well-digested information. We might name, "The History of the Hebrew Commonwealth," "Stoughton's Spiritual Heroes," "Vilmar's German Literature," "Revolution and Religion;" but our great favourite is the "Tractarian Novels." It is a dissection of this unhappy school likely to do great good, and is, at the present moment, peculiarly seasonable. To the whole Number we invite the attention of our readers, as likely to reward the most diligent perusal.

THE NORTH BRITISH REVIEW. No. XVIII. 8vo.

Hamilton, Adams, and Co.

THE contents of this Number of the *North British*, are:—1. The Works of Alexander Pope; 2. Brown's Expository Discourses; 3. Johnston's Physical Atlas; 4. Memoirs of Sir Thomas Fowell Buxton, Bart.; 5. Ghost and Ghost Seers; 6. Rome: its Present State and Prospects; 7. Mr. Brooke's Journals; or, a Residence in Borneo; 8. The Future; 9. Army Reform—Limited Enlistment; 10. State Trials in Ireland. There is much powerful writing in this Number of the *North British*. The articles on "Rome" and "The Future" are most enlightened productions. And the review of Dr. Brown's work on 1 Peter is from some pen of masculine strength.

Home Chronicle.

REGIUM DONUM OF THE SYNOD OF ULSTER.

DR. CHALMERS said of it that it was the *beau ideal* of a Church Establishment; Dr. Candlish declares that it is "the hush-

money of the State, to keep its recipients quiet." Time and growing light will prove that Dr. Candlish is right.

EVANGELICAL ALLIANCE.

A REFRESHING meeting of the Alliance was held at Bristol on Tuesday, 27th June, and following days. The attendance of members was good, and the public meetings were crowded. We believe most thoroughly, upon evidence that cannot deceive us, that this fellowship of brethren in Christ is working well for the interests of spiritual Christianity.

CHOLERA.

It is not in the spirit of rashness or indiscreet alarm that we venture to express a serious apprehension that this fearful malady is travelling to our shores. On the 8th of July there were at St. Petersburg alone, 3,790 cases; in the course of that day 853 were added to the number, of whom only 172 recovered. In many places the deaths are as one to four. The disease is rapidly spreading. Let us stand prepared for such a visitation, if God should see fit to send it.

NEW IRISH REBELLION.

THE state of Ireland has been very threatening, and, perhaps, before this appears, may be more so. We think the Government has acted with great firmness and discretion; and we are not without hope that the measures adopted by it will prevent bloodshed and destruction of property. When reformers and professed patriots resort to arms, it is a high virtue and great mercy to all concerned to suspend the *Habeas Corpus* and cage up the delinquents. We should think that some of the noisy orators, on the other side of the water, would be glad thus to be disposed of. We regret to find that some of the priests have been leaders in this petty rebellion. If statesmen would let religion alone in Ireland altogether, and address themselves merely to their civil functions, they might hope for tranquillity. In vain will they dream of peace, from the proposed endowments of the Roman Catholic Church. A plan, on a grand scale, for the improvement of waste lands might do much for the sister country. But the pure gospel of Christ alone, dis severed from all State ap-

pendages, will make Ireland what we could wish it to be.

ANNUITY-TAX, EDINBURGH.

THE clergy of Edinburgh have again ventured to revive the controversy about this obnoxious tax. Surely there is something like infatuation in this, at a time when the Established Church is at an obvious discount. On the 3rd of July, a sale of property to the amount of nearly 400*l.*, was attempted to be effected for the payment of ministers' stipend, but no auctioneer of sufficient courage could be found to do the needful. The goods were removed to Glasgow, and were there sold, and carried away under the escort of the police and the soldiery. Can any church-principles stand in our day, supported by such means? Were there a single paragraph in the inspired epistles stating that the apostles had been thus sustained in their ministry, O what a different book would be the New Testament!

ORDINATION.

ON Friday, the 22nd of June, the Rev. William Parry, late of Bala Academy, was ordained to the pastoral office over the churches and congregations worshipping in the Independent chapels, Llanarmon-yale, Grainryd, and Blannau, Denbighshire.

The Rev. W. Lloyd, of Wern, commenced the services by reading the Scriptures and prayer; the Rev. Dr. Price, of Denbigh, delivered a very lucid introductory discourse; the Rev. O. Owlus, of Rhesycae, asked the usual questions, to which the most satisfactory answers were given by Mr. Parry; the Rev. J. Harris, of Mold, offered the ordination-prayer; the Rev. W. Jones, of Amlwch, delivered a judicious and affectionate charge to the young minister; and the Rev. M. Jones, Tutor of Bala Academy, gave a faithful and appropriate charge to the people.

Sermons were also delivered during the day and on the previous evening, by the Revs. R. Parry, of Brynsiencyn; W. Lloyd, of Wern; T. Ridge, of Jerusalem; W. Roberts, of Pentrevoclas; J. Harris, I. Price, and W. Jones.

This promising young minister commences his ministerial career with very fair prospects of usefulness.

General Chronicle.

GOD'S PROVIDENCE IN REVOLUTION AND REFORM.

BY REV. GEO. B. CHEEVER, D.D.

(From the "American Christian Union," for May.)

ON the last sabbath in April, the Rev.
VOL. XXVI.

Dr. Cheever preached a sermon in behalf of the Religious Tract Society of Paris, in which the following propositions were maintained, and illustrated:

1. That every true and necessary reform

in this world is sure of success, and therefore there is no set of beings in this world who may work on so hopefully as true Christian Reformers.

2. That this world is a season and stage of probation for systems, as well as individuals.

3. The reasons for hope, in the case of France and Italy, and the obligations for help.

Our space will not allow us to give the whole of this interesting discourse, but we have been kindly permitted by Dr. Cheever to make the following extracts. We may also here properly state, that at the close of the sermon there was a collection made in the church of the Pilgrims, amounting to nearly four hundred dollars—an example of liberality which we hope to see imitated by very many of the churches throughout the country :

“There is a probation for systems as well as persons. If they do not accomplish the good for which they are responsible then they are thrown aside, full trial having been made of them. The monarchies and monarchs of Europe have been on such a trial for centuries. They have had incalculable spheres and opportunities of good. They might have enlightened their subjects, given them the Bible, instructed them in religion, led them to God. Instead of that, they have proved supremely selfish, and in most cases despotic. They have ruled, not for the good of the nation, but for their own pleasure. God’s kingdom has not been advanced by them, nor sought; but their own—their own families and parties. The few have not ruled for the many, but have used and ruled the many for themselves. The happiness, the peace, the interests in every way, of whole nations, have been sacrificed to the personal ambition and luxury of individuals and families. It looks now as though God were bringing this experiment to its end. He seems about closing up this book of the demonstration of human depravity. The next experiment may be, whether the *people* will use *their* opportunities, and the time of *their* power, any less selfishly—any more for the good of mankind and the glory of God. It takes time for such experiments; but there is a great deal learned when they are got through with. They are vastly instructive experiments, but very costly. Probably they are all necessary before the last grand and blissful consummation in the reign of Christ! God will perhaps let the world and the universe see, by actual experiment, that nothing *but* that reign can at all alleviate or put a stop to human sin and suffering. He will let the experiment be tried by kings and nobles, and by the people; by every form of government, and perhaps

every shape of social organization: every theory that men may choose to adopt, not based on God’s word. He will let men try the experiment, work out the problem, and reduce it to a demonstration, which will be a demonstration of their own shame. It will be the proof that their own inveterate and unalterable depravity is virulent and powerful enough, if not cured by the gospel, to destroy the most perfect plans and machinery and opportunity for human blessedness, that the reason of man can idealize, or the providence of God prepare. We are by no means sure that God does not intend, now, to let that last experiment be made on a grand scale, which ignorant and sanguine spirits—rejecting the Bible view of human depravity as an evil of human nature, and attributing it entirely to unfortunate circumstances, to man’s unnatural position, perhaps to the very restraints of society—have proposed as the panacea and infallible preventive of human guilt and woe. Perhaps He will let a whole nation put itself into a phalanx of associations, and attempt to march into a state of regeneration, a state of virtue and happiness, without God’s regenerating Spirit, and without the ordinances and institutions of his word. And indeed, if they can do this, what further need of the Spirit or the word? If men, by virtue of associations and brotherhoods on equality, can work out their own salvation, without God working in them by his supernatural grace, what need of all that vast system of grace? what need of the sanctions of the eternal world, or of the preaching of the cross, or of a regenerating Spirit; or indeed of anything but the unsophisticated, godlike attributes of human nature, so dreadfully slandered in all evangelical systems of theology, and so dreadfully abused, betrayed, and deformed by the treacherous deformities and tyrannies of human society? Perhaps, now, God will let this experiment be tried. Almost every other *has* been tried. The world has endeavoured to live without God, and cannot do it. Empires have tried it, and ruin after ruin has tumbled to the ground. False religions and corruptions of Christianity have been tried, and they and the world have rotted on together.

“Now, if the French people, or any other people, imagine that a favourite or untried form of government or socialism is to make them, without a radical change of character by the influences of the gospel, good and happy, they are sadly mistaken. The people will speedily discover that government was never instituted to stand in the place of personal religion, industry and virtue; and that if they leave it to government, and throw it upon government, to do *all* for them, for that very reason government will

be able to do nothing. Government must be supported by popular virtues, but otherwise cannot produce them. The object of government is not to give or prescribe religion to a people, but to protect them in becoming and being religious, in God's way. Neither is it the object of government to give or prescribe education to a people, but to protect and encourage the people in their own education.

"Now it is one great augury of good in France, that ever since the beginning of the old French Revolution, the clamps of the Papal system on the minds of the people have been breaking from their hold. There was a violent wrench then; and the very religious nature of the people, intertwined as it was with the iron sinews of this superstition, almost fell with it, and the residuum was scarcely anything better than atheism. But since then the seeds of a different system have been, here and there, taking root. There has been a great gain in the knowledge and possession of religious freedom. There have been powerful Protestant evangelists labouring in various departments, and the Spirit of God has been poured out to accompany their labours. The genius of the old Romish intolerance has indeed stirred itself up to prevent this, and the law has interfered to prevent the progress of the gospel, under pretence of protecting a religion of state from outrage. And to show how inveterately and how long that habit of intolerance has gone down into the soul and preserves its place, and how difficult it is for men coming out of a bondage and darkness of ages, to see things in their true light, and to admit and hold the true idea of freedom, it will be sufficient to point out the recent case of M. Roussel, a distinguished Protestant preacher and tract-writer in France, who was accused and tried as guilty of outrage against the Romish religion, because he dared publish an argument proving the Romish religion to be contrary to the gospel. Just so with M. Bost, a few miles from Paris, an evangelical preacher to a small congregation, with whom the French Minister of Public Instruction dared to interfere, because he instructed his people in the sinfulness of the Virgin Mary. He sent a command to the consistory of Mr. Bost's own church, that they should reprimand their minister, and order him no more in that manner to meddle with controversy. That is a Romish government's idea of religious liberty. But the dynasty of this kind of religious liberty, we verily believe, like that of Louis Philippe, has come to an end—its days are numbered. Its most recent freaks have been sufficient to show how little understanding or permission of true religious liberty there was, as yet, in the French

kingdom. If M. Roussel published a tract, they summoned him before the king's attorney. If he opened a place of worship, they prosecuted him. If he wrote a letter to the priests, they sent him before the grand jury. He thought he would try once more, doing just as little as possible; so he simply made a picture of religious truth, and got it engraved; but they forbade him to publish it. Will it be credited that that engraving, containing only the simple interior of a Romish church, and some sentences from the word of God, was not allowed by the government to be published! Truly it was a government of barricades, religious as well as political. But barricades and edicts by the government are poor things to keep out light; and if erected to preserve the system of Romanism from exposure as a State religion, they only produce investigation and satire. It is no wonder that the people thought *that* government had continued a little too long and too late. These intolerant measures will no longer be pursued or permitted. The religious parties will now be placed on an equality; and argument and controversy, as well as satire and preaching, will be as free for Protestants as for Romanists. And if the French representatives are wise, they will now, at so admirable a juncture, separate every form of religion from the State, impartially protecting all forms. Thus, the field is wide open; it is all ready to be sown, and it shall soon be white to the harvest. God has a great triumph of his cause in reserve for the descendants of the noble Puritans of France, the martyred and banished Huguenots. Already, before the present grand outbreak, this work of God was in preparation and in progress. For several years, whole communities of the population, in some parts of France, have been separating themselves from Rome, and demanding evangelical ministers. In one town, a year or two since, from 1,500 to 2,000 persons detached themselves at once from the Romish worship, and five parishes demanded evangelical teachers. Perhaps we ought now to be looking, and certainly we ought to be earnestly praying, for a great and sudden outbreak of the fire of Divine truth and the power of God's grace, in a wide and mighty revival of religion.

"In Italy, also, there is a great preparation, and an open field equally remarkable. And in Italy, the suppression of the gospel, and the protection of Romanism against light, will not now be attempted by brute force any longer. Everywhere, in these recent revolutions, the people are demanding religious freedom. And what wonders God has been working even in Turkey, where we have not the least expectation, as yet, that any political revolution will take place; yet there, in the heart of the Turkish Mo-

hammedan empire, God has raised up a free Christian church, and has constituted the Turkish Sultan the protector of its freedom; and we have the singular spectacle of the Sultan teaching the Pope what be the principles of religious liberty, and demanding from the Pope the restoration of three kidnapped Christian children, violently detained in Rome, to be educated Romanists. Truly these are wonderful transactions. And it is under the principles of religious freedom, against which Rome will now in vain contend, that the gospel will be freely, successfully, and everywhere preached. And the fact that God is so widely and simultaneously teaching this lesson, that he is so setting the popular mind against religious persecutions, and making men begin to understand the theory and practice of religious freedom, is a cheering sign that a great, universal, and rapid triumph of the gospel is on the eve of accomplishment; a triumph that will not again be rendered transitory by a society of Jesuits or the fires of an inquisition.

“What is very extraordinary in regard to Italy, God has been himself preparing a theological school of educated agents, in contemplation, as it were, of just such an exigency and opportunity as his own Divine providence has now opened. He has gathered at Malta a band of converted Romish priests, ready for action. Dr. Achilli is among them—a man of wide reputation and influence in Italy, known as a profound scholar and estimable character, Professor of Greek and Hebrew in the University at Rome. He has already preached without interruption, in Florence, to a congregation of hundreds. He is now preparing, in conjunction with other learned and pious individuals, a translation of the Bible from the original languages into modern Italian; and Italian Bibles will no longer go stealthily, or as contraband articles, or at a price of extortion, or one by one, secretly, in travellers’ knapsacks, over the kingdom; but they will come like flakes of snow, like a cloud of doves, like carts of sheaves, or fresh grapes from the vineyards. There will be men to carry them, and men to read them, and men to listen to them. The Waldenses are waiting to engage in this missionary work. It is for such a time as this, that that college among the mountains has been fostered and protected of God, even amidst persecution. We have reason to believe that the next Reformation in Italy will be a history of popular enthusiasm and success. God is removing obstacles out of the way. The Jesuits everywhere, before the popular indignation, are driven off. The Romish priests themselves are compelled to join the popular progress.

“It is a time of great promise; it is a time, also, for great work. And what

Protestant is there—what American, especially—who does not desire to have a part in this work? We are called upon, just now, to return to France something of the debt we owe for her efficient aid in our revolution. I presume no one imagines that our duty and offering of gratitude were finished when we gave to Lafayette some townships of land. What we now desire to give, is in a different way, but more efficacious. It is of incalculable importance that, just at this moment, the agencies for spreading religious and scriptural light and influences in France, and especially in Paris, should not be diminished; nay, they ought to be increased. But they have come almost to a complete stop, in the midst of the financial distress produced by the revolution. The good men there call to us for help. Let your contributions be accompanied by your prayers. And let it be remembered, that there is no surer mark of a regenerated heart, than a fervent, persevering interest in the consummation of that reign of Christ on earth to which these revolutions are tending, and a spirit of prayer and of holy effort for its accomplishment. All the changes, says Edwards, brought to pass in the world, from age to age, are ordered by Infinite Wisdom, in one respect or other, to prepare the way for this glorious issue of things. As in a clock, all the motions of the whole system of wheels and movements tend to the striking of the hammer at the appointed time, so it is with the revolutions and restless motions of God’s creatures and governments on earth and in heaven. And in the great clock of the universe, it seems as if the hammer of God’s providence had just struck for us in this world, an hour not far from the meridian watch in the day of reedeeming mercy. Let us take courage, and labour and pray, and give God all the glory.”

AMERICA.

AMERICAN EFFORTS ON BEHALF OF THE PERSECUTED CHRISTIANS IN THE CANTON DE VAUD.

(From the American Christian Union for March.)

A MEETING of the Board of Counsellors of the American Branch of the Evangelical Alliance was held on the 8th and 13th March, 1848. Present, Rev. Drs. Lewis, Cox, Patton, Peck, Mason, McLeod, and Messrs. Abbott, Hatfield, Lillie, Wright, Everts, and Asa Child, Esq.

A note was received from Hon. Chief Justice Hornblower, President of the Board, declaring his approval of the objects of the meeting. The address to the persecuted Christians of the Canton de Vaud, prepared by Rev. Dr. Peck, and that to the

Council of State of the Canton, prepared by Rev. Dr. Baird, were considered, approved, and placed in the hands of the Editorial Committee, to be prepared for transmission to Switzerland. It was also ordered that they be published under the direction of the Committee, and signed by the Counsellors, so far as they can be reached. We present several documents, full of interesting information on this subject, in our present number, and shall furnish in our next a concise history of the whole case, for general information. Let prayer be continually offered to the Divine throne for our persecuted brethren, that in this day of their calamity they may have underneath them the "everlasting arms;" and let not their oppressors be forgotten. May God incline their hearts to better counsels!

Address of the Board of Counsellors of the Evangelical Alliance for the United States of America to the Suffering Christians of the Canton de Vaud, Switzerland.

Beloved Brethren,—Our Christian sympathies for you in your peculiarly trying circumstances, move us to address to you a few words of consolation. We are sure you know well whom you have believed, and that you need not be exhorted to commit to *Him* "the keeping of your souls in well-doing, as to a faithful Creator," while you suffer "according to the will of God." But, at the same time, we are equally confident that a knowledge that you have a share in our sympathies and prayers, will afford you encouragement and support under the present "trial of your faith." Living as we do in a country where all forms of Christianity, as related to the Government, stand upon the same footing, and every man has guaranteed to him the right of worshipping God in accordance with the dictates of his own conscience, we are aware that it is difficult for us fully to appreciate the delicacy and difficulty of your circumstances. Having no personal experience of your trials, we are not fully able to realize their weight, or to estimate their magnitude. But of this we are certain: that our heavenly Father is not unrighteous—nor is He wanting in the wisdom and power to accomplish His great designs. And we doubt not but the great end which He proposes to accomplish in you by the present affliction is, "that the trial of your faith, being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ."

We consequently cannot regard your case as hopeless, even should your tribulations increase until you should be called to

"resist unto blood, striving against sin." We are indeed anxious, in the first place, for your deliverance from the persecutions which you now suffer. For this we most earnestly pray to that God who "has the hearts of all men in His hands, and turns them as the rivers of water." But, in the next place, if it should be in accordance with His will that your trials should still continue, we pray that you may have grace to *suffer as Christians*—that even in the fiery furnace you may glorify God, and cause His name to be revered by those from whose hand you receive the cup of sorrow.

Persecutions and martyrdom have always served to purify the church and extend her influence. And as the great end of our Christian profession is to extend the glory of the Redeemer among men, should we not leave to Him the manner in which this end shall be accomplished? If this shall be by persecutions, or by death itself, what is it to us, if Christ is thereby glorified? In the prospect of the greatest emergencies possible, we have a sure foundation upon which to rest. Our "Author" is "within the veil." This is our consolation. In all perils and dangers, then, we may triumphantly demand with Paul, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. viii. 33—39.

"Finally, brethren, we commend you to God, and to the word of his grace, who is able to build you up, and to give you an inheritance among all them that are sanctified."

We are your brethren in the common faith of our Lord and Saviour Jesus Christ.

To the Honourable Council of State of the Canton of Vaud, Switzerland.

The undersigned, in the name and on behalf of the Evangelical Alliance—an Association composed of Christians of all the principal Protestant Communions in the United States of America—most re-

spectfully beg leave to lay before your Honourable Body the following Address :

It is with the most profound sorrow, Gentlemen, that we have heard of the deplorable events which have recently occurred in the Canton of Vaud. We are distressed to learn that that lovely country has been for months the arena of so much unhappy strife and contention about religious worship, and the scene of such grievous sufferings for conscience' sake.

We have heard with unfeigned grief, from sources authentic, as far as we can judge, that for many months those who have thought it their duty to separate from the National Church of the Canton, have, in some places, been prevented by intimidation from holding meetings for the worship of God, and that, in others, their meetings have been disturbed and even broken up by the violent outrages of a lawless mob—the civil government remaining a passive spectator, either from inability or indisposition to protect the innocent and helpless, and punish the evil-doers. Thus strengthening the hands of the oppressors, and contributing to crush the oppressed.

And we are still further pained to learn that the Council of State have, by a decree of the date of the 24th of November last, decided that all religious meetings, save those held at certain legal hours in the National churches, must, under severe penalties, cease ! We confess that we have been slow to believe that the Government of any Christian country—especially any Protestant one—could in this nineteenth century issue such a decree. That scenes of cruel injustice and violent persecution will follow, may be readily foreseen. Imprisonment or emigration must be the only alternatives for the conscientious among those against whom the decree is directed. Many worthy citizens will inevitably be compelled to undergo great sufferings, whose only crime is that they desire to worship God according to the consciences which he himself has given them.

We cannot but hope, Gentlemen, that injustice so flagrant has been rather the result of inconsideration, or some sudden popular excitement, than of a determination to disregard and abrogate the rights of conscience; and that the decree referred to will be speedily revoked. Of all the rights of humanity, those which concern the worship of the Deity—both as to its nature and its mode—are the most sacred, as they are infinitely the most important. To insure the possession of these rights to all its subjects is certainly one of the most obvious duties of every good Government. And when the exercise of these rights, whether on the part of the majority or the minority of the people, in no way interferes with the rights of others, there can be no excuse

for a Government that does not prevent their being trampled upon by disorderly persons.

We cannot conceive, Gentlemen, of a pretext for forbidding religious meetings, no matter where or when held, (provided they do not interfere with the rights of others,) more justly exceptionable than that which is sought in the fact that some wickedly-disposed persons may take occasion of them to create disturbance ! And so the innocent must be punished, that the guilty may go free ! This has ever been the plea of religious intolerance and persecution. No good Government can hesitate, in such a case, to punish those who make disturbances whoever they may be, for they are the guilty.

Whatever may have been the acts of the Government, encouraging or occasioning the deplorable scenes in your canton, we feel the greater confidence in begging, most respectfully, but most earnestly, the Council of State to review and rescind them, from the fact that we live in a country blessed with republican institutions, and where we are thankful to be able to say, the freedom of religious worship is everywhere respected and maintained.

We conclude, Gentlemen, by most respectfully entreating your Honourable Government—in the name of our common Republican Institution, of our glorious Christianity, and of our Protestant Faith, (whose honour is so much at stake)—to reconsider and repeal the acts to which we have referred; and by giving assured freedom to all consciences and protection to all assemblies for the worship of God, restore peace and happiness to the beautiful country over which you bear rule. In pursuing this course, you will find an abundant reward in the consciousness of doing right, in liberating others from the burthens which now oppress them, in increasing, if not renewing, the prosperity of your country, and in the approbation of a righteous God !

JOSEPH C. HORNBLLOWER, LL. D., *President of the Board, Presbyterian.*

JOHN N. MCLEOD, D.D., *Secretary, Reformed Presbyterian.*

ROBERT BAIRD, D.D., *Presbyterian.*

GEORGE PECK, D.D., *Methodist.*

ISAAC LEWIS, D.D., *Presbyterian.*

Rev. GORHAM D. ABBOTT, *Presbyterian.*

WILLIAM PATTON, D.D., *Presbyterian.*

Rev. JOHN LILLIE, *Reformed Protestant Dutch Church.*

SAMUEL H. COX, D.D., *Presbyterian.*

Rev. ALEXANDER H. WRIGHT, *Associate Reformed Presbyterian Church.*

Rev. W. W. EVERTS, *Baptist.*

Rev. E. W. HATFIELD, *Presbyterian.*

ERSKINE MASON, D.D., *Presbyterian.*

ASA CHILD, Esq., *Methodist.*

THE BIBLE IN FRANCE.

THE Secretary of the American Bible Society has received a letter from the Society in France, written since the late revolution, and calling for aid to circulate the Scriptures in France at this crisis. The friends of the Bible in that country will find themselves greatly embarrassed under the general pressure. We quote the following postscript :—"I should like, dear brother, to speak more in detail of what is passing here : never was a revolution more unforeseen, but it will be *permanent*. It is not the work of man, but of God. What immense duties for us ! what help, what grace we need ! Aid as much as you can."

THE BIBLE IN BELGIUM.

THE *Gleaner Missionaire* gives accounts of a series of meetings held in different parts of Belgium, for promoting the circulation of the sacred volume. These meetings were thirteen in number, and the aggregate attendance in various localities was about three thousand. We rejoice to learn that they excited much interest, and, in more than one place, have been attended with beneficial results. It is worthy of remark, that the Bishop of Liege, terrified by the progress which Protestantism has made in his diocese, has recently addressed a letter to his clergy and laity, putting them on their guard against the "new doctrines," and urging them to use efforts to prevent their further spread. As a means of attaining that end, he recommends every member of his flock generously to contribute to the erection of a new church.

DISSENTERS IN PRUSSIA.

THE Minister of Public Worship in Prussia has commanded that the use of the Protestant churches be granted to the Protestant Dissenters and German Catholics, wherever such is the desire of the public authorities. It is also announced that existing laws are about to be modified, so as to secure a wider religious liberty to all Christian sects.

CONVENTS IN AUSTRIA.

THE Austrian Government is, it is said, about to suppress all the monastic institutions existing in that country. It has begun by appropriating to civil uses the convent lately occupied by the Liguarians. This measure, if carried out, will enrich the State by about one hundred million florins.

CONVENTS IN SWITZERLAND.

THE Grand Council of the Canton of Lucerne, Switzerland, has declared the suppression of all the convents in that canton. Two of them are to be suppressed immediately, and the others by a gradual extinction. The Grand Council of Fribourg has likewise suppressed all the convents there.

AUSTRALIAN ANECDOTES.

EFFECTS OF KINDNESS AND FORBEARANCE.

WHILE I was retired for a time, as I have described, abroad, for the purpose of again reviving the sense of the solemn reality of religious things within me, I was sitting alone one afternoon in the hut, reading, when suddenly a form in the doorway threw its shadow across the floor. On lifting my eyes, I saw an athletic stranger standing in front of me. At the first glance, I felt convinced he was one of those unhappy men whose violent criminal propensities urge them into a life of outlawry, turn every man's hand against them, and theirs against every man, and, at last, conduct them to an ignominious death. Natural impulses of commiseration prompted me instantly to bid him come in and sit down, and to set before him some food. He sat down and ate for some time under great abashment. At length he rose up to go ; but, previously to doing so, told me he could not feel easy without confessing to me that he had come there with the intention of robbing the hut, for which purpose he had fire-arms behind a tree close at hand. The kindness with which I had treated him, he said, had so affected him, that he not only could not carry his project into execution, but he felt inclined to abandon violent intentions, and carry his fire-arms no more ; they were behind a tree he pointed out, and I had better take them, and do what I considered best with them. After this confession, I could not but give him such exhortations as I thought he needed, and furnish him with such a supply of food as the state of our provisions permitted, to take with him. Now here was the effect of the Christian principles that were just then so much occupying my mind (Matt. v. 42.) Let the sceptic make his own comment.—*From the Autobiography of an Atheist.*

DO GOOD FOR EVIL.

SOME time afterwards (that is, after the event recorded in the preceding anecdote), one of the shepherds was continually losing

his sheep; and on one occasion when he came home short, I pointed out to him the cause of his misfortunes. Accustomed formerly to a country where a flock of sheep might have been left to itself without danger, he used now to sit down and read, and lose sight of them. Irritated by his loss, perhaps, more than my remarks, he struck me a violent blow. Nature said, *strike again*, or take him before a magistrate: Christ said, *do good for evil*. I confess that for a few seconds it was a hard struggle; but He to whom I was striving to give the supremacy of my soul assisted me, and I turned away. I found out, shortly afterwards, that another cause had been irritating him. During his absence that day, some one had stolen his bed and blankets, and he had heard of it only a little while before I spoke to him. In obedience to the principle, I furnished him in the evening with such as I could spare from my own. The next morning, this man followed me wherever I went, to apologize. I could not get rid of him. He was a high-spirited young man: but I never saw any one so completely abased in his own estimation as he had become by being thus treated. Afterwards he thought nothing too much to be done to serve me. Let the sceptic refer to Matt. v. 39, &c., and make his own comment; for be it recollected, that there is no such dictum in any other system of religion or ethics.

Let me not be supposed to hold that this principle is to be carried to the length of giving unlimited range to lawless force. It is certainly meant to have the utmost latitude in the dealings of man when they stand in an equal position to each other; but it is not meant to abrogate the operation of properly constituted authority. It is not meant to surrender into the hands of the backslider the economy of the church, or to nullify the duties of the magistrate, or to abrogate domestic authority; but, in all points where parties are equal, it appears to be of legitimate and binding application.—*Ibid.*

DEATH OF EDWARD BAINES, ESQ. SEN.

SINCE our last number went to press, the Congregational denomination has been visited by another affecting bereavement, in the death of the late originator and able conductor of the *Leeds Mercury*. The event took place on the 3rd inst.

Few men have rendered better service to the cause of enlightened freedom than Mr. Baines. He advocated great principles, when they were less popular than they now are; and by indomitable perseverance, and no little share of moral courage, he secured for unwelcome truths a calm and respectful

hearing. In times of great political delinquency, he lifted up his voice, and caused it to be heard against the corruptions of Tory despotism; and was spared to see at last the partial triumph of principles for which he had contended in evil times. It was a proof of no mean power, that his paper ranked second to no journal out of the metropolis. Mr. Baines's steady support of the cause of Nonconformity is too well known to require any record of ours. The end of this truly good and respectable man was peace.

THE PRESENT CRISIS.

DR. MERLE D'AUBIGNE, in his address at the opening of the Theological Seminary of Geneva in October last, says,—

"I know not whether I am mistaken, but it appears to me that another period has commenced, and another era is opening upon us. In England, it is true, Puseyism continues openly to bear its bitter fruits in notable conversions to Popery; but in point of fact its growth is checked; and perhaps God has brought about this result by the very excess of the evil. In Germany, important political and ecclesiastical events, which are in preparation, or rather which have already begun, will destroy all the cobwebs with which they hope to envelope the Church; and her bark, tossed by violent tempests, will find that nothing can save it from the roaring waves, but the anchor of salvation and the cable of the Word.

"And in France, gentlemen, we can thankfully say, that the thick cloud which began to gather round our Protestant Church seems to be partly dispersed, and to have given place, in some instances, at least, to the beams of the heavenly sun. There is a better understanding among individual Christians, and also among Christian communities. Pious men who were stupefied by the general movement, and wavered between ecclesiasticism and Jesus Christ, appearing to lean towards the first, suddenly return to the second, to him who has had their first love. Doubtless this is but a beginning. There may be a return to the idol which was abandoned but for a moment—but we confide in those consciences which have been cleansed from dead works, and which cannot forsake a living Christ; or rather we confide in that God, who, from all existing tendencies can form a new tendency—holier, more perfect, more in harmony with that heavenly injunction which was obeyed by the apostolic church."

THE
MISSIONARY MAGAZINE
AND
Chronicle.



SUFFERINGS AND DANGERS OF MISSIONARIES.—*Vide* p. 492.

CHINA.

SUFFERINGS AND DANGERS OF MISSIONARIES.

OUR readers have frequently been reminded, by facts which have been placed before them, of the perils to which our Missionary brethren, in various parts of the world, are often exposed; but never, except on one memorable occasion, has it fallen to us to record an occurrence more calculated to awaken their strongest sympathy than the event described in the following statement. Nothing could exceed the cruelty and vindictiveness of the attack made upon our beloved Brethren who were, in this instance, the sufferers; and it can only be ascribed to the special intervention of Him who "reigneth over the heathen," that they escaped with their lives. Let us unite in heartfelt thanksgiving to God for their signal deliverance, and earnestly commend them, for future safety, to the same gracious and ever-watchful Preserver.

The conduct of the turbulent men by whom Dr. Medhurst and his companions, while engaged in their work of mercy, were so ferociously assaulted, must not, however, be regarded as any indication of the general disposition of the Chinese towards European Missionaries, for, as it will be seen, they were kindly treated by the inhabitants of the place. The attack originated in peculiar circumstances, not likely to occur again; and it seems more than probable that the real character and objects of our brethren were not understood by their merciless assailants, who, in fact, consisted of a lawless and unsettled mob of Chinese boatmen, suddenly thrown out of employment and intent on plunder.

It is gratifying to know that our devoted Missionaries were perfectly blameless in the affair—they violated no rule, prescribed for Europeans, in the prosecution of their labours; and, for the injuries inflicted on them, they offered not the slightest provocation.

Our brother, Mr. Milne, writing from Shanghae, under date of April last, thus describes the circumstance to which we invite the attention of our readers:—

"I have now to record an occurrence, with which the Directors will have been made partially acquainted by the public prints. The Consular Regulations at this Port have hitherto limited the time during which foreigners may be absent from Shanghae to twenty-four hours; and we have therefore uniformly endeavoured to confine our excursions to such places as may be reached and the return effected within that period. With this view, Drs. Medhurst and Lockhart, and Mr. Muirhead, left Shanghae long before daybreak on the morning of the 8th of March, and arrived at the city of Tsing Poo, nearly thirty miles to the westward, by noon on that day. Being desirous of avoiding all breaches of prescribed rules, and anxious to be back in due time, they left their boat at a distance of five miles on this side of the city, in order to rest their men, and to enable them to arrive a little sooner than they could have done by the process of tracking.

"Two of the brethren had previously visited the city on several occasions, and were well acquainted with its locality: on entering the gates, therefore, they had nothing to do but to proceed along the streets, distributing their tracts from house to house, to those who appeared able to read. While thus engaged, they perceived an unusual number of grain-junk men, who are generally a turbulent set, and who, on the present occasion, had been rendered more restless and dissatisfied by having been suddenly disbanded and left without employment or support, in con-

sequence of the new arrangements made by Government for sending the imperial grain to the north by sea, instead of forwarding it by the Grand Canal, as before. The brethren were not fully aware of these circumstances at the time, but their existence serves to account for much that subsequently transpired. As these men came around in unusual numbers, and began snatching at the tracts, taking larger quantities than would have fallen to their share, Dr. Lockhart dropped a little in the rear to keep back the crowd, while the other two went on distributing the tracts among the shopkeepers of the town.

“The navigators, dissatisfied with this arrangement, began to hoot and throw stones, and then tried to push forward, with the view of breaking through the slight barrier that was opposed to their progress. Dr. Lockhart attempted to keep them back, as well as he could, by stretching out his arms, in one of which he held his walking-stick; and, whilst the crowd were pushing and striving to advance, one of them accidentally received a slight blow on his face with the cane. When this occurred, more hooting and throwing of stones followed, but Dr. Medhurst turning round, faced the crowd, and, by his remonstrances, subdued for the time their opposition and resentment.

“The work of tract-distribution was then proceeded with, but, as the people still appeared excited, it was deemed prudent not to preach in the public squares, as had been previously intended and announced, but quietly to leave the city. The Missionaries, having advanced into the fields and gone about half a mile on their way home, saw a number of people running after them, and heard them crying aloud that they intended to beat them. On their coming up, it was soon discovered that they consisted of a fresh set of grain-junk men, who had not been seen in the city, but who had probably been excited by some over-strained report of what had happened, and were come, as they thought, to avenge the quarrel.

“The Missionaries asked what they wanted, and they replied, That they had come to bring the foreigners into the presence of the officers of the grain-junks, to answer to a charge brought against them. As this requisition was evidently a mere subterfuge to inveigle the Missionaries into their power, it was very properly refused, and mild persuasions, and even promises, were tried to dissuade the mob from their purpose: the men, however, prepared to beat the Missionaries, and one of their number, having stripped off his upper garments, began wielding a heavy chain, with an iron thong at the end resembling in size and shape the glass drop of a chandelier, and calculated to inflict very severe blows. The rest with sticks and crowbars, swords and staves, came on with the same intent.

“In an instant all the brethren were attacked in the most furious manner. They attempted to defend themselves, or ward off the blows, but were soon rendered incapable of resistance and obliged to flee. Dr. Lockhart, however, was still in the hands of the ruffians, who had forced him to the ground, and were beating him with the chain, the blows of which could be heard at some distance. Returning to rescue their companion, Dr. Medhurst and Mr. Muirhead perceived him on his legs again, and running towards them. The whole three then fled for their lives in the direction of their boat, pursued by the marauders, and the chase was continued for more than a mile, when being overcome by fatigue, and finding the men fast gaining upon them, it was resolved to try once more what mild persuasions and remonstrances would effect.

“When their pursuers came up they surrounded the Missionaries, hemming them

in on all sides, and commenced beating them again in the most ferocious manner. Whilst vainly attempting to ward off the blows in one direction, Dr. Medhurst was struck from behind with the blunt end of a hoe, the iron part weighing about five pounds, which was brought down, with all the force the man who wielded it could exert, directly on the crown of his head. He was stunned by the blow, and brought immediately to the ground, when the maddened mob began to beat him further with similar instruments in various parts of the body, and he also received a blow from a blunt sword on the side of the knee, by which he was severely bruised.—*Vide Engraving*, p. 489.

“Dr. Lockhart in the meantime was again attacked by the man with the chain, and another who held a sword endeavoured to make him kneel down with the view, as Dr. L. then thought, of striking off his head. Another man inflicted a severe wound on the back of his head, which bled profusely, and nearly brought him to the ground; but he was enabled to regain his feet, and, by shewing the clots of blood upon his hair, restrained the assailants from greater violence. Mr. Muirhead was also severely beaten about the legs and ankles, apparently with the view of preventing his escape, and he was ill-treated in other ways, until he with his companions lost all spirit of resistance, and were reduced to the necessity of yielding to the wishes of their assailants.

“Having brought the Missionaries to this helpless condition, the mob proceeded to rob them of their watches, spectacles, gloves, caps, and part of their clothes; after which they compelled them to proceed, lame and crippled as they were, back towards the city. On the manifestation of the least unwillingness or inability to proceed, they were again beaten, and, being each seized by several powerful men, were pushed and forced along the road. While thus hurried along, Drs. Medhurst and Lockhart began to reason with the men, representing themselves as constantly engaged in attempting to benefit the Chinese, one by imparting instruction, and the other by affording medical assistance; whilst they had come to Tsing Poo with the sole intent of circulating good books for the improvement of mankind. Dr. Lockhart represented how he had gratuitously healed several of the grain-junk men at Shanghae, and by that means produced a slight relaxation of the cruelty with which he was treated.

“But the intention of the marauders appeared, from the tenor of their conversation, still to be to carry the Missionaries on board the grain-junks, and detain them there until a heavy ransom was paid for their release, or to convey them to a bridge near the city, where the attack was first made, and there dispatch them. The Missionaries had already given up all hope of life, and the melancholy fate of Williams, together with the more recent catastrophe at Wang-chu-ke, near Canton, rushed into their minds. The attack was evidently of a murderous character, and any one of the blows so profusely dealt out, might, if not restrained by a Divine hand, have resulted in death. They were thus led to anticipate the worst results, but still made some efforts to dissuade the mob from the infliction of further harm, and whilst proceeding along the road appealed to the bystanders for their assistance; but their appeals were only followed by blows, and those who drew a little nearer than the rest were beaten back again.

“As the Missionaries were gradually dragged towards the city, two or three Chinese joined the procession who appeared not to belong to the grain-junks, but from their dialect to be inhabitants of the district. When near the city-walls the

train came to a halt, and a parley was held whether they should proceed directly through the city or round the outside of the walls to the grain-junks on the opposite side; or wait where they were until they obtained reinforcements from the vessels. The advice of those who had recently joined the procession, and who appeared to be friendly to the Missionaries, was, that they should go at once to the city, and this was accordingly done. On arriving at the city-gates, a number of the inhabitants came out, and, among the rest, some people from the Magistrate's Office, who advised the Missionaries to go thither: this had no sooner been acceded to, than these officials took charge of the brethren in a kind and friendly manner, while the grain-junk men slunk away.

"Arrived at the public office, the Missionaries requested an interview with the Magistrate, and being politely received, they related to him the attack which had been made upon them, and the robbery which followed it. He took down a list of the articles stolen, of which he promised to obtain the restoration, while he engaged that the men who committed the offence should be taken into custody. In neither instance did he keep his word; but, after giving the brethren some slight refreshment, he sent them, under the guard of several officers and police-servants, in Government-boats, back to the place where their own boat lay. The Missionaries then took leave of the officials, and proceeded homewards, where they arrived early the next morning without further molestation."

On receiving intelligence of the transaction, the British Consul at Shanghai adopted prompt and vigorous measures to obtain redress, and completely succeeded in his object. In reference to this Mr. Milne adds:—

"Thus has this unpleasant affair, which at one time threatened the lives of three of your Missionaries, and then the peace and preservation of the whole foreign community, been brought to a successful termination, and good is likely to come out of the evil, in the increased security and freedom of intercourse that will henceforth be enjoyed by British Residents at Shanghai. Let us join in adoring our gracious Lord, who has protected his servants in the hour of peril, and even rendered their position more favourable than it was before; and let us at the same time be encouraged to persevere in sowing beside all waters, knowing that in due time we shall reap if we faint not. The brethren, who have so severely suffered, are in no wise daunted by the perils which they have gone through, but are ready to proceed again into the surrounding towns and cities, and, as soon as political arrangements permit, to preach the Gospel in the regions beyond."

If the preceding article supplies an illustration of the dangers and sufferings to which the Christian Missionary is exposed while labouring, like his Divine Master, to seek and to save that which was lost, the succeeding statement, derived from the same communication, presents a different picture, and shews him in the enjoyment of bright rewards and brighter prospects. The progress of the work of God in Shanghai and its neighbourhood, and some of the diversified means of Christian instruction and spiritual blessing which our brethren have brought into operation, are thus exhibited in their last letter:—

In the prosecution of the work for which we have been sent hither, those of us who have become sufficiently acquainted with the

Chinese Language have continued to make known the Gospel, by means of public preaching in the Society's Chapel in this city to

listening hundreds. Besides a service in the English Language, conducted by the Missionaries in rotation every Sabbath-morning, three native services have been held in the Chapel, and one in the Hall of the Hospital every Sabbath-day: also, two regular week-evening services in the former, and two daily services in the latter, for the sick and those residing on the Mission-premises.

The Colporteur, Wang-show-yih, in company with one of our newly-arrived brethren, has also been in the habit of attending the Chapel several afternoons during each week, and addressing those who may happen to be present. In almost all of these services we have an encouraging attendance, some coming regularly for a succession of weeks; but the greater part are apparent strangers, who, to the best of our knowledge, have attended only once or twice. Of course we feel more encouraged by the attendance of those who repeat their visits; yet, as the way of acceptance with God is pointed out, and the necessity of repentance and faith enforced, in every discourse, we feel persuaded, that, from the vast number of strangers attending the various services, the peculiar doctrines of the Gospel will soon become very extensively known, and, under the divine blessing, produce their legitimate fruits, in correcting the general misconceptions of the people, and in awakening some to a saving reception of the truth.

The native doctor from Chow Poo, mentioned in our last, having urgently entreated to be baptized, three of our brethren examined him, in order to ascertain the state of his feelings with regard to Christianity. They asked him many searching questions, and could not help being struck by the appropriateness of his answers: his anxiety for the salvation of his soul appeared to be great, and his ideas regarding the way of acceptance with God were scriptural and correct; while he also manifested a concern for the spiritual welfare of his wife and family. Having heard nothing unfavourable to his character, and being satisfied that his deportment was correct, they resolved to recommend him for baptism, and that rite was accordingly administered to him on the 19th of December last, in the Chinese Chapel in the city, in the presence of hundreds of spectators, who were much struck with the ceremony, and many of whom testified their approbation.

The distance at which he resides from us, interferes, in some degree, with his regular attendance; but we hope that he will, by degrees, through the medium of books and ordinances blessed by divine influence, grow

in grace and in the knowledge of our Lord and Saviour Jesus Christ.

We have had several other inquirers, who have persevered for a time, but, from some cause or other, have not become decided. One young man, belonging to Soo-Chow, came repeatedly from that city, and resided on our premises for a time, inquiring very earnestly after the way of salvation: he had made great progress in divine knowledge, and many hopes were entertained respecting him; but, through the influence of a debauched brother who persuaded him to return to his native city, the young man has had his intercourse with us interrupted. His inquiring mind may, however, lead him to renew his search after truth; and, if the Spirit of God has indeed begun the good work in him, we know it will be perfected to the day of our Lord Jesus Christ.

Several men from the Northern Provinces have come frequently inquiring about our religion, and have remained several days in our neighbourhood to see and hear more of this new way. These, after being well furnished with books and plied with exhortations, have returned to their native districts; but the distance at which they reside precludes the possibility of our ascertaining how far the means employed have been blest.

Preaching and Tract-distribution in the surrounding towns and villages have been carried on during the last six months. Very large audiences have assembled to hear the Missionaries in open squares or temples, all of whom, after listening with great apparent attention, have dispersed in the most orderly manner. One day this year a large town and a walled city were visited in this way, in the first of which a notice was placed up in front of the great Temple, advertising a meeting in the afternoon, while the Missionaries went on to the city, seven miles further, to preach and distribute Tracts. After this they returned to the town which they had previously passed through, and found a large audience assembled in the great square, amounting to nearly a thousand people. A mountebank, who was performing near, was compelled to suspend his exhibition for the time, while the spectators surrounded the Missionaries. The preacher, mounting a few stone-steps, which formed a sort of rude pulpit, addressed the crowd, amongst whom were many respectable people; and, after delivering their message, the Missionaries departed without molestation, the dense throng opening a way for them to proceed on their journey homewards.

ENCOURAGING REVIVAL OF THE MISSION AT CANTON.

THE *extension* of the Chinese Mission is an object which must long continue to command the attention of the Christian Church, and the Directors are most anxious to follow up with effect an undertaking of such pre-eminent importance. It will be seen, by the article which follows, being extract of a letter from Dr. Hobson, dated May 23, that the Society has recommenced its operations at Canton, from which our Missionaries had been long excluded by the turbulent character of the population, and their strong hostility to foreigners of every nation. In reliance on the tender mercies of God for his protection, and stimulated by the favourable results of a visit which he made to Canton in October, 1847, in company with Mr. Gillespie, Dr. Hobson entered on this populous field of labour in the month of February last, from which period to the date at which he writes, the progress of his efforts was highly gratifying and auspicious. His preparatory measures, and the actual commencement of his Medical and Missionary labours, are thus detailed in his letter to the Directors:—

You will be glad to hear that up to the present time I have met with very encouraging success in this city. There now being no immediate prospect of hostilities, and everything having gone on satisfactorily in the place which I had rented temporarily as a Dispensary, I have felt justified in accepting the terms of my landlord, and, with the advice and assistance of Leang-a-fah and my other Chinese Assistants, have concluded an agreement on what I believe to be safe and equitable terms. By opening the premises in the first instance as a Dispensary, I have been able to satisfy myself on many important points relative to its eligibility as a permanent locality—the true owner of the property, the feeling of the neighbourhood, and the terms of rent, &c. With regard to the locality, I am satisfied that it is one of the best, if not the best, that can be occupied on the water-frontage, which is extensive; but all parts of it are not alike eligible. For the health of the Missionary and his family it is quite necessary that the house he occupies should be on the river-side. I believe that the situation I have succeeded in obtaining will prove healthy and cool—a point of vital importance in such a close and crowded city as this.

To ascertain the true owner of the property I have had the public records examined, and the result has been satisfactory.

The feeling of the neighbourhood is decidedly favourable to the object I have in view. The visible effects of the Hospital disarm prejudice and conciliate those who might otherwise prove inimical; and, if the *neighbours* are unwilling, the landlord must succumb to the popular feeling.

In renting the house now engaged there have been no restrictions imposed upon me: in fact I have had preaching there three times a week by Leang-a-fah, almost from the

commencement of my using it as a Dispensary; for, although I was aware it would be attended with some risk of my losing the place, yet, in dependence upon the blessing of God, I resolved not to withhold the bread of life from the large number of applicants for bodily relief. It was accordingly done, and I have not heard a word against it. The Lord, I trust, in answer to prayer, has given me favour in the sight of the people, and will do yet greater things in preparing them to receive His word.

You will see from what has been stated, that I have endeavoured to do wisely, and to act justly, and I now look up for the Divine blessing and the prayers and support of my fellow-Christians. I rejoice with trembling, knowing the deceitfulness and wickedness of the people with whom I have to deal, but everything I have as yet done has the full concurrence and recommendation of the Evangelist, who must know something by this time of the character and conduct of his countrymen in this idolatrous City.

Three days in the week, Monday, Wednesday, and Friday, I visit the Hospital and attend to the sick from 9 till 3. We begin with invoking the Divine blessing and singing a hymn. Leang-a-fah reads and explains a portion of the 1st Epistle to the Corinthians, and we then kneel down together, Afah praying with fervour and reverence. From this service the patients are at present excluded, as it is designed especially for the Native Christians, and to seek a blessing on each other and the labours of the day. It comforts my heart to hear the Evangelist commending me by name to the favour and blessing of the Most High.

On the conclusion of this short service, I descend with Afah to the sick waiting below, and support him in a short address to the patients on the religion and

doctrines of Jesus, and the folly and wickedness of Idolatry; which is listened to with attention. Books are then given to each person, and the sick, by tens, women and men alternately, come up to the Dispensary, till the whole are prescribed for and attended to, seldom occupying less than five hours.

On Monday, my Receiving-day for new patients, the number is over 150—other days 100 or more. The people shew the greatest confidence in me, and the larger portion are respectful and thankful. My desire is, that when a proper Receiving-room is provided, Leang-a-fah should sit down and converse with the patients while they are waiting for admission into my consulting and dispensing room.

I reserve the Sabbath-day for preaching, which I hope will soon be twice a day, and to crowded congregations. The three other days I devote to study, instruction of my assistants, and visiting the Chinese in their family residences, as I have done this day; being carried to and fro in a sedan-chair a distance of two miles through the narrow streets, which is a new thing for foreigners

to do. Such visits as these furnish admirable opportunities for improving and enlarging the minds of the Chinese.

On Sabbath-morning I have a service, in the house I am at present occupying, with Mr. Bonney, an excellent Missionary of the American Board. Leang-a-fah preaches the truth fully and boldly, and I follow him, endeavouring to sanction, improve, and commend what he has said. The audience is orderly and good, and I am sure that most, if not all, that is said is understood. It is a great comfort to speak where only one dialect prevails.

I have prayer and reading of the Scriptures with the servants almost every evening during the week, and I am daily preparing myself for public preaching, as I feel that *that* is the grand desideratum, with teaching from house to house. The people are glad to hear a foreigner speak their language, and I indulge the hope that, if the truth as it is in Jesus is only faithfully and intelligibly explained, it will prevail in spite of all that hinders and opposes.

BANGALORE.

PREACHING AT AN IDOLATROUS FESTIVAL.

THE following communication, dated early in June last, from Mr. J. B. Coles, of Bangalore, testifies to the zeal and energy with which, at least, the outward forms of idolatry continue to be maintained in the Mysore country; while it reminds us of the necessity which exists for a proportionate amount of effort, far exceeding what has yet been put forth by the Church of Christ, to replace with the blessings of salvation a system so dishonouring to God, and so ruinous to the souls of men.

On the 10th of last month (writes Mr. C.), I attended a Swinging Festival, near a village in the suburbs of Bangalore, accompanied by D. Solomon and Moses, native teachers, and four members of our Canarese Congregation. Having reached the spot, we walked round the dense crowd which had collected. On one side was a temporary shed made of bamboos and mats, in which were two hideous stone idols, to which eager crowds were offering cocoa-nuts. The principal poojari was an elderly woman, assisted by some younger women, and some men, who took the cocoa-nuts and broke them, giving one half to the poojari, and returning the other, with a little holy water and a few flowers, to the offerer.

There were several idol-cars gaily decked out, and drawn along by oxen and men together: at a little distance was the swinging machine; but, as the people are not allowed in this place to insert the hook in the flesh, it is merely attached to a thick bandage of cloth. Several, on this occasion, were thus swung through the air, in fulfilment of vows made in the time of trouble. The people were

all dressed in their gayest attire, and evidently came to see and be seen. The whole more nearly resembled a country fair or wake in England than anything else.

Having found a mass of stone somewhat elevated above the ground, we stationed ourselves there. Moses read a considerable part of a tract, after which, D. Solomon addressed those within hearing, who were now very numerous. I then read a passage of the New Testament, and spoke to the people, after which Moses addressed them at considerable length. When he concluded, D. Solomon preached to them again, and after he had spoken for some time, I also preached a second time, until it began to grow dark, and it was time to close. We then distributed books, and when the people had nearly dispersed, we addressed a few words to those who lingered behind, urging upon their attention what they had heard, and returned home praising God for the opportunity of offering to so large an assembly the unspeakable blessings of the everlasting Gospel.

DEATH OF THE REV. JOHN LOCKE.

IN addition to the announcement of this deeply lamented event contained in our last number, it affords us a mournful gratification to present the annexed details, derived from correspondence since received. A Christian friend, Mr. Tudhope, one of the members of the Church at Graham's Town, addressing his brother-in-law, Mr. George Gray, of Hackney, who also held the same relationship to our deceased brother, writes, May 13,* to the following effect :—

MY DEAR BROTHER,—I have the painful task to inform you that dear Brother Locke departed this life at Port Elizabeth, on Sabbath morning last, and was buried here yesterday. I believe you have already received letters, informing you that his proposed voyage home was interrupted by the wreck of the vessel, in which he had taken his passage for his native country. His luggage was on board, and he himself had made all arrangements for departure on the following day. But God's ways are not our ways. A violent storm arose, the ship was driven on shore, and soon became a wreck. During this time poor Mr. Locke, and other friends, visited the spot with a view of saving his goods, when, I believe, he caught cold, as he was shortly afterwards attacked with dysentery, and, after suffering for about three weeks, he left this world in the full hope of a glorious resurrection.

On hearing of his illness I hastened to Port Elizabeth, a distance of about one hundred miles, and found him much worse than I had expected. From the time he was taken ill, he never entertained the smallest hopes of recovery; and from the report of his medical attendants, after a *post-mortem* examination, little hopes could be entertained of his reaching home, had he been permitted to embark, in the state of his health on leaving Graham's Town. This affords a melancholy satisfaction in reviewing all the mysterious providences connected with our departed brother, and his dear family. During the whole period of his illness he manifested the greatest tranquillity of mind. Never have I been more impressed with the infinite value of the glorious Gospel, than in observing its effects on the mind of our beloved Brother. On one occasion he said, "I have no rapturous feelings, but the same confiding reliance upon the merits of my Saviour that I have been accustomed to enjoy." On first seeing me after my arrival at Port Elizabeth, he said, "You have come to my funeral." "I hope not," said I, "we cannot spare you yet; but if so, is it not all well?" "All well," he exclaimed, "long ago. I repose on Christ as my foundation. I have exhorted my people to do so. I exhort them to do so still." He left his family and friends without regret, having again and again committed us all to the care of our Heavenly Father. He died, at last, without a single struggle, literally falling asleep in Jesus. O blessed, blessed indeed are they who die in the Lord!

This event has excited universal regret throughout the whole Colony, for Mr. Locke was very much beloved. Mrs. Locke does not think now of leaving Graham's Town. She is surrounded by many kind friends, who will allow her to want nothing that can in any degree alleviate her sorrows. Supported by the rich consolations of the Gospel of peace, she bears her trial with the most exemplary resignation and fortitude.

The next communication, dated July 27, is from a medical friend, Dr. Minto, late of Graham's Town, but now residing at Maidstone, Kent, also addressed to Mr. Gray :—

MY DEAR SIR,—Yesterday afternoon I received a letter from Dr. Chalmers, the gentleman who attended my dear friend Mr. Locke in his last illness at Port Elizabeth, giving me an account of that illness, and I regret to say, of its fatal termination. Dr. Chalmers is a man of exalted piety, and he had a great esteem for Mr. Locke. Mr. L.'s disease was dysentery, which Dr. Chalmers says was epidemic, at that time, at Port Elizabeth. You have most

probably received an account of the particulars, but lest this should not be the case, I will give you the non-medical part of Dr. C.'s letter :—

“ We were all led to say how mysterious are the ways of God, when the *Johanna* was wrecked ; and again, when Mr. L. was taken ill, three days before the steamer was to sail—the baggage all on board. On the 19th of April, symptoms of deranged stomach came on ; and, after taking a common dose of rhubarb and magnesia, dysentery set in, ushered in by faintness and a feeling of mortal depression, and from that time he seemed impressed with one idea, namely, his last illness.”

Then follows a description of the treatment, which Dr. C. thus concludes—“ At three-and-a-quarter A. M. of the Sabbath, he quietly breathed his last breath, without a sigh or groan ; Mrs. Chalmers, Mr. Robson, Mr. Thompson, Mr. Campbell, and the faithful servant Elizabeth, being present.”

On the third day of his illness he had been moved from Mr. Campbell's house, nearly a mile out of town, to the Rev. Mr. Robson's, for the purpose of being near Dr. Chalmers. In allusion to this Dr. C. goes on to say, “ I was thus enabled to give him my constant attention : he had many friends, who, night and day, attended to his wants, and he was a pattern of patience and resignation. On the Sabbath previous to his death, he was seized with hiccup and great lowness, and all became alarmed : he rallied, however, and, during the week, had but a slight return of these symptoms. Stimulants seemed to do him harm, and he only took a teaspoonful or two of food at a time, and this no doubt was against him ; but how patient, grateful, affectionate, and tractable he was the whole time ! His expressions frequently were full of faith and joy. On Saturday, (the day before his death), he said to me in the morning, ‘ Still here you see.’ At 1 P. M., the pulse sank, and on being summoned, I found him feeling faint and depressed. I saw the change, and told him (after he had remarked, that he should like to have passed another Sabbath in the house of God), that he would most likely be in God's own temple—‘ Ah, well, be it so ! I wait the conflict with joy. I commend you all to God—commend me to Him—and thank you for all your kindness !’

“ Mr. Tudhope had made arrangements for the immediate removal of the body to Graham's Town, and measures were taken to prevent decomposition, so that his numerous friends might see his face once more. The coffin was suspended in a wagon, and Mrs. Locke and family, with Mr. Thompson as their companion, left this place in another wagon, at 10 A. M. to-day, (8th May), followed by a large procession of friends and acquaintances ; the Commandant Brown, and the soldiers of the 91st regiment stationed at Port Elizabeth ; as far as the outskirts of the town. A hymn was sung, and the Rev. Mr. Robson having offered a prayer, we parted.

“ It was a solemn scene. He who had but three Sabbaths ago preached to us ; whose lips and mouth addressed us on the last communion-season ; were yesterday sealed by death. One of his sermons, preached a month ago, was—‘ The hour of my departure is at hand.’ The last text was Matt. v. 4.—‘ Blessed are they that mourn.’ ”

We cannot omit this opportunity of expressing our very grateful sense of the generous and unwearied services rendered by Dr. Chalmers of Port Elizabeth, to our departed friend and brother, as well as the similar disinterested kindness he has uniformly manifested towards many of our Missionary brethren in that part of the colony, who from time to time have needed medical advice and treatment for themselves or their families.

The concluding statement is from one of our Missionary brethren at Port Elizabeth, Mr. Passmore, who adds some very interesting particulars of the last hours of our lamented brother, and bears the most gratifying testimony to his Christian graces under suffering, and the holy calm which marked his departure :—

You will doubtless have learnt from some source that Mr. Locke had intended to proceed with his family to England. We were all indulging the hope, that, with the blessing of God,

he would shortly return to his flock, and to his work, with recruited health and re-invigorated powers; but God has otherwise ordained. His work is done—his labours are ended—he has entered into his rest. There seems to have been a mysterious Providence in all the events which have recently taken place. Almost every link in the chain seemed inexplicable, till the last and concluding one, which explained the rest.

A few months ago, two of his little ones were taken away, and his own health was so shattered that a voyage to England and entire rest appeared absolutely necessary. But, two days before the time fixed for sailing, during a gale of wind, the ship parted her cables, and came on shore a complete wreck—this caused two weeks' detention, the next arrangement being to go to Cape Town by the Steamer, and take a vessel from thence to England. A second time were his goods embarked, when, within a day or two of sailing, he was seized with dysentery. Still we hoped that, by the return of the Steamer, he would be so far recovered as to be able to prosecute his original purpose: such we hoped with regard to him; but he, on the contrary, from the first, said that he should not recover. His presentiment was verified, although everything that affection or medical skill could suggest was done for him; yet nothing could stop the progress of the disease, and on the Sabbath-morning of the 7th instant, eighteen days after he was attacked, he breathed his last. From a post-mortem examination, it appeared that his system was so much diseased, that, in all probability, had he not been attacked here as he was, his voyage would have been to no purpose, and, in the event of his being seized with illness on board, that, most probably, he would not have lived to reach England.

This appeared like a solution of much that had before been difficult to understand. His family was saved an useless and expensive voyage, and he had the satisfaction of spending his last moments, surrounded by Christian friends, with the expectation that his remains would be placed by the side of his little ones, near to that place which had been the scene of his labours. It is quite possible likewise that God had a gracious intention in his occasional labours amongst us, while waiting for the sailing of the vessel. There was something very marked in these services, and a deep impression appeared to be made on many. His choice of subjects was likewise peculiar, and almost prophetic, considering that, at the time, he had had no intimation of the illness which removed him. His texts were—"Wherefore do the wicked live?"—Job xxi. 7. "For I am now ready to be offered," &c.—2 Tim. iv. 6, 7. "Paul's address to the Corinthian Church."—1 Epis. xv. 58. And his last sermon was from our Saviour's words—"Blessed are they that mourn," &c.

His patience under his extreme sufferings was very great. He was not able to converse much; but we could often hear him repeating some of the promises, or parts of hymns which contained some cheering truth. As he leant on me for support, during one of his intervals of suffering, I could just catch the following words:—

"His love, in times past, forbids me to think
He'll leave me at last in trouble to sink."

At another time:—

"When thou passeth through the waters, I will be with thee." Once, when he appeared almost overcome with the pain he endured, I said to him, "What must be the condition of those who, equally afflicted with you, have no God to whom they can look for support?" when, turning to me, he replied, "Awful, awful indeed! mine is nothing to theirs." Sometimes he would say—"It will soon be over—it can't last long." At an early period of his illness I suggested to him, that I hoped, with God's blessing, soon to see him raised up again, and that I could not think but that God had much work for him to do yet among his people. He immediately shook his head, and for some time I heard him repeating—"My poor people—my poor dear people," as if he were expressing his earnest desires on their behalf.

He daily grew weaker, and, on the Saturday, it was evident that his hour was approaching; but, while his friends were distressed and concerned, he appeared himself to look with satisfaction on his anticipated removal. He evidently had a desire to depart and be with Christ.

About three o'clock on the morning of the Sabbath, being still sensible, a sweet smile suddenly irradiated his countenance; he then fetched a sigh; and it was immediately seen that his immortal spirit had departed—so gentle was his dismissal. There were present at this time, beside his sorrowing wife—now a second time a widow, Mrs. Thompson, sen., Mrs. Chalmers, Mr. Robson, and two gentlemen who had often sat up with him. It was a solemn moment. Before a word was spoken, they all sank to their knees, when Mr. R. offered an affecting and suitable prayer.

Such, dear sirs, was the death-bed of your faithful Missionary. It will be gratifying to his friends at home to know that medical skill, and the soothing attention of friends, were all experienced by him. Dr. Chalmers, whose kindness has been so often manifested towards Missionaries, was with him early and late, and the other medical gentlemen of the town were called in consultation. His loss will be deeply felt. His people have lost a faithful pastor—the Missionary cause a zealous advocate—while every Missionary may indeed exclaim “Alas! my Brother.” His natural kindness of heart and cheerfulness of manners endeared him to all who knew him, and many proofs of attachment and respect to him were shewn by several who were in no way connected with our Society.

On the Sabbath-evening it was announced, that, early the next morning, his remains would be removed to Graham's Town for interment; and that it was proposed that the friends here should accompany them to the outside of this town. The coffin was placed in a wagon, covered with a pall. Immediately behind, Mr. Robson and I walked as chief mourners, followed by the other friends; some soldiers of the 91st Regiment closing the procession. When arrived outside the town, the wagon was drawn to the roadside, when a hymn was sung and prayer was offered, and we then returned.

ARRIVAL OF THE MISSIONARY SHIP AT TAHITI.

WE had the pleasure last month of communicating the safe arrival of the “JOHN WILLIAMS” at Hobart Town, February 24th; and we are now gratified in being able to report that she reached the island of Tahiti, early in April—all well.

DEPARTURE OF MISSIONARIES FOR INDIA.

ON Friday evening, August 18th, a public meeting was held at Spa Fields Chapel, to take leave of three Missionary brethren, Mundy, Porter, and Sewell; with Mrs. Porter and Mrs. Sewell; previous to embarkation on their return to India. A hymn having been sung, the Rev. T. E. Thoresby read the Scriptures and engaged in prayer, and the Rev. H. Townley made the Introductory Address. The Valedictory Prayer, which followed, was presented by the Rev. E. Mannering, and Rev. Dr. Massie delivered the Valedictory Address. The Rev. Messrs. Mundy, Porter, and Sewell then successively addressed the Meeting, and the Rev. B. S. Hollis offered the concluding prayer.

APPLICATION FROM A NATIVE CHURCH IN JAMAICA.

AN application has been received, through our brother Mr. Holland, of Mount Zion Station, Jamaica, from the Members of the Church under his pastoral care, for the present of a *Communion Service*, of which they stand in great need, and which they would be glad to accept, *new or old*. They express the hope that one of our Churches might be able to confer this favour upon them; and, should any of our Christian Friends have it in their power to respond to the request, we shall be happy to take charge of the Service when delivered at the Mission House, Blomfield-street, and will engage to forward it to Jamaica by the first suitable opportunity. The applicants state that they would also feel obliged if any friend could supply them with a *small quantity of brown and green paint*, which the state of their Chapel renders especially needful at the present time.

	£ s. d.		£ s. d.		£ s. d.
<i>Warwickshire.</i>		Collections by Rev. S. Thodey:—		Buchan, Female Society, for Native Teacher, Adam Lind	10 0 0
Solihull	2 5 0	Kintore, Rev. Robert Simpson	1 1 6	For Native Girl, Mary Buchan	3 10 0
		Inverury, Rev. Mr. Millar, Collection	2 3 6		13l. 10s. —
<i>WALES.</i>		Mission Box	0 13 6		
Tretowr, Mr. D. Price....	0 10 0	Culsalmound, Rev. Mr. Renie, Collection	2 0 4	Dumfries, Subscriptions and Boxes	9 9 7
		Mrs. Hall's Box	0 14 4	Congregational Chapel....	3 9 6
<i>SCOTLAND.</i>		Duncanston, Rev. Mr. Morrison, Collection	6 15 2	Free Church	2 3 11
Collections by Rev. G. Gogery, (acknowledged last month):—		Prayer Meetings	8 0 0		15 3 0
Aberdeen Ladies' Missionary Society, per Miss Russel, on account	5 0 0	R. Cran's Box	0 8 4	Less Expenses	1 17 3
Craigdam, Rev. J. Callender, Collection after Public Meeting	4 11 0	For the College at Calcutta Keith, by Mr. Farquhar ..	5 14 6		13 5 9
Peterhead, Rev. R. Hervey, Collection after Public Meeting	4 0 0	Forres, Rev. Mr. Stark ..	4 5 8		
Collections, Missionary Boxes, and Donations ..	4 8 4	Avock	3 0 0		
Fraserburgh, Rev. A. G. Forbes, Collections ..	7 11 4	Inverness:—		Residue of the Estate of the late Miss Agnes M'Ghie of Corbellsquare	85 7 3
John Park, Esq., for Native Teacher	10 0 0	East Church, (Free), Mr. Sutherland	6 8 4		
James Park, Esq., ditto ..	6 5 0	United Presbyterian Church, Mr. Scott	3 0 0	Edinburgh, Friends, per Rev. A. Leitch, for the Female Day School, Madras:—	
Roseheart, Rev. Mr. Balfour, collected after Meeting	0 19 0	Independent Church, Collections and Sabbath School Missionary Box, Mr. Kennedy (less expenses)	6 2 8	Mrs. Swan	1 0 0
Stuartfield, Rev. N. M'Kechie, share of Society for Religious Purposes	6 0 0	Rev. Jas. Kennedy	1 0 0	Miss Cullen	1 0 0
Banff, Rev. J. Murker, Collections & Donations ..	14 13 9	A. Fraser, Esq., of Abertarf, per Mr. Kennedy	1 0 0	Mrs. Leitch	0 5 0
M'Duff, Rev. J. Murker, Collections & Donations, including £10 from the Misses Mitchell, for Female Education; 10s. from R. Adams, Esq.; and a Thank-offering from one raised up from affliction	18 6 3		8 2 8	Misses Harvey	0 2 0
Portsoy, for Missionary Ship	0 6 0	53l. 17s. 10d.		A Friend	0 1 0
Stonehaven, Rev. D. Todd, Share of Juvenile Society ..	3 0 0	Collections by Rev. G. Christie:—			2l. 8s.
Laurence Kirk, Rev. Mr. Webster, Collection and Donations	5 0 0	Nairn, Rev. James Howie, Congregational Church, Collection	3 1 3	Per Rev. W. Swan, for the Sufferers at Hankey:—	
Brechin, Collection in Rev. Mr. Heddle's Church, (less expenses)	4 19 7	Sabbath-school	2 1 0	A. Wigham, Esq., Aberdeen	1 0 0
Montrose, Rev. H. Hercus, Collections (less expenses)	13 12 0	Mrs. Grant, per Mrs. Howie Monthly Missionary Prayer Meetings	1 15 6	Miss Wallace, St. Andrew's ..	1 0 0
Mr. Johnson's Missionary Box	1 0 0	Collection at Public Meeting	1 5 0	Mrs. Alexander, ditto	0 5 0
Mrs. Hercus's ditto	0 17 6	Bogholle, Forres, Rev. J. Whyte, Collection	1 15 0	Miss Cathcart, sen.	0 15 0
Donations from Female Workers in a Powerloom Factory	0 4 6	<i>Dumfriesshire.</i>			3l.
Donation from a Free Churchman	0 0 6	Moffat, United Presbyterian Church, Rev. J. Riddell, Collections	8 11 3	Forfar, S. F. F.	5 0 0
Letham, Rev. Mr. Masson, Collection	1 10 0	Lockerby, United Presbyterian Church, Rev. H. Douglas, Collection	1 17 6	Glasgow Auxiliary Society, per John Risk, Esq.:—	
Miss Millan's Missionary Box, for China	0 10 0	Annan, Cong. Church, Rev. E. Young, Collection	2 13 0	Legacy of the late Mr. R. Robertson, of Carnunnock (less duty and expenses)	178 13 5
	112l. 14s. 9d.	Missionary Prayer Meetings	2 0 0	The Missionary Box of Jas. and Agnes Russell, of Auburn Cottage, Rutherglen, for the Girls' School of their Uncle, James Russell, Nagercoil	12 12 9
		Glenae, Collection	0 10 0		
		D. B. Dalzell, Esq.	2 0 0	Kirkwall, Auxiliary Society for Native Teacher	10 0 0
		<i>Wigtonshire.</i>			20l.
		Newton-Stewart, United Pres. Church, Rev. Mr. Reid, Collection	1 4 3	Maybole, a Friend	0 1 0
		Wigton, United Presbyterian Church, Collection ..	2 10 0	New Deer, Bible and Missionary Society, for China ..	5 0 0
		Garliestown, Independent Church, Rev. T. Young, Collection	0 14 0	Perth, Mill-street Sabbath-school, for Christian Mill ..	3 0 0
			32l. 7s. 9d.	Craigie, Sabbath-school ..	0 11 2

Contributions in aid of the Society will be thankfully received by *Sir Culling Eardley Eardley, Bart., Treasurer*, and *Rev. Joseph John Freeman, Home Secretary*, at the *Mission House, Blomfield-street, Finsbury, London*; by *Mr. W. F. Watson, 52, Princes-street, Edinburgh*; *J. Risk, Esq., Cochran-street, Glasgow*; and by *Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin*. Post-Office Orders should be in favour of *Rev. Joseph John Freeman*, and payable at the General Post Office.



Genl B. Morris.
Hartford.

THE
EVANGELICAL MAGAZINE,

AND
MISSIONARY CHRONICLE.

FOR OCTOBER, 1848.

MEMOIR OF THE LATE REV. WILLIAM MOORE.

Pastor of the Independent Church, Truro, Cornwall.

WILLIAM MOORE, the subject of the following memoir, was born at Bristol, on the 7th of February, 1782. His father was for many years an acceptable and useful minister of Jesus Christ. His mother, who was a pious and lovely character, died before her son emerged from childhood, but not before she had made a deep and salutary impression upon his mind. The words of love and the songs of praise, which were so expressive of the cheerful piety of his beloved parent, were remembered through life, and spoken of with gratitude.

How many who have risen to eminence and usefulness in the Christian ministry, ascribe their early religious impressions to the influence of maternal piety. In after life, the recollection of a mother's prayers, entreaties, and tears, have often had a more powerful influence in restraining a youth in the hour of temptation, than the most eloquent appeals from the pulpit. It was so in the case of Mr. Moore. Before conversion, the remembered look and word, and prayer, of a pious mother, gave courage to conscience, checked the march of sin, and kept temptation at bay: after conversion, the recollection of the same beloved parent's consistent example and earnest piety, had the most beneficial influence upon his mind and character. Referring to those early recollections of his mother

which were enshrined in his memory, and to that well-grounded hope which she gave of having joined the worshippers in the heavenly temple, Mr. Moore remarks in his diary: "O that her son may meet her there, to join in the blissful employment of praise to the Lamb for ever!"

Losing this inestimable earthly guide early in life, he entered St. Paul's-school, London, where he received a rudimental education, designed to prepare him for the business of the world. Business, however, was not congenial to his taste. His father observing this, and finding that he took a delight in study, and the reading of books which referred to the work of the Christian ministry, concluded that his son wished to enter upon the important work in which he himself was engaged. This being the case, the proper steps were taken to procure his admission to the academy at Northampton. The application was successful; but owing to a contemplated removal of the institution to Wymondly, Mr. Moore was sent to an academy at Keynsham, for twelve months.

During his residence there, it pleased God to teach him lessons which neither men nor books could impart. Providences and trials humbled and chastened his spirit. His prospects were suddenly clouded by the death of his honoured father. The news of this event filled

his mind with sorrow and anxiety; for the guide of his youth and the means of his support were taken away at a stroke. The age and circumstances of Mr. Moore considerably enhanced the severity of the trial. He had not attained his sixteenth year, when he was left without resources, and cast, without a friend, upon the fatherhood of God. The "Father of the fatherless," however, soon interposed, and provided, in a remarkable manner, for his future support; thus fulfilling his own promise: "I will be a God unto thee, and unto thy seed after thee."

Anxiety for temporal things having subsided, a deeper and more unutterable anxiety took possession of his heart. The Spirit of God now wrought upon his mind, (as Mr. Moore believed for the first time,) and gave him that first, and finest qualification for the work of the Christian ministry, a "new heart" and a "right spirit." Sorrow swept through his soul like a tempest, before he found the "peace which passeth all understanding." But the same blessed Spirit who had given him a clear and intense perception of his guilt and danger,—led him to the feet of that Saviour who said: "Him that cometh unto me I will in nowise cast out." It was there that he found repose, and felt the cheering influence of that "good hope" which grew stronger and brighter as he advanced in life. The conversation and prayers of a youthful companion, and the reading of "Doddridge's Rise and Progress of Religion in the Soul," were greatly blessed to him at this important period of his life. Mr. Moore ever loved to refer to this part of his history, and to linger over the evidences and memorials of the dawning of that spiritual life, without which it is impossible to be a Christian, and a crime to be a minister. In a review of his life, which now lies before me, Mr. Moore thus speaks of the events to which we have just referred: "I was taken up by God almost as soon as the spirit of my father was taken to glory,—called by grace, while I was a

boy at school, and provided for by an unexpected source, which God had wonderfully reserved for me."—"How precious, also," he adds, "are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand. Bless the Lord, O my soul: and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

Having completed his preparatory studies, he entered the academy at Wymondly, where he spent seven successful years, in classical, mathematical, and theological studies. Leaving the academy, he was invited to preach at Leicester, for the space of two months, during the absence of the pastor. He went to that town with a throbbing heart, anxious to begin that course with earnestness and faith, which he has now finished with joy. The people were kind to him,—no man despised his youth,—and some souls were converted to God. The success which attended this early effort confirmed the hope which he had long entertained, that God had "counted him faithful, putting him into the ministry."

On leaving Leicester, he preached for a short time at Penzance, then at Mevagissey — where, after a probation of twelve months, he accepted an invitation to the pastorate; and was ordained on the 20th of June, 1806. His ordination was conducted by Mr. Paddon, of Truro, Dr. Cope, of Launceston, Mr. McAll, of St. Ives, and Mr. Wildbore, of Penryn, (now of Falmouth,) and other ministers. After labouring in that place for eight years, with much success, Mr. Moore accepted an invitation to the pastorate from the church assembling in Bethseda Chapel, Truro, which, for twenty-one years had been blessed by the faithful oversight of the Rev. W. Paddon, who continued to discharge his sacred duties, till age and infirmity deprived him of the power.

It may be interesting to state, that the Independent church at Truro, over which

Mr. Moore was called to preside, originated in the faithful ministry of the Rev. Samuel Walker, curate of St. Mary's, in that town. The memory of this eminently useful minister of Jesus Christ is still fragrant in Truro, where, it is said, his labours were blessed, to the conversion and confirmation of a thousand souls. On his death, a gentleman of very different character being appointed to the curacy, some of Mr. Walker's followers left, and opened a room where they could worship God according to the dictates of conscience and the requirements of his word. After much opposition, the present chapel was erected, and nearly all the persons who formed the church ascribed their conversion, under God, to the ministry of Mr. Walker. The church thus originated, having passed through various trials, and received many effusions of the life-giving Spirit, continues to testify, to this day, that the "gospel of Christ is the power of God unto salvation to every one that believeth."

When Mr. Moore commenced his pastoral duties at Truro, the congregation was small; but the constancy with which he "held forth the word of life," and the earnestness with which he endeavoured to "make full proof of his ministry," soon led to the most cheering results. The church was revived, and the congregation increased so considerably, that it was found necessary to erect galleries: and soon after this, rooms for the accommodation of the children of the sabbath-school, and a vestry for the minister, were built, on ground adjoining the chapel. These signs of prosperity encouraged the heart of our departed friend; never did he look back upon them without thanking God and taking courage. But that which afforded him the most animated joy was the increase of the church in number, activity, and holiness. The great object of his life was to bring men to feel that unbelief is the great soul-destroying sin,—the fountain from which every kind of iniquity flows,—and then to lead them to believe on the Lord Jesus Christ, that they might be saved.

And when conviction of sin led any of his flock to visit him, for the purpose of asking what they must do to be saved, the increased earnestness and tenderness of his public ministrations told how intimately his own happiness was linked with the welfare of the souls committed to his care. It was at such times especially that his people saw how unweariedly he watched for their souls—how entirely he was spending and being spent for them, and how he valued above ease, wealth, or human applause, every seal that was graciously given to his ministry.

His diary fully testifies the intense desire which he had to arouse men from their carelessness, sensuality, and unbelief: and how implicitly he depended for success in this great work, upon the only Agent who can "convince the world of sin, and of righteousness, and of judgment"—"the Spirit of truth." When his preaching was not attended with "the demonstration of the Spirit and of power," he "wept in secret places," subjected his heart to the most rigid self-scrutiny, and set apart certain portions of the week for special prayer. "I have felt lately," he writes, "an earnest desire for the prosperity of Zion, and have been led to fear that the want of it may be traced to my not presenting it more solemnly before God in prayer. I have, therefore, resolved to set apart a time for special supplication; first for myself, that the grace of God may flourish in my own soul, that as a minister I may be furnished for, and blessed in, my work. Secondly, that the sabbath-school may prosper, and some useful agents be raised up, to carry on the work of the Lord among the young. And, lastly, for my beloved family, entreating that my children may be brought to the knowledge of the truth."

No wonder that such a minister should be useful, and famed in the town in which he lived and laboured for his holiness and dignified consistency of character. God has said, "Them that honour me I will honour." These special supplications were not offered in vain:

"The dew of Hermon descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." The grace of God *did* "flourish in his own soul," so that he was permitted to "minister in holy things" with success among a united people for thirty-five years, during the whole of which time he was found faithful, and kept himself "unspotted from the world." Many among the young were brought into the fold of Christ, and the ten children which God had given him all gave evidence of a change of heart, and joined the church of Christ long before their venerated parent was taken to his rest. "Forty-three persons," he says, "have been added to the church in answer to prayer." Let this testimony encourage the Christian pastor to continue "instant in prayer," even when the "ways of Zion do mourn." Verily, the effectual fervent prayer of this righteous man availed much.

For several years Mr. Moore kept a school. He often regretted the necessity which drove him from the study to the school-room, where he was unfitted for severe mental application, and prevented from giving that attention to his flock which their circumstances required; still it was evident from the general character of his pulpit discourses that he was a diligent student of the Scriptures and well skilled in the anatomy of the human heart. Notwithstanding the pressure of scholastic duties his sermons were carefully prepared; often written in shorthand; and always delivered with an earnestness and solemnity of manner peculiarly his own.

In 1847 Mr. Moore's health began to decline. The death of four beloved daughters within the space of a few years shocked his naturally sensitive mind, and brought on that disease from which he never recovered.

These and other trials he bore in the true spirit of a Christian, not sorrowing as those who have no hope, but indulging a chastened grief whilst he spoke of them as "sanctified trials appointed by love

of infinite degree." In April of that year he took a journey eastward for change of air and scene, but returned in six weeks bearing all the marks of advancing disease. He often spoke with deep feeling of the unbounded kindness of Christian friends towards him during that journey; and the estimable widow and family, who now mourn his loss, gratefully cherish the remembrance of that kindness, and pray that it may be rewarded by him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Loving his work so ardently, and having enjoyed excellent health during a long pastorate, Mr. Moore severely felt the stroke which consigned him to silence. The following extracts will express the state of his mind when heart and flesh were failing: "O Lord, I beseech thee sanctify this silence for the good of all my hearers; and may I be permitted to return a little longer to my work with increased vigour of mind and zeal of soul. Oh may I see the good of thy Jerusalem! This will prove an antidote to every trial. Oh that my dear brother Jackson* may be useful! This will gladden my heart. And may my blessed Master be glorified by the prosperity of his cause!" On the 6th of December, having received strength to assist in the administration of the Lord's supper, he says: "I felt great interest in the service; after singing and prayer, I gave the right hand of fellowship to four members who were newly admitted, and offered a few remarks to them and to the other communicants. The Lord be praised for these mercy-drops on this our Zion. May the dew plentifully descend, giving life spiritual and eternal to many souls. My poor infirm nature forbids all energy. The spirit is willing, but the flesh is weak. Well, I wait the Lord's will." Again; on the 16th of December, after speaking of the endearments of his family, he writes: "And

* The minister who supplied Mr. Moore's lack of service.

what is best of all, I have an interest in the merits of that best of Friends, through whom the anger of God is passed away, the remission of my manifold sins granted me, the Divine love enjoyed in all its immutable kindness and precious covenant engagements: there I fix my firmest hold; and though still weak and comparatively useless, yet I feel strong in the Lord and in the power of his might." Having written these words, so expressive of his devotedness to his work and of his resignation to the Divine will, he closed the book for ever: "Mark the perfect man, and behold the upright; for the end of that man is peace."

He attended Divine service on the 19th of December, to hear his friend, the Rev. T. Wildbore, of Falmouth; and took a last lingering look at the flock for whose salvation he had laboured and prayed and wept. It was the last time he was allowed to worship in the temple below. On his return home, he became so much worse that his family thought the hour of dissolution had arrived. He revived, however, and was permitted to bear his testimony to the supporting and cheering influence of the gospel a few weeks longer. Those who saw him most during this last illness could not but admire the patience, gentleness, and faith which the dying pastor displayed, whilst they felt that

"The chamber where the good man meets his fate

Is privileged beyond the common walk of life,
Quite on the verge of heaven!"

Many and beautiful were the expressions which fell from his lips as he approached the closing scene. He never forgot to inquire about the sabbath services, and those persons who, like himself, were confined to their habitations by affliction. And whenever any instance of usefulness was mentioned to him, he would give audible expression to that delight which every faithful pastor feels when souls are brought to Christ. Some of the members of the church and congrega-

tion who were the objects of special solicitude and prayer he would mention by name. On one occasion Mr. Jackson observed that it was a great blessing to be kept from acute bodily pain and from all doubt respecting his interest in Christ. He replied, "I feel it to be an unspeakable favour; and I often examine myself with respect to the peace of mind that I enjoy; I think I am fully sensible of my sinfulness as a man, and of my deficiencies as a minister; but I am casting myself, with all my sins, upon the blessed Redeemer, and I find by happy experience that I am resting upon a rock: those who rest upon him, you know, rest upon

'Oaths and promises and blood!'

On another occasion he remarked, "that the signs of approaching dissolution were becoming more plain;" and added, "Though the ties which bind me to earth are strong, I feel that it will be better for me to depart—far better; for then I shall be with Christ!" As he grew weaker he seldom spoke; but the little that he did say was enough to convince those who watched around his bed that the peace of God was keeping his heart and mind. A few days before his death, as the setting sun cast his beams through the chamber window, he exclaimed, "In heaven the sun will never go down;

'No midnight shades, no clouded sun,
But sacred, high, eternal noon!'

In his sinking moments passages of Scripture would be mentioned to him, which he would often finish or repeat with an emphasis which told how much he felt their sustaining power. The last words that he uttered upon earth were those of exultation. Taking a last glance, perhaps, at the path along which God had led him, or projecting his thoughts over the vale of death to the city of the living God—the heavenly Jerusalem, he exclaimed, "The Lord be glorified! Hallelujah! hallelujah!" After these expressions he lay apparently insensible to all around him for four hours, and

then peacefully died, on the morning of the 1st of February, 1848, in the sixty-sixth year of his age and the forty-third of his ministry.

The funeral took place on the following Saturday. His remains were taken to Bethesda Chapel, the scene of his long and useful labours, where the funeral service was conducted by the ministers of the county. From thence, accompanied by a long train of mourners, in which Christians of all denominations in the town and neighbourhood mingled, they were conveyed to the cemetery, and laid by the side of his departed children to await the appearing of Him whose voice will awake the dead. The services of the following day were deeply affecting. Being the first sabbath of the month, the bereaved and mourning church was addressed from the table of the Lord by the Rev. W. Jackson; and the funeral sermon was preached, with great tenderness, solemnity, and power, by Mr. Moore's early and intimate friend, the Rev. Timothy Wildbore, of Falmouth.

Perhaps no minister of Christ ever left behind him a reputation more emphatically free from reproach. He never gave the enemy cause to blaspheme, nor reason to doubt the reality of his Christian character. Whilst he enjoyed the confidence and affection of his own beloved flock up to the latest moment of life, he was regarded with sentiments of the greatest respect by all classes of his fellow-townsmen. So entirely had he given himself to the duties of his office, that his profiting appeared to all. He was highly esteemed by his ministerial brethren in the county, with whom he had frequent intercourse as the Secretary of the Cornwall Association of Independent Ministers. His zeal was not merely denominational, but extended to all those efforts which have been made in modern times for the spread of truth. He was for several years one of the Secretaries of the Cornwall Auxiliary to the British and Foreign Bible Society; and a warm friend and supporter of the London Missionary Society, the Religious Tract

Society, the British and Foreign Sailors' Society, and the Society for the Conversion of the Jews.

Though naturally reserved, his spirit was at all times that of kindness to his brethren of mankind, and the most heartfelt love towards all who were of "the household of faith." Whilst he loved his principles as a Protestant Dissenter, he loved Christianity more, and could truly say, "Grace be with all that love our Lord Jesus Christ in sincerity." He rejoiced greatly in the formation of the Evangelical Alliance, and spoke of it as the harbinger of a closer union among God's people and a more copious effusion of the Holy Spirit on the universal church. As a minister he determined, from the first, to know nothing among men save Jesus Christ and him crucified. His life might be called one great effort to make full proof of the ministry which he had received of the Lord Jesus, by studying to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." His motto was, "This one thing I do." All his acquirements were consecrated to Christ; and all his pulpit labours were designed to exalt Christ and to enshrine him in the affections of those who had believed through grace. Such being his object, he was not permitted to labour in vain. Seals were given to his ministry; some of which are now with him in glory, and others are still living as "pilgrims on the earth." Often has he gone forth scattering the good seed of the kingdom, with a tearful eye and a trembling hand, depending upon that promise which assured him that he should "*doubtless* come again with rejoicing bringing his sheaves with him." He did not depend upon one whose word fails. If he wept as a sower, he rejoiced as a reaper. Even during his illness his heart was gladdened by beholding seed which had been long sown springing up and ripening into a joyous harvest. The place in which he laboured was a birth-place and a bethel to many souls; and although it will hear his voice no more,

his usefulness has not ceased: "He being dead yet speaketh." How much his ceaseless prayers, his earnest ministry, and his holy example, have tended to edify and purify the church, and to check the progress of sin in the town in which he lived, cannot be fully known till the final day shall open those books which record the actions and the influences of the faithful minister of Jesus Christ:

"My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity."

W. J.

Birmingham, April 20th, 1848.

TRACTARIAN TACTICS.—*In Two Parts.*

PART I.

TRACTARIANISM may be regarded as an episode in the ecclesiastical history of the nineteenth century. In its present form and character it cannot long continue. Protestantism will destroy it, or it will be absorbed in Romanism. In the mean time it may give a death-blow to the Established Church of England; and without being the legitimate parent of either it may be the means of quickening into new and vigorous life Apostolic Christianity long sepulchred and wrapt round with the grave-clothes of Church Principles, and of calling forth into dangerous activity a Philosophical Atheism less repulsive than the gross infidelity of a former age, which yet aims to destroy the very idea of moral government and leaves man to the cold and monstrous belief that he is his own providence and his own deity. It is said, extremes meet.

In order to extinguish the right and the power of exercising private judgment, Tractarians in common with Romanists, declaim against all schools of philosophy and against all speculation in the higher matters of revelation and faith. This has called forth daring spirits not only to contend for the prerogative of independent thinking, but to attack Christianity itself as the enemy of intellectual and moral freedom. And there are not a few among us who, disgusted with the puerile and sensuous worship of Rome and her imitators, insinuate that Christianity is worthless and that the worship of nature must be restored; who reduce

"theology to anthropology," and award the honours of an apotheosis to all mankind—*Homo homini Deus est!* This they prefer to the mummeries of a system which deposes reason and invests a priesthood (including every individual priest) with the prerogatives of Heaven.

Already symptoms are not wanting which clearly indicate that the religion taught by Christ and his apostles, enshrined by churches formed after the primitive model and based on scriptural principles, is putting forth a powerful antagonism against the false doctrines and priestly assumptions of the modern asserters of church principles, whether derived from Rome or Constantinople; whether traced to the fourth or the sixteenth century; whether maintained by bishops, patriarchs, or popes. It has been discovered,—thanks to the Tractarians,—that Apostolic Christianity and Patristic Christianity are wide as the poles asunder—that between them, not to speak irreverently, there is a great gulf fixed, and that there is no passage from the one to the other. Nor have we anything to fear from the new type of infidelity which the Tractarian movement may be said to have provoked and stimulated into something more than natural energy. Romanism in France supplied Infidel Philosophy with its strongest arguments; and it fell before a power which assailed it with weapons of stouter metal than its own. But the downfall of Popery was ultimately the triumph of

Christianity. Infidelity did its work—the work assigned to it by Providence—and was compelled to retire.

The Church of England, when stripped of its Protestantism, and regarded by Infidels as the only visible Christianity among us, will be exposed to the same fate. The Church must regenerate herself, or she will fall. Apostolical Succession and Baptismal Regeneration, those monstrous assumptions of Popery as well as of an earlier but not purer age, will stand her in no stead in the evil day. The faithless priests who have betrayed her and their infatuated followers will abandon her for a church of greater pomp and greater pretension. A new order of things will arise. The gospel will prove its own witness. The Scriptures will be enthroned in our churches; and the only Priest Christianity can ever own will reign in sacerdotal majesty, the invisible Sovereign of a kingdom which is not of this world. We live in wonderful times. The shams, the counterfeits of truth, are brought to the test. Pontiffs, prelates, and priests are deaf if they hear not the warning voice. He is coming whose “fan is in his hand; and he will thoroughly purge his floor.”

Rerum cognoscere causas. The knowledge of things in their causes is often the clearest revelation of their character; and when, as in the case of the Tractarians, they assume the form of doctrinal and practical heresies, and in a Church where every barrier and guard appeared to be set against them to forbid their approach, it is interesting and in a great controversy most important to inquire into the causes of their origin:—whether they are from within or from without; whether, notwithstanding appearances, they are the indigenous productions of the soil or exotics planted and fostered by the hand of some insidious foe; whether they are of Anglican or Roman growth?

That they are among the distinguishing characteristics of Romanism must be universally admitted. Yet it does not appear that the propagandists of Rome,

not even the Jesuits, were implicated in the *original* Tractarian movement. There are Anglican as well as Roman Jesuits. Both are well known at Oxford. Of the former class were the men who undertook the perilous yet not hopeless task of neutralizing the Protestantism of their own church, and bringing it into loving sisterhood with the Church of Rome, their “Latin Sister,” fallen indeed in some measure from the Patristic Christianity of the Nicene age, but still untainted by the corruptions of a Protestant reformation:

“Speak gently of our sister’s fall.

Who knows but gentle love

May win her at our patient call

The surer way to prove!”—KEBLE.

“The surer way,” we presume, is what the Tractarians call their *via media*; but which sagacious observers have long regarded as their *viaduct* to Rome.

The circumstances of the times seemed to favour this movement, and some of them to call it forth.

The Erastianism of the English Church was never more galling to the haughty and bigoted portion of its clergy than at this period. The State, on more than one occasion, made them feel its power and their own subordination. It held them in check under the Tudors; but the privilege of persecution—the luxury of haling recusant Catholics and Puritan heretics to prison and the stake amply compensated for all that they had sacrificed in the loss of their visible and ecclesiastical head. The Stuarts were less their masters than their tools; and under them they could not only persecute but indulge their penchant for the altars and mummeries of the ancient worship. The Erastian arm of William made them feel that they were no longer an *imperium in imperio*; but that they must do the bidding of the State. In revenge they disputed his succession, plotted against his authority, and embittered his life. In the reign of Anne their dying hopes for a brief season revived. During the

Georgian era the civil and ecclesiastical authorities came less into collision, except that religious liberty advanced several stages, and obtained its completest triumph in the Catholic Relief Bill, and in the repeal of the Test and Corporation Acts. Since that time public opinion, both in and out of Parliament, though sufficiently favourable to the claims of the clergy, has clearly indicated that Church-property and Church-power ought to be entirely at the disposal of the State, and that provision should be made for all the churches and sects in the empire. While many besides High Churchmen sincerely deprecated the very notion of State-provision for the support of religion, and repudiated it in their own case, those for whom it had heretofore been exclusively made, and who under any arrangement would be sure to obtain the lion's share, were the loudest in their expression of indignation. To them it was wormwood and gall. The Government of that day, like the present, was assailed in no measured terms. The cry was raised against Liberalism, Latitudinarianism, Rationalism, and every other *ism* which, in the opinion of the alarmists, implied indifference to religion, and a desire to subvert our happy constitution in Church and State. Five bishoprics in Ireland doomed to extinction stung them to the quick. How they sighed for the days when their pontiff had kneeling monarchs at his feet; when his interdict was more dreaded than a pestilence; the palmy days when priests were greater than princes; and an Archbishop of Canterbury could beard his Sovereign and set him at defiance in the name of holy Church!

The greatest cause of dissatisfaction existed within the Church. A scriptural ministry, the sound organ of the doctrines of the Reformation, and which only partially adhered to Church Principles, holding the Apostolical Succession but repudiating Baptismal Regeneration and its kindred heresies, still lifted up its voice in many an Episcopal edifice and diffused through large and widening

circles the life-giving verities which are the glory of our Protestantism and the great conservative principles of the Episcopal Establishment. A glance at this ministry, not in the language of prejudice, misrepresentation, and bitterness, such as the Tractarians condescend to adopt whenever they refer to the Evangelicals within the pale of their own communion, will at once account for their uncharitable and remorseless enmity. The high-flying clergy, from the time of Laud downwards, have maintained the Tridentine doctrine of justification—the only doctrine which can really amalgamate with their Church Principles and their ante-Nicene views of the priesthood and the sacraments. Utterly opposed to this is the Lutheran doctrine of justification by faith—a doctrine which stands on the authority of Scripture alone; which, totally regardless of Church Principles, appeals to the individual conscience and rejects the officious interference of the priest to effect that which is exclusively the act of God when accepting a believer as righteous on account of Christ's obedience unto death. The Tractarian confounds the doctrine of regeneration, justification, and sanctification; and this he inherits from the Church of Rome. For the Tridentine Fathers framed the following decree in opposition to Luther: "Justification is not only the remission of sins, but also sanctification, and the renovation of the inner man, by a voluntary reception of graces and gifts, whence a man from unjust becomes just, and from an enemy a friend, that he may be an heir according to the hope of eternal life." How distasteful to minds thus imbued with sentiments so erroneous and heretical must be the teaching of the Evangelicals;—even though it must be acknowledged that they are the successors of the apostles.

Of the evangelical party in the Church it may be with truth affirmed, that the whole animus of their preaching and proceedings as Churchmen is in perfect consistency with the animus of the Re-

formation; while that of the ultra-orthodox clergy is exactly the contrary: not that the latter are without a pretext for their conduct,—a refuge to protect them while they keep within reasonable bounds, and are contented with the sop, without betraying their master.

From the circumstances in which they found themselves, Cranmer and his associates were not fully able to carry out their own principles. They did what they could, but hoped their work would be completed by succeeding generations. The result however was that they left in the Church two conflicting and incompatible principles—the evangelical principle and the hierarchical principle. The former looks to Christ and the Scriptures as the true guides; leans upon the doctrine of justification by faith, and upon Divine influence for the renovation and sanctification of the heart and life; and regards the sacraments as means but not sources of grace: this is genuine Protestantism. The other principle talks of the authority of the Church, maintains baptismal regeneration and a something very like transubstantiation in the Eucharist, and contends warmly for apostolical succession. All this is virtually and truly Romish; the genuine Romish *opus operatum*, though not under its veritable name. There may be some difference or rather modification of the principle when it is brought into action. In the Church of England there are so many counteracting influences that it cannot have its full scope as in that of Rome; but the principle is nevertheless identical. And here the Church of Rome is much more consistent than the Church of England as a church. The Church of Rome wholly excludes the evangelical principle; and upon this the Church of England professes to be built. This in fact is the language of its Liturgy and Homilies and Articles. But the other principle has been retained in many of the Rubrics and Canons, and in some few ambiguous expressions of the liturgical formularies. We fear the sarcasm lately uttered by a lamented and eloquent friend of ours in reference to

these antagonists in the English Establishment is but too applicable to each of them: “It is a bitter regret to us to be forced upon the concession that by how much the anti-Evangelicals are condemned by the Bible they are sustained by the Prayer-book,—as by how much the Evangelicals are condemned by the Prayer-book they are sustained by the Bible.”

It is remarkable, yet it may be accounted for on the principles of human nature, that at the time of the Tractarian outburst against the Evangelicals they were themselves very generally adopting the despotic principles and assuming the lofty tone of their High-Church rivals; but instead of friendly coalition the approximation was a signal for battle. The Tractarians would not be conciliated, and the Evangelicals were compelled to exchange the olive branch for the sword.

There was a common enemy, however, without the camp, whose formidable appearance and recent movements rendered it necessary for the combatants to suspend their hostilities, and to join in one unbroken phalanx, to repel the aggressions of the Dissenters, which they had equally provoked, and which they could only hope to meet with any prospect of victory, by an apparent union of all their forces, though otherwise divided by party spirit and mutual animosity. Hence a triple warfare commenced. Evangelicals and Tractarians skirmishing with each other, as opportunity served, about doctrines and ceremonies which concerned themselves,—approximating to Rome and receding from it according to their opposite prejudices and ultimate designs, as regarded their own church,—but combining heart and hand to crush the schism of dissent and the Protestantism of the Reformation, unless sustained by episcopacy and apostolical succession. This controversy, as opposed to dissent, soon forced the assailants to adopt the weapons of Rome. Reason and Scripture were against them, and they must needs fall back on authority. The Tractarians felt persuaded that union with Rome was

essential to their triumph over their evangelical rivals, as well as their dissenting opponents; while the Evangelicals were equally convinced that their whole strength against Dissenters lay in their High-Church principles—which the spirit of the times required them to advance to the utmost pitch of extravagance. Against the Erastianism of the Church of England, the Tractarians and the Dissenters, from different points, and with their hostility to each other unabated, have directed all their energy,—and thus the progress of the former to the Church of Rome has been accelerated;—the Dissenter standing all the while on the immovable rock of the sole sovereignty of Christ in his Church, and the spirituality of his kingdom, which can never be amalgamated with the priestly hierarchies or civil politics of this world.

If there be among Churchmen or Dissenters those who charitably hope that men, spiritual men, in the official sense of the term, can have no deliberate intentions or purpose to betray into the hands of her worst enemies, the church in which they occupy high stations and retain lucrative preferments, we admire their simplicity and appeal to facts. But we trust their innocence will not carry them so far as to make them self-deceivers and tacit conspirators against the civil and religious liberties of mankind. "Church principles" is only another phrase for "priestly domination." Obedience, absolute obedience,—prostrate, slavish, unintelligent, mechanical obedience to mother Church,—nothing short of this will satisfy the Gresleys, the Pagets, and the Sewells of the Anglican Establishment. But before they can achieve this they must un-Protestantize their Church; and no longer Protestant, why may she not embrace her "Latin sister," or rather her mother, so graphically described in the Apocalypse.* Of

the Church Principles which prevailed in England, before it was brought under the dominion of Rome, by the mission of Austin, under the pontificate of Gregory, we know absolutely nothing. We have romance, but no authentic history. Even tradition fails us. The present Anglican Church is a schism, or a separation from the Church of Rome,—or it is nothing; and if it cannot stand on the independent principles of its Protestantism, a return to Rome is its only alternative. Infallibility is the only key-stone for an arch of Church Principles,—and where is this to be found except in the Church of Rome?

The union of the two churches is necessary to the consummation of that spiritual despotism which has been so long the aim of both. Of this the Jesuits of the Tractarian movement were aware from the beginning. With more boldness than subtlety they commenced their operations by an open avowal of prejudices and principles in favour of Romanism. These they now find it politic to veil, under the mask of great zeal and devotion, as the members of the Church, whose emoluments they receive, and which they affect to regard as more pure or apostolic than their recently eulogized Latin sister. But all this is mere affectation and pretence; and that to diffuse Romanism through the length and breadth of the land, is as much the object of the Novelists, who are the successors of the Tract writers,—as it was of the Wards, the Palmers, and the Newmans,—cannot be doubted by any who are acquainted with their insidious publications. They have changed their tactics, only the more effectually to accomplish their original purpose. What that purpose was, and is, the following extracts more than intimate. Saint Froude, not yet canonized, but in the full odour of sanctity, says: "I am every day becoming a less and

* What is gained by claiming a sisterly relation to the Church of Rome and repudiating her maternity? This is not only undutiful, but impolitic. For, after all, Rome is the most creditable source from whence the Anglican

Church can derive her orders and her Church Principles: it is to be preferred to any of the churches of an anterior origin commencing with what the Tractarians call the Nicene Period.

less loyal son of the Reformation . . . I hate the Reformation and the Reformers more and more. . . . That deplorable schism." Again: "I can see no claim which the Prayer-book has on a layman's deference, as the teaching of the Church, which the breviary and missal have not in a far greater degree." Mr. Ward deeply regrets "our Church's present corruption and degradation;"—hears with pain the words "pure and apostolical" applied to her. Mr. Palmer is equally candid:—"I utterly reject," he indignantly remarks, "and anathematize the principle of Protestantism as a heresy, with all its sects, forms, and denominations! and if the Church of England should ever unhappily profess herself to be a form of Protestantism (which may God of his infinite mercy forbid!) then would I reject and anathematize the Church of England." From the commencement of the series of the Oxford Tracts, and other publications by the same party, up to the period of their interdiction by the Bishop, and some very significant intimations from the highest ecclesiastical authorities, a volume might be filled with similar quotations,—all disparaging the Reformers and the Reformation, and describing the present Church system as "an incubus upon the country," and as "the body of death which Hammond, Andrews, and Hooker, bore about in patience, as the penalty of sins, which they inherited from the age before them."

Of the direct Romish tendency of the Tractarian movement, we have irresistible evidence. Mr. Newman has very consistently acted out his principles. It cannot be said of *him*, that "he recked not his own read." It is true, it was somewhat late in the day, and not till he had familiarized his infatuated pupils of a Protestant communion to a guilty dalliance with forbidden sweets, that he left them on the enchanted ground, not doubting but that they would soon be allured by his example, and enrol themselves with the Neophytes of Rome. In his letter to Dr. Jelf, we see him ready to

commence his journey. The dome of St. Peter's glitters in the distance,—he feels its attraction,—having inflicted by Tract XC. a deadly blow on the Church, he wishes to destroy; and that he may witness its fall at a distance, he longs to depart. "The age," he tells us in this letter, "is moving towards something,—and most unhappily the one religious communion among us which has of late years been practically in possession of this something is the Church of Rome. She alone, amid all the errors and evils of her practical system, has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings, which may be especially called Catholic."

The history of the celebrated Tract XC. is not altogether involved in mystery. In his letter to Dr. Jelf, already quoted, the author gives us to understand, that his object in writing it was "to keep members of our Church from straggling in the direction of Rome." To him this could not be matter of regret, nor to those who were associated with him, in a nefarious conspiracy against the Church of England. But the truth is, so many, and some of them men of eminence, were found not only straggling in the direction of Rome, but actually uniting themselves to her communion, that the complacency with which the leaders of this movement were viewed by their superiors, was changed into alarm;—the opiate became an irritant. It was seen, that instead of retaining stragglers, it stood, like a Janus-faced Jesuit, at the door of St. Peter's, inviting their apostacy; saying to each, "Come in, thou blessed of the Lord, why standest thou without?" The real object of this last of the Tracts was, to show that the Thirty-nine Articles might be interpreted so as to make them consistent with the decrees of the Council of Trent,—a Popish Council, be it observed,—and not oecumenical and nearly coeval with the Reformation. Besides, like Noah's ark, the Church is made by it a receptacle of beasts, both clean and unclean. As against the Tractarians,

this Tract will remain a monument of disingenuousness and dishonesty worthy of the Order of Jesus; and must, we imagine, have been concocted in the Jesuit College, where Mr. Newman was known to be a frequent visitor. The doctrine that articles may be subscribed in a non-natural sense, or in any sense the subscribing party may choose to put upon them, is too monstrous, even to be stated, without exciting indignation in every mind not utterly perverted and debased. To what does it amount but to a dishonourable surrender of a Protestant Church into the hands of any enemy, Papist, Jew, Turk, or Infidel, who may possess himself of its emoluments, without renouncing his principles. In this last daring attempt to subvert the foundations of truth and righteousness, the Tractarians were soon taught to feel that they had

overshot their mark. Their diocesan was affrighted from his propriety;—with the smile and the frown strangely alternating on his face, he ventured to forbid their further circulation. But though tracts were prohibited, the press was still open. Cautiously, and feeling their way at every step, advancing timidly, and receding precipitately, yet steadily adhering to their purpose, they have changed their tactics, and are very unscrupulous in the means they employ, with a view to lull suspicion, and at the same time diffuse their poison. What these tactics are we shall show in our next paper, as they are exhibited in their novels and tales, and other insidious publications, which, since the tracts have been withdrawn, swarm

“Like locusts from the mud of Nile.”

(To be concluded in the November Number.)

THE FILLING UP OF CHRIST'S SUFFERINGS.

BY PROFESSOR VINET.

(From the “*Christian Treasury*.”)

“Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church,” Col. i. 24.

WHEN we consider the afflictions of Jesus Christ, either in the dignity of the sufferer, or in themselves, or in the redemption which they wrought, nothing appears wanting; and we are satisfied that neither men, nor angels, nor, if we dare say so, God himself, could add aught to them. Neither was anything wanting to the afflictions of Christ as to the end for which they were destined. All that sufferings could work for our redemption, those of Jesus Christ have wrought: they are complete in that respect; and to say that ours are necessary, in the same sense, would be more than to diminish the work of Jesus Christ—it would be to annihilate it. Were there another name under heaven by which, if but in part, we could be saved, and that name were our own, then were we not completely lost; and Jesus Christ would then be our fellow-worker—our helper,

but not our Saviour. Neither the fall, nor the raising up again, can be in part. If we are not stripped of all our glory before God, we still possess all our glory before God. If we have one merit, we have all merit; if we are not completely lost, we are not lost at all; if Jesus Christ is less than a perfect Saviour for us, he is no Saviour; if he leave *us* something to suffer, *he* had no need to suffer—for to say that our sufferings can do something for our redemption is to say that they can do everything. Man is quite prepared to draw such conclusions as these; and they would be legitimate. You may be sure that, if you allow him to be a sharer in the work, he will not long be satisfied to share in it; if you are willing to give him something, he will take all; and if you take away the least from Jesus Christ, you leave him nothing. The gospel is as positive, ab-

solute, and exclusive as it is possible to be. Whatever importance it may attach to our sufferings, it has never attributed to them the virtue of expiating our sins. Jesus Christ, by his sufferings, is the only and the perfect Saviour. That which he came to seek and to save was *lost*—not in part, but totally. It is with *his* stripes, and not with our own, that we are healed. He is, alone and without us, the propitiation for our sins, and for the sins of the whole world. But why multiply these declarations? The Scripture is full of them; and if the text should be found to say the contrary, it would contradict a thousand others, not to seek farther than the writings of St. Paul.

How, then, can there be aught "*behind*" of the afflictions of Christ?" It is thus, my brethren: Christ is still here below; Christ is still detained in a mortal body. His glorious resurrection, indeed, has snatched him personally from the power of the grave. His glorious ascension has removed him from the view of earth. All is accomplished, inasmuch as what he has done satisfies for all. But Christ (so to speak) *succeeds himself*, in the person of the church. The church is a body of which the Head is in heaven. The church militant has inherited the condition of Christ, humbled and suffering. She represents here below her Divine Head, as the Son of man; and will so represent him till the end of the ages. Without doubt, she is only to Jesus Christ what the body is to the head, which communicates the movements, and controls all the actions; but she is *not less* closely united to Jesus Christ than the head is to the body. She does nothing by herself; but whatever she does on earth she does by him. She continues his work; but by him and for him. She is simply the body—she is not the Head; and while the Head reigns in the peace and glory of heaven, the body remains upon earth, and *suffers upon earth that which Jesus Christ would suffer were he still below*. For, having the same spirit, and offering to error and sin the same combat, she must needs provoke the

same enemies, encounter the same obstacles, excite the same animosities, suffer the same agony. She must undergo all this, or she is not the Church. As the Head lives, so the body must live; and, living upon the earth, must live a terrestrial life—which is, *to suffer*. This is that which is wanting, or which remains to suffer, after Jesus Christ has suffered. This is the sign that *his* work is done upon the earth; this is the burning but glorious seal which the Master stamps upon those that are his. And here we ought to observe that the term which St. Paul used does not simply signify to *finish*, but also to *correspond*. It is to continue Jesus Christ—to return to him what she has received from him. Christ is the oblation of the church; and the church is (in a very different sense) the oblation of Christ. Besides, the church is the servant of Jesus Christ; and if she does not suffer it is because she does not act—for she cannot act without suffering. And if she does not act, she will not correspond to her Head; she will not serve her Master, who, on his side, will appear to forget or to disown her. In all these respects there wants, and to the end of time there will be wanting, something to the afflictions of Jesus Christ: undoubtedly, *not* to his personal sufferings, which are complete in every sense; but to those which he has determined (if we may so speak) to endure in the persons of the faithful to the end of the ages. In truth, what we have just said of the church is necessarily applicable to the faithful; that is to say, the faithful are called upon to suffer *as* the church. How can she suffer but in her members? or how can we conceive of a sorrow in the church of which her true members are not partakers? Christ did not by *his* sufferings exempt us from suffering, nor by his death exempt us from dying. And if these are needful for us, what comparison is there between the light afflictions of this present time and the eternal weight of glory reserved for us in heaven? No; Christ is not come to deliver us from suffering and death, but rather to

teach us how to suffer and to die. He has done better than to suppress these evils: he has made them useful, useless as they are in themselves. What do I say? Useful! How feeble is that word! He has rendered them so precious, that their *preservation*, in the case of the faithful, is one of the gifts of God.

This is why the Christian neither suffers nor dies against his will (*malgré lui*;) he earnestly desires to do all the will of his Master. Necessity is changed for him into liberty. He knows he must be stripped of all, and come to Jesus "wretched, and miserable, and poor, and blind, and naked;" and he rejoices that God assists him so to strip himself. He knows that he must die; and he anticipates death by dying to himself daily. The suffering and humbled member of Jesus Christ knows that, if one is dead all are then dead—that, to be united to Jesus Christ living he must be united to Jesus Christ dying. He then receives humiliation and suffering as pledges of adoption; and his sense of this adoption is never so lively as when he is afflicted and abased. He understands; he does more—he sees, that in proportion as the blows of adversity spend themselves upon him, the "old man," which must die, dies in him more and more; and he ends by fully comprehending the import of those astonishing words of the apostle, that "he that hath suffered in the flesh hath ceased from sin." Thus afflictions and death are in his eyes only the natural consequence and the necessary completion of the afflictions and death of Jesus Christ.

The church does not profess to be the ally and accomplice of the passions, but the contrary. There is enmity between her and the vices of the world, and also between her and the *virtues* of the world. The wise, who are not wise according to her wisdom, hate her as much as the foolish do. Notwithstanding appearances to the contrary, the church is ever a stranger in this world; she is continually obliged to fight for, and to conquer, the place she occupies. She lives (if one

dare so speak), not on a secure income, but on the bounty she receives from day to day. She is not *established* in the world—she is *encamped* in it. While every man coming into the world belongs to society, she has no citizens but those snatched from the world. By the power of truth, and its harmony with the nature of things, she has imposed upon modern nations many of her maxims, a new civilization, and even her own name. The people who call themselves Christians form in reality one nation, in the face of those who are not such. But this application of Christianity, which the world adopts, is not the fundamental principle, but a secondary idea. The world does not fix in its soil the roots of the tree of which it gladly gathers the fruit. These roots—I mean the truths which are the basis of the church's faith—are repugnant and hateful to the natural man; and so long as this natural man predominates in the world, it is evident that the church must maintain a conflict, dispute for her life, and thus, consequently, suffer as her Head has suffered. This aspect of Christianity may, at first sight, appear very sad, and even appalling; but if you love Jesus Christ you will understand how these sufferings are at the same time a necessity, a blessing, and a glory. Without love you will comprehend nothing of all this; with love, you will understand how one may sacrifice even life for the church,—even as the love of country has perhaps taught you how gladly one may abandon all for the good of the State. You will see all these afflictions converted into joys; because, in proportion as the outward man decays the inward man is renewed. You will find that God still leaves you much happiness in store, and that "godliness hath promise of the life that now is," as well as "of that which is to come." If you love, you will comprehend this, and will say, with St. Paul, when speaking of himself, "Who now rejoice in my sufferings!"

The church needs your sufferings, because she needs your services. She has

not too much—with all her children, and all their love. You should see with what painful efforts she combats her enemies within and without. You should see with what bitter tears and with what bloody sweat she steepes the soil of her Gethsemane. You should hear the sound of her scourging; and the tumult of those who, mocking her blindfolded eyes—for in the present day she scarcely knows who are her enemies and who are her friends—cry, in derision, “Prophecy who smote thee.” Perhaps you may not hear the clamour, “Away with him! away with him! crucify him!” *This* crucifixion is only to be seen, in certain places, in the contempt of some, and in the disdainful toleration or the derisive homage of others. Elsewhere, very far from being nailed to a cross, the church is on a throne; but examine closely, and you will discover that she is *chained* to it. Under

one or other of these forms, she still undergoes her irrevocable destiny: there is no respite for you, or for her, here—you will rest in heaven! The church at the same time assails her enemies and defends herself. She extends her borders for self-protection, and goes beyond them for conquest. Go with her wherever she goes; establish yourself on the ground which she occupies; add to her empire new provinces; aid her in accomplishing the command to preach the gospel to every creature. Architects of a heavenly mansion, builders of a new Jerusalem, take trowel in one hand and the sword in the other; destroy error, and extend truth. Above all, spread everywhere the vivifying odour of the gospel by a conduct pure, holy, honourable, before God and before men, full of charity and good works, to the glory of Jesus Christ! Amen.

THE GROANINGS OF CREATION.

“THE whole creation groaneth and travaileth in pain together until now.” Set and shined (as it were) in an epistle the most replete with the very strictest peculiarities of the theological creed, do we find this striking image; the creation in a state of big and general distress, giving token of some pregnant but yet undisclosed mystery wherewith it is charged, and heaving throughout all its borders with the pains and the portents of its coming regeneration. This was the aspect which our present system of things bore to the eye of the apostle; and it is its aspect still. The world is not at ease. The element in which it floats is far from being of a tranquil or a rejoicing character. It has somehow gone out of adjustment, and is evidently off the poise or the balance of those equable movements in which we should desire that it persisted for ever. Like the stray member of a serene and blissful family, it has turned into a wayward, comfortless, ill-conditioned thing, that still teems, however, with the recollection of its high original, and wildly gleams and

gladdens in the hope of its future restoration. It hath all the character, now, of being in a transition-state; and with all those symptoms of restlessness about it, which the brooding insect undergoes ere it pass into the deathlike chrysalis, and come forth again in some gay and beautiful expansion, in the fields of our illumined atmosphere. Meanwhile, it is in sore labour; and the tempest’s sigh and the meteor’s flash, and not more the elemental war than the conflict and the agony that are upon all spirits; the vexing care, and the heated enterprise, and the fierce emulation, and the battle-cry, both that rings from the inferior tribes through the amplitude of unpeopled nature, and that breaks as loudly upon the ear from the shock of civilized men: above everything, the death, the sweeping, irresistible death, which makes such havoc among all the ranks of animated nature, and carries off, as with a flood, its successive generations; these are the now overhanging evils of a world that has departed from its God!—*Dr. Chalmers on the Romans.*

CHRISTIAN GLEANINGS.

THE CHRISTIAN NAME.

THE title of Christian is a reproach to us, if we estrange ourselves from Him after whom we are denominated. The name of Jesus is not to be to us like the Allah of Mohammedans, a talisman, or an amulet to be worn on the arm, as an external badge merely, and symbol of our profession; but it is to be engraved deeply upon the heart, there written by the finger of God himself in everlasting characters. It is our title, known and understood, to present peace and future glory. The assurance that it conveys of a bright reversion, will lighten the burdens and alleviate the sorrows of life; and in some happier moments it will impart to us somewhat of that fulness of joy which is at God's right hand, enabling us to join even here in the heavenly hosanna, "Worthy is the Lamb!" "Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever."—*Wilberforce's Practical View*.

LET CHILDREN SING.

ALL children can learn to sing, if they commence in season. I do not say, all will have the same sweet voice of the nightingale; for some have naturally sweet, mild, and soft voices, when they talk, while others speak in loud, strong, and masculine tones. The same is true in regard to singing.

In Germany every child is taught to use his voice while young. In their schools all join in singing as a regular exercise as much as they attend to the study of geography; and in their churches the singing is not confined to a choir, who sit apart from the others, perhaps in one corner of the house, but there is a vast tide of incense going forth to God from every heart which can give utterance to this language from the soul.

Children, sing! yes, sing with your whole hearts! David sang before the

Lord, and it is meet that you should do the same; and always, when angry feelings rise in your breast, curb and check them by singing sweet and cheerful songs.—*Phrenology for Children*.

THE BIBLE THE BASIS OF EDUCATION.

To constitute a sufficient moral *system*, there must be a recognition of one Supreme, the original Source of being, authority, and wisdom, duty to whom includes, harmonizes, and makes binding all other duties; for else there will be a conflict of duties, rendering virtue uncertain, variable, and inconsistent. To establish sufficient moral *principle*, there must be proposed *motives* to do right, convincing the mind and controlling the heart, superior at all times and in all circumstances over every possible motive to do wrong. To direct in moral *conduct* there must be an exhibition, by actual *example*, of the highest moral perfection. All these can be found only in Christianity. Hence we affirm that, though there are some auxiliary means, the BIBLE is fundamentally essential to the proper training of the young. Every attempt to build a sound education, except upon evangelical truths, will be a failure. For, besides that the Holy Scripture is a library of itself, containing the most ancient, authentic, and satisfactory account of things in their causes, narrative the most simple and impressive, biography the most honest and useful, eloquence the most powerful and persuasive, poetry the most sublime and beautiful, argument the closest and most profound, politics the justest and most liberal, and religion pure from the throne of God; it alone teaches mortals with sufficient authority, motive, and example—the authority of God, the motives of eternity, and the examples of Jesus Christ, God-in-man. Thus we find that, in exact proportion as the Bible is read, useful knowledge, civil liberty, and sound morals prevail.—*Dr. Bethune*.

SCATTER THE SEED.

IF we look at the nature of the truth, we shall find a few reasons for sowing in hope, and sending it to distant countries. It is "the word of life" which we "hold forth." It reveals Him who is "the life." That which every true missionary communicates—is Christ! And when Christ is received, by faith, of God's elect, the series does not stop. Flame is not more communicative. It is "a torch of fire in a sheaf." Thus we are reminded of the game of Grecian boys, to which Plato alludes, in which, during a race, one would carry a lighted torch, which, when his strength was exhausted, would be caught up by another and another. By just such means it has come to us. A few years ago, on the platform of a religious society in America, addresses were made by a grandson of John Brown, of Haddington, and a grandson of Isabella Graham. A pious spectator sent up a donation, with these words on a slip of paper, "As for me, this is my covenant with them, saith the Lord, my Spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, for henceforth and for ever." Who was the first missionary to the glens of the Vaudois? We know not; but we know what seed he carried, for it is there still. Shall any man dare to predict, that the same effects shall not follow the same causes in Burmah or in Hawaii? The first seed sown outside of Eden, by Adam and Eve, may have seemed hopelessly buried: but they were reassured by subsequent harvests; and we are eating the fruit of their labours. Every evangelical mission does the like. We should not hesitate to sow the very smallest portions: "In the morning sow thy seed, and in the evening withhold not thy hand." Our work is ministerial; the increase is of sovereign grace. Not every grain of wheat comes to the ear. Not every tract converts a soul. Yet, in the great account, the truth does its work, and some-

times mightily. The analogy of natural things is the same. Who questions the deadly efficacy of fire-arms in modern warfare? Yet it is calculated that, on the field of battle, not more than one ball in twelve thousand proves mortal, or strikes a human being. If the church were only putting forth a consentaneous effort, and causing the seed to fly over all nations, it is reasonable to believe that she would soon behold singular and unexampled successes, from direct and copious visitations of spiritual power.—*J. W. Alexander.*

THE LOVE OF LIFE.

THIS is not only natural and innocent, but important and necessary. We are instructed to guard, to preserve, to prolong it, at once by the constitution and frame of our nature, and by manifold examples of high authority. And while Providence permits the farther extension of it, the reasons and end of that extension are obviously manifest. Not a single hour is added to the life of any one merely to make up such a quantity of time: it is destined to its peculiar purpose, passes to account, and calls to its proper use and employment.

To dream of premature retirement from the exercise of our faculties and functions,—of mere existence without employment,—is an attempt to defeat the intention of the Creator in sending us into the world: it is a degradation and perversion of the powers of the human mind: it is to be dead while we live. Inquire "what he would have you to do? Is there no one respect in which I may glorify God, or be useful to my fellow-creatures?" For, to the last, the great Supporter of life—the Ruler of the world—has some command to give, some labour to be performed—some exercise of the hand, the head, or the heart to enjoin, and some purpose of justice or of love to accomplish. Let us, therefore, awake and arise to the knowledge, the study, and the practice of our heavenly Father's will.—*Dr. Hunter.*

THE PRESENTS OF THE WISE MEN TO
CHRIST:

"Gold, frankincense, and myrrh."—Matt. ii. 11.

SOME of the ancients are of opinion, that in the presents which these eastern sages made, they had a mystical meaning, and were designed to signify their acknowledgment both of the divinity, royalty, and humanity of our Lord; for the incense, they say, was proper to be given him as a God, the gold as a King, and the myrrh as a mortal Man, whose body was to be embalmed therewith. It is certain that the eastern people never came into the presence of their princes without some presents, and that their presents were usually of the most choice things that their country afforded. All that they

meant, therefore, was to do homage to a new-born Prince of a neighbouring nation, and in the best manner they could: and, if what naturalists tell us be true, that myrrh was only to be found in Arabia, and frankincense in Sæba, which is a part of Arabia, and that this country was not destitute of gold, (2 Chron. ix. 14,) and at the same time was famous for men conversant with astronomy, it makes a very probable argument that the wise men came from thence."—*Burder's Oriental Customs.*

The true moral derivable from this statement is, to inquire, what do we offer to Christ? Do we present our hearts, our time, our influence, our gold—in a word, our entire selves to his cause and his glory?

Poetry.

LOOK UP.

WHEN summer leaves lie wither'd and scatter'd o'er thy path,
When all is sad and lonely around thy cheerless hearth,
When memory loves to linger on joys for ever past,
And shadows of the future the present overcast;

From all this gloom and sadness look upward to the sky,
A Star there is to cheer thee,—oh, only raise thine eye,—
The bright and morning Star is there, whose mild and beauteous rays
Will turn thy mourning into joy, thy heaviness to praise.

The soul that ne'er looks upward can never see its light;
Fear not that mists of woe or sin will hide it from thy sight;
Look up—through tears of penitence its beams will seem more fair;
Look up—'t will raise thy drooping heart and dissipate thy care.

Though storms are raging round and waves and tempests roar,
And hope that once beguil'd thee can cheer thy heart no more:
Look upward—there's a beacon to guide thee from afar,
A sure and certain refuge, the bright and morning Star.

When Death's dark shadows gather, with thick and threatening gloom,
Look upward—and thy fainting soul shall triumph o'er the tomb:
Nor death nor hell nor aught beside thy confidence can mar,
If the eye of faith is fix'd upon the bright and morning Star.

Oh blessed, bright, and glorious Star! we bow our souls to thee,
In thy pure, changeless light alone may we accepted be!
On every dark, polluted soul may thy sweet lustre shine!
Our notes will then be victory, but all the praise be thine.

LINES ON THE DEATH OF DR. PAYNE.

(THE Rev. Dr. Payne preached at Mount-street Chapel, in Devonport, on Sunday evening, June the 19th. Shortly afterwards he returned home and immediately retired to rest, and on that night entered for ever into the joy of his Lord: "Blessed is that servant whom his Lord, when he cometh, shall find so doing.")

YES, thou art gone! and yet we shed no tear,
Or changed our selfish griefs to joy for thee,

So pure and deep, without a shade of fear;
For thou art, brother, where our souls would be!

Thou didst lie down upon the tented field,
To rest a moment from the Godlike strife,
When He who girded on thy sword and shield,

Call'd thee rejoicing to the realms of light!

'Twas thine to sound the trumpet, and its tone

Scarce hush'd in silence, linger'd on the ear,

Then, when the voice was heard by thee alone,

"Go forth to meet Him," for thy Captain's here!

Thou didst arise and go, nor felt one passing fear.

R.

Plymouth, June 26, 1848.

ON GOING TO A NEW HABITATION.

O Lord! in this new habitation,
Afford thy blessing day and night;

Be thou the "arm of our salvation,"
And let us live as in thy sight.

While we give thanks for this abode,
Let pure contentment fill our minds:

Be Thou our ever present God,
Whose goodness never once declines.

Teach us thy guardian care to know,
Nor let us trust thy aid in vain;

Still bless us, Lord, while here below,
While life is ever on the wane.

Make us more fruitful in thy cause,—
The cause of truth and righteousness;

In full obedience to thy laws,—
Thus bless us, and for ever bless.

Be ours the wise, the heavenly path,
That "shineth more to perfect day;"

As heirs of grace, and free from wrath,
We wait till call'd from earth away.

And still that "house not made with hands,"

Rising in hope, we keep in view;
For us that mansion—there it stands!

In glory bright, and ever new.

Then gladly may we rise, and see
The joyous land of blissful rest,—

The land of light and liberty,
To be with Christ, for ever blest!

R.

THE EARLY DAWN—A MORNING HYMN.

As the day dawns upon my eyes,
So constant may my thoughts arise
To Him who thus restores the light,
And banishes the gloom of night.

God of Nature! good and great,
On Thee my soul would ever wait;
While the past night I now review,
Accept my praises, ever due.

Preserver kind, of man and beast,
From the most mighty to the least;
I own Thy presence, ever near,
And bid the welcome dawn appear.

Thou God and Father,—God of grace!
In every scene, in every place,
On Thee the springs of life depend,
Wherever known, till life shall end.

Ere the great sun begins to shine,
Receive these grateful thanks of mine;
My early homage let me pay,
At the first glimpse of op'ning day.

Great Giver of my days on earth,
Teach me to know each day its worth;
That none may e'er be spent in waste,
From this glad morning to my last.

Then when the last blest morning come,
And I approach my heav'nly home,
With faith and joy, O let me see
The dawn of heaven prepared for me!

R.

ON THE DEATH OF THE REV. R. W. HAMILTON, D.D., LL.D.

OH to the glorious spirit-land

So soon to pass,
And stand, with angel escort, on
The "sea of glass!"

Darkness, distress, and pain, and sin,
And trial gone!

The raiment white and diadem
Put freshly on.

To strike the new and virgin harp
To Rapture's tone,

Beneath the lovely rainbow round
About the Throne!

To swell the mighty sea of praise
That flows from all

Who walk within the golden streets
And jasper wall!

To see the fruitful Tree of Life;
The crystal river;

God and the Lamb! the temple too;
The Light for ever!

Vision Divine! thy lustre sweet
Shone through the clay
Before his great and radiant soul
Had pass'd away;

And gave the holy transport to
His fault'ring breath,
As he unfurl'd his wings of fire
In face of Death!

H.

Review of Books.

The CLAIM of the RIGHTEOUS in DEATH. A Sermon preached in East Parade Chapel, Leeds, on Sabbath morning, Aug. 13, 1848, on occasion of the Death of Edward Baines, Esq. By JAMES PARSONS, Minister of Salem Chapel, York. 8vo. pp. 28.

Hamilton, Adams, and Co.

As a specimen of pulpit oratory, based on the soundest principles, and displaying the most fervid eloquence, the discourse before us will bear a comparison with any similar production of the age. The text, (Isa. lvii. 1, 2,) is admirably handled; and, though it is in no way strained from its original design, or accommodated to passing events, it is made to tell a tale to the men of this generation, as appropriate and as forcible as it did to those who lived in the days of the prophet Isaiah. Under the three natural divisions of, *A valuable Character exhibited*,—*An Important Event announced*,—and *An improper Habit lamented*, the full energy of the prophet's rebuke is brought forth to public view, and is made to minister wholesome chastisement to that shameful forgetfulness of departed worth, which too generally follows the bustle and excitement of a funeral solemnity. Our preacher successfully proves, that it is a sign of the most flagitious degeneracy in the Christian Church, when those who have been her champions are suffered to fall in the high places of the field, "*and no man layeth it to heart.*" The thought is so well and powerfully elaborated, that we could wish to see the fine train of reasoning in the hands of all the active religionists of the day; for it is a truth, which fact and observation confirm, that, for the want of more virtue in the Church, great and good men are soon forgotten when the green sod covers their head.

In the conclusion of his discourse, Mr. Parsons makes some pleasing references to the character of the late Edward Baines, Esq.; and though they are brief, they are far more impressive than many more lengthened details:

"In our own reflections," he observes, "on the event which has hung your sanctuary with the symbols of grief, the preacher trusts that his motives will be approved, for having devoted so large a portion of time to the enforcement of general principles, and so little to the history and character of the departed. That history and that character will secure other, more ample, and more worthy records elsewhere. Already, in some of their prominent manifestations, they are extensively known, and

they must be as extensively honoured. You know what he was, in the intercourse of domestic and social life,—refreshing it by his uniform flow of intelligence, cheerfulness, urbanity, and kindness. You know what he was, in the institutions of philanthropy and benevolence,—supporting them with enlightened wisdom, generous benevolence, unflinching integrity, untiring patience, perseverance and zeal. You know what he was, in the sphere of the political duties which, by the arrangements of Providence, largely occupied his care; duties involving the guidance of a Journal which, besides its well-earned and long-sustained reputation as the champion of truth and freedom, has accomplished no little to refine and elevate the character of the press throughout the land; and duties which, at an honourable period of his life, summoned him to the advocacy of his principles, in the most potent assembly of the most potent empire in the world. Nor is it unimportant to be announced and recorded, in regard to those principles,—thus, and otherwise, invaluable maintained,—that when, on his death-bed, his sentiments regarding them were wisely desired in solemn inquiry, he declared,—and may the testimony and the principles be alike perpetual,—that '*he saw nothing to amend or alter,*' but '*adhered firmly to them all.*' You now, perhaps, know more than you did before, as to those higher matters of his personal Christianity, and his personal preparation for eternal happiness, by which alone all that he was in other relationships and departments, became substantially hallowed; and you are invoked to hold him in your lasting remembrance, as one who must be numbered among those eminent spirits sometimes sent by the Divine goodness into our disordered world, to urge on, with accelerated progress, the coming age of amelioration and happiness. Your duty eminently is, to '*GLORIFY GOD IN HIM.*'"

Mr. Parsons beautifully touches on his own personal reminiscences of the deceased. "As to any tribute it might be expected that I should personally render, I shrink from a task equally painful and delightful. Few, perhaps, are present—though I speak in my native town, and among my oldest friends—who can understand my emotions; emotions, by their intensity, almost defying the claims of the self-possession which the majesty of the sanctuary demands. The name of EDWARD BAINES has been a household name to me from infancy. I remember him as he appeared in my very early years, associated in intimate friendship with those who were most

endeared to me, and who are now united with him, I trust, in one common glory. I remember him as rendering to me, when my mind was commencing its developments, those kind attentions with which youthful hearts are, perhaps, not often privileged, and which youthful hearts, when they do receive them, embalm in their imperishable gratitude. I remember him as encouraging in me, along with some of his own household,—and we never *can forget those days*,—aspirations and efforts after an order of distinction, of which he and I knew not the direction or the value, until at length the change came,—when the Sun of righteousness shone upon the statue, and brought forth whatever it had of hidden music and harmony. I remember him, as in later times, rejoicing over my progress in the high vocation of the Christian ministry, and according to me assurances of esteem and confidence, almost as though I *had* been his own. Now I record it all: I place my own humble chaplet on his grave; and I attest to those, who knew and loved him best, and who are here in the garments, and with the hearts of deepest mourning, that I mourn with them as with the reverence of a son, and with the affection of a brother.”

FUNERAL SERVICES *on the DECEASE of* Mrs. SHERMAN, of Surrey Chapel. *Funeral Oration: the Rev. GEORGE CLAYTON. Sermon to the Church: the Rev. JOHN ANGELL JAMES. Sermon to the Young: the Rev. JAMES PARSONS.* 12mo. pp. 56.

Hamilton, Adams, and Co.

THOSE who had the happiness of an acquaintance with Mrs. Sherman, and who knew the place which she occupied in the congregation at Surrey Chapel, will be at no loss to understand the overwhelming sensation created by her death. Both nature and grace had combined to make her the ornament of every circle in which she moved. If she acquired influence by her union to the devoted successor of Mr. Hill, she had so admirably employed it as to reach a standing and a position peculiarly her own. In her character were combined the most shrinking modesty and retirement with an activity and benevolence far exceeding her physical strength. Among the young and the poor she moved like a ministering angel, scattering innumerable blessings in her path; and while memory holds her seat, her meek and gentle graces will be remembered by the rich and varied fruits which they produced. In her own domestic circle, how winning and attractive was her whole deportment! To have met her but once in that hallowed retreat, was

to remember her for ever! Social kindness and saintly converse were the elements in which she lived and made others live. We can never forget the sparkling brightness of her lovely countenance, as some theme of devout interest was introduced kindred to her happy mind. But she has gone to a world where her purest and loftiest aspirations will be fully realized. She had so much of heaven while on earth, that to her the transition must not only have been welcome, but natural. But what a void must have been created in her family circle by her early decease! yet the shock had surely been far more severe had not the nature of her disorder afforded ample warning of the approaching crisis, and had not the religious consolations of a protracted sickness gradually dispelled the gloom of death.

We are glad to welcome the funeral oration and discourses before us; not only because they are chaste and beautiful, but because they are of a character calculated to realize the best hopes of the deceased lady to whom they refer. They are worthy in all respects of the honoured men whose names are attached to them; and they are a fitting memorial of one who deserves to be ranked with the most lovely and devoted of her sex.

Mr. James's discourse will be valued, not only for its scriptural power and pathos, but for the characteristic sketch of the deceased with which it is closed. And the appeal of Mr. Parsons to the young equals anything of its kind it has fallen to our lot to peruse. Every sentence is fitted to tell on the youthful conscience. The oration at the grave, by our respected friend, Mr. G. Clayton, is tender, faithful, and appropriate. We earnestly recommend to all our readers this beautiful and edifying record of departed worth.

SANCTIFIED INTELLECT; *its Character, Work, and Reward.* A Sermon suggested by the Death of the Rev. R. W. Hamilton, LL.D., D.D., preached in Esher-street Chapel, Kennington, on the 30th of July, 1848. By WILLIAM LEASK, Author of "Our Era," &c., &c.

London: Ward and Co.

APART from the first two pages of eulogy in the place of exordium, this sermon bears not at all either upon the character or departure of the illustrious name which is blazoned so conspicuously on the title-page. The subject, indeed, considered in itself, is one of surpassing importance, and it is treated by Mr. Leask in his usual style of fervid and somewhat overwrought eloquence. If the thoughts are not original or profound, neither are they superficial

nor common-place. The plan is simple, and the illustrations often striking; but, as a whole, the sermon wants finish in the composition, and completeness as a thesis intended to embrace the character, work, and reward of sanctified intellect. Scarcely a page is devoted to the topic of reward, and through the whole there is too much generality, and especially in the first head a want of discrimination. What does the author mean by the *materialism* of Shakspeare and the *lordly* style of Byron? The second part of the subject abounds with fine thoughts and noble sentiments. What is advanced on the work of sanctified intellect, including prayer and the labours of the press, is pertinent and powerful, but too general, and too much in the "*ora rotunda*" style. The remarks on preaching and the ministry of the day are especially seasonable. Without admitting the truth of the charges openly made or insinuated against the present race of preachers, and combating some of them, Mr. Leask states them as he has heard them. The great question is, can they be sustained by sufficient evidence; and if so, where does the censure fall? It is evident that the complaints are of a diversified character, and that they cannot therefore belong to any one particular class. They may be exaggerated; but, to a certain extent, may they not all be true? They may be all true; but not true of all, nor of so general an application as to impress their character on the preaching of the age. Let us hear Mr. Leask.

"The 'GOSPEL!' At this word we pause. It is in relation to questions stated in connection with this word that complaints reach us. Those complaints take various forms. The intellectual hearer complains that much of the preaching of the day is uninteresting. It wants animation; it is not amusing. It wants power; it is not impressive. It wants nerve; it is not arresting. The experienced complain that it is not edifying. It wants spirituality; it is not quickening. It wants discrimination; it is not appropriate. The young complain that it is mere iteration. It is an old matter; it wants novelty. It is stereotyped; it wants diversity. The aged complain that it is fatally changed. They cannot recognize it in its new dress. The plumage is foreign. Neology neutralizes its power; fashionable pantheism destroys its distinctive character; learned allusions mar its simple beauty; mysticism veils its noble features; transcendentalism diffuses it into thin air. The evangelic fervour is gone; the Calvinistic pillars are broken; the Puritanic unction is lost; the Nonconformist simplicity is a 'glory departed.' From these premises the conclusion is easy. No wonder that the intellectual forsake us; that the young seek other pastures; that the aged sigh in secret; and that conver-

sion is a strange work. If the premises are sound, we admit the conclusion. But are these premises sound? Are the alleged weakness, dullness, insipidity, and heresy, matters of fact? If so, 'Ichabod!' The Lord help us! Judgment will begin at the house of God, and 'alas! for the day!'"

The page beginning "Are the faults traceable to our Gospel?" is in Mr. Leask's best manner; admirably has he concentrated into a single paragraph an argument, the conclusion of which is, "The pulpit is the place for sanctified intellect." We doubt not that Mr. Leask is doing all in his power to make it so; and earnestly do we pray that *all* our "young ministry" may at length be among "the wise" who "shall inherit glory."

The HOLY ART of WINNING SOULS to CHRIST exemplified in the Life and Ministry of the late Rev. M. Jones, of Trelech, Carmarthenshire. By the Rev. J. J. BEYNON. 12mo. pp. 97.

John Snow.

WE like biography, when written with heart; especially if brief and well-considered. The volume before us is of this sort. It reminds us of some of the old "Lives"—those which were penned by Oliver Heywood, and James Janeway, and Cotton Mather.

We can assure our readers that the whole book, though small in bulk, is full of interest and pregnant with instruction. No Christian can peruse it, we think, without profit; and to ministers and students for the sacred office, we earnestly recommend it.

Mr. Beynon has done well in preserving so fragrant a memorial of his friend and "spiritual father," and in enlivening it, too, with seasonable observations. Indeed, they often tell with much effect. Anecdotes and facts are suitably interspersed. The character and doings of Mr. Jones are so exhibited as to make the impression of his exalted piety and uncommon usefulness very strong:

"In the month of May, 1829, he had the unspeakable pleasure of giving the right hand of fellowship to one hundred and ten persons, as a token of admission to the church, after a careful examination in reference to their views, conduct, and Christian experience. In the month of June following, he received sixty-four members, and for several successive months from twenty to twenty-five each month. So that, within the year, about four hundred new members were added to the church." pp. 61-62.

What ministry, it may be fairly asked, has been more signally honoured of God?

In less than forty-six years, Mr. Jones "received upwards of two thousand four hundred hopefully converted persons to the fellowship of the churches under his care," of whom sixteen were called to the work of the ministry.

The good man, it is remarked by Mr. Beynon, "was wont to urge upon the church the duty of glorifying the Holy Spirit by humble dependence on his aid, with earnest and united prayer for his presence and influence; and thus acting, it never failed of being blessed with remarkable unction, spirituality, and zeal for the honour of God and the salvation of souls." p. 69.

Would that we had room for more extracts. We can, however, only add what we have heard; namely, that Mr. Beynon, himself a divine of between thirty and forty years' standing, intends devoting the half of any profit arising from this "labour of love" towards liquidating the debt yet remaining upon the meeting-house at Dorrington, in Shropshire, where he has so long, and, we rejoice to add, successfully toiled.

The SEED of the RIGHTEOUS. A Memoir of the late Mrs. Elizabeth Long, of Clapham Park. With Interesting Notices of her Pious Ancestry, descendants of the Proto-Martyr John Rogers. 12mo. pp. 332.

Hamilton and Co., and J. L. Porter, Sloane-street.

It would have been a serious loss to the Christian world had these memoirs been withheld from public view. It is true, indeed, that the subject of them was disposed ever to retire into the shade of her own modesty, and would have been the last to pant after posthumous fame; but, considering the influential sphere in which she moved, and the great moral power which she exerted for a series of years, it would have been matter of deep regret had any motives of delicacy restrained her esteemed husband from the publication of materials so deeply interesting and instructive.

Mr. Long's school, now of Clapham Park, and formerly of Mansfield, has been well known for many years, through a large circle, as an institution of the first rank, both for its intellectual and religious advantages. We refer to this fact merely to apprise our readers of the sphere in which Mrs. Long's character was so beautifully and so usefully developed. It will be admitted, by all competent judges, that the domestic superintendence of a boarding-school must have a powerful effect upon it for good or evil. The formation of a pupil's character depends as much, perhaps, upon that superintendence as upon his scholastic training in the class-room. It was in this

department of service that Mrs. Long's character shone forth with such mild and peculiar lustre. How many now live to attest the hallowed influence which she exerted over them when they were pupils in her husband's school? The evidence of this fact is most abundant in the memoir before us, and gives a charm to it peculiar to itself. Indeed, we cannot help believing that the part of the volume which touches on this interesting subject, will be very stimulating and encouraging to others who may occupy a position similar to that of the deceased.

But the whole character of Mrs. Long is worthy of being embalmed in the affections of the Christian Church. Without anything bordering on extravagant eulogy, Mr. Long has done great justice to the various and striking peculiarities of his wife's mind. Her very childhood gave promise of her subsequent eminence; and the events of Providence gradually brought forth to light the hidden beauties of a spirit ripening fast for the glory and felicity of heaven. Her letters, her intercourses, the whole of her deportment, had nothing common-place attached to them, though her deep humility concealed all her excellencies from her own gaze.

The sketches of Mrs. Long's family will be very interesting to readers who knew nothing of the deceased. She was sprung from a long line of devoted and holy men, among whom the proto-martyr, Rogers, held a conspicuous place.

We cannot but hope that this volume will find a place among our popular biographies. It needs to be seen only for a few moments to be prized. We give it our cordial and earnest recommendation, and thank Mr. Long for the successful effort he has made to perpetuate the memory of his beloved and excellent wife.

MEMOIR of the Rev. HENRY DUNCAN, D.D., Minister of Ruthwell, Founder of Savings Banks, Author of "Sacred Philosophy of the Seasons," &c., &c. By his Son, the Rev. GEORGE JOHN C. DUNCAN, North Shields. Small 8vo. pp. 380.

Olliphant, Edinburgh; and Hamilton and Co., London.

THIS is a very precious record of a life of unusual interest. Dr. Duncan was one of the most distinguished men of his day—a man of high literary tastes, who had, after a great struggle, dedicated all to the interests of the cross. As the founder of "Savings Banks," he deserves to be regarded as the great friend and benefactor of the poor and industrial classes.

The Memoir is beautifully written, and

is highly creditable to the taste and discrimination of Dr. Duncan's son.

ORIGINAL THOUGHTS on VARIOUS PASSAGES of SCRIPTURE; *being the substance of Sermons preached by the late Rev. RICHARD CECIL, A.M. Never before published. Taken down by some of his hearers, and now edited by CATHERINE CECIL.* 8vo. pp. 692. 10s. 6d.

Seeley and Co.

WE are delighted at the thought of so much unpublished material from the pen or from the lips of Richard Cecil. Those who either were accustomed to hear him, or who have become familiar with his terse and striking sayings, will rejoice to be in possession of these sketches. They do not always realize the deceased to our minds; but there are passages in almost every page which we could pronounce to be his: We doubt not the work will have a wide circulation among the surviving friends of Mr. Cecil.

THE IRISH PASTOR and the FAMINE. Memoirs and Remains of the Rev. Samuel Brown, of Tralee, Ireland. By his Brother, the Rev. ISAAC BROWN, author of "The Ministry of Christ," and "An Earnest Ministry." Small 8vo. pp. 276.

Nisbet and Co.

THIS is an affecting memorial of a truly devoted young minister, who sunk into an early grave in the midst of usefulness and

devoted toil. His brother has done good service to the church in raising this monument to the honour of one whose life and death supplied an edifying example to the Christian church. We knew Mr. Brown well, and can bear testimony to the faithfulness of the portrait here given of him. Much will be found in the volume on the state of Ireland, truly worthy of most serious consideration on the part of the Christian and the philanthropist.

INCIDENTS of TRAVEL in EGYPT, ARABIA, PETRAE, and the HOLY LAND. *By J. L. STEPHENS, Esq., author of "Incidents of Travel in the Russian and Turkish Empires."* 12mo. pp. 258.

Ward and Co.

THIS new edition of Mr. Stephens's very interesting work on Palestine and the adjacent countries will be a most acceptable boon to the public, at the amazingly low price of *one and sixpence*. Mr. Stephens is a writer who does not fail to awaken the curiosity of his readers, nor does he in general come short in the matter of supplying ample information in reference to the eastern countries through which he has travelled. He is not strictly a critical writer, but his pages will be perused with equal advantage and satisfaction.

We recommend this edition very earnestly to that class of our readers who cannot afford to purchase more expensive works. They will find in it the substance of our best information respecting Egypt, Arabia, and the Holy Land.

Obituary.

MEMOIR OF THE REV. WILLIAM SILVESTER, OF SANDBACH.

No living man feels more strongly attached to the *Evangelical Magazine* than did the subject of this memoir. He saw its establishment in 1793; watched its progress during a period of fifty-four years; rejoiced in its efficiency and increased circulation; and continued to read it till the last week of his earthly pilgrimage. No part of the Magazine proved more entertaining or instructive to him than the Biographical. He used to rise, from the perusal of the lives of the servants of God, animated, encouraged, prepared to combat the difficulties of his profession, and to abound in the work of the Lord. He has finished his course. May survivors read with profit the annals of one eminently blessed, and

through him be led to magnify the grace of God!

William Silvester was born at Stafford, Nov. 19th, 1777. He was the son of James Silvester, an inkkeeper; a man of the world, whose religion consisted in going once to church on Sunday, but in whose family there was not the form of godliness. In his youth William was totally neglected, as to moral or religious training. Left to himself, he grew up in ignorance and vice. From his eleventh till his sixteenth year, his conduct was irregular and dissipated. He associated with wicked companions,—trampled under foot the morality of the sabbath,—mingled in the dance,—attended the race-course,—presided over the cock-fight,—and gave a license to every unholy desire. Even then there was a moral power within his breast, which occasionally

claimed a hearing. Conscience, suggesting thoughts relative to death, judgment, hell, and eternity, intimated that it had a word of admonition to his guilty mind, and would say it. In reference to that period, he said, "I remember how wretched I sometimes felt. After an evening spent in revelry, and though I appeared completely happy, and had kept the company in a roar of laughter, I retired to my bed-chamber the subject of mental agony that cannot be described. Conscience, louder than the noise of the world, taught me that 'sin is an evil and bitter thing.'"

In the year 1795, his father bound him an apprentice to a tailor in Stafford; but, finding business irksome, he left his native town, in a clandestine manner, and became a wanderer on the face of the earth. He visited a number of towns, working occasionally, and faring hard. At length Divine Providence directed his steps to Woburn, in Bedfordshire, where he found employment from Mr. John Bunker. Not long after he had been there, Mrs. Bunker, his master's wife, who was a pious woman, and a very zealous Christian, went into the workshop; spoke to the men about religion; urged them to attend the preaching of the gospel; mentioned the benefit she derived from the ministry of her pastor; and invited them to accompany her, with the promise of accommodation in the house of God. Her pious remarks were met with rude jokes and ridicule. Fixing her eyes on the stranger, she said, "Silvester, do not mind these men; think for yourself,—you have a soul to save, and it should be the business of your life to attend to it." He was struck with her earnestness, and said, "The business of my life to attend to my soul!—why, I have never given it a serious thought!" Curiosity prompted him to accompany his mistress to her place of worship. It was the first time he had entered a dissenting chapel: everything was new and surprising. The chapel was a plain thatched building, crowded with hearers. The singing attracted his notice, and pleased him. The minister, after reading a portion of Scripture, prayed "without book," and, afterwards, preached "without notes," which greatly astonished him. The simplicity of the worship,—the animated singing,—the fervency of the extemporary prayer,—the earnest address of the preacher, and the devout attention of the hearers, so impressed his spirit that he said, "*Religion is not the cold form I supposed it to be, but a living reality. Dissent is not the religion of disaffected men, as represented to me, but a truly scriptural worship.* This appears to me the worship of primitive Christians, as recorded in the New Testament, and such as was practised by Christ and his apostles."

From this time he became a regular hearer of the gospel, and felt deeply interested in the affairs of the chapel. A sermon, preached from Psal. ix. 17, "The wicked shall be turned into hell, and all the nations that forget God," was applied by the Spirit to his heart. He was convicted of sin. He saw himself exposed to that hell which had been named in the sermon, as a place of punishment for the devil, his angels, and all impenitent sinners. He saw his danger to be imminent. Conviction flashed on his conscience, and the thunders of a broken law rent his trembling heart. Having no friend to point him to the scriptural remedy, he supposed his safety lay in prayer; and therefore cried night and day to God for mercy. He forsook all known sin, abandoned his irreligious companions, and commenced a process of reformation, with the hope of producing in himself a moral fitness, which would secure the favour of God and prepare him for heaven. Still his distress of mind continued, and he wondered why relief did not come: "His zeal for God was not according to knowledge; for being ignorant of God's righteousness, and going about to establish his own righteousness, he did not submit himself to the righteousness of God, and view the Lord Jesus Christ as the end of the law for righteousness to every one that believeth." A lecture on the parable of the prodigal son was greatly blessed to him. His views were directed to the method of salvation through the redemption of Christ. He fled to God, through the one Mediator, as his only refuge in the time of trouble. He believed in Jesus Christ to the saving of his soul, and found joy and peace in believing. He betook himself to the examination of the Scriptures, determined to be a Bible Christian. Prayer in the name of Christ was no longer a task, but felt to be a delightful privilege. The cloud passed away from his mind; the truths of religion lent their heavenly aid; peace spread its balmy influence over his spirit, and he rejoiced in hope of the glory of God. A new era arose in his history; he breathed in a new atmosphere, and felt an anxious solicitude to know the will of his Lord and Master. *Home* came vividly before his mind, and he resolved to return, to make reparation to such as he had injured, and benefit the souls of his relations. He married his companion in travel, Mary Moore; took farewell of his Woburn friends; retraced his steps to Stafford; sought and obtained the forgiveness of his parents. He waited on his master, whose service he had deserted; made an apology for his conduct; remained with him three years, and thus honourably served out the period of apprenticeship.

His relations kindly received him,—but

when he introduced the subject of religion, mentioned the change he had experienced, and how anxiously he felt for their salvation, they were surprised and alarmed. They charged him with insanity, and united in persecuting him. Every attempt he made for their spiritual benefit was treated with the utmost contempt. One of his most violent opposers was his own wife. So inveterate was her enmity to the truth, that he could not pray in his own room. "Poor William!" they exclaimed, "how religion has turned his head! religion has ruined him!" "Let us see," his father said one day, "let us see what book that is which Billy is reading." It was answered that it was the Bible. "Ab, then," said the old man, "that is it which is doing all the mischief. Poor Billy is a ruined man! Religion has ruined him, and will ruin my family." To his accusers he calmly replied,—"As to religion ruining our family, that is impossible, for we have no religion. The Bible has done more for me than any other book,—it has led me to Christ, and filled me with consolation. It is strange that you manifested no alarm, when I was the slave of sin, and pursued the way to death; and it is equally strange, that you can think that religion has ruined me, when you see the great change it has produced in me and on me." Thus was he enabled to maintain the truth, to walk circumspectly, and to shine as a light in a dark neighbourhood.

The greatest difficulty felt by Mr. Silvester, at this time, was the want of Christian fellowship. He had but recently become a member of the household of faith, and was only a "babe in Christ." Doubts arose in his mind, respecting the meaning of passages of Scripture,—and he sighed for some person to instruct him in the way of life. He went regularly to church, but obtained no spiritual benefit. On inquiry he was directed to an old man who was deemed "very religious." He asked him the meaning of the phrase, "Ye must be born again?" The old man said, "I cannot tell;" but added, "I see you want comfort; and therefore you must come to church and take the sacrament. If you come to my house I will prepare you." He went, and the old man's wife, who assisted in the preparatory process, occasionally took the name of God in vain; he said, "Yours is a strange religion; it seems to consist in mere outward forms,—it will not suit me." He next went among the Presbyterians for a season, who worshipped in the Broadeye; but here he did not feel satisfied; he was hungering and thirsting for spiritual nourishment, but could find no food for his soul.

One evening he felt very distressed in his mind. Passing along Vine-street, he

involuntarily exclaimed, "What shall I do to be saved? what would I give for a faithful friend? O Father of lights send forth thy light and truth to guide me!" His attention was arrested by a light in the window of a small building, and the voice of singing. He drew near, and listened. The music ceased, and the accents of prayer fell upon his ear. He opened the door and entered, and found half-a-dozen poor Christians engaged in devotional exercises. He bowed with them at the throne of grace. The Spirit powerfully operated on his mind. The burden fell from him. His soul was set at a glorious liberty, and he retired praising God. He went home to his wife, and in the fulness of his heart said, "Mary! I have found Christ! I have found comfort to my soul! I have found a little company of disciples worshipping in a lowly dwelling; but it has proved the house of God,—the very gate of heaven to my soul!"

He cast in his lot with this little company of despised Nonconformists. They were few in number, and poor in circumstances. They had a preacher once a fortnight; and on the alternate Sunday a female read a sermon. The Rev. J. Smith, of Leek, visited Stafford. Mr. Silvester was introduced to him, and found the interview very pleasing and profitable.

He derived many advantages from acquaintanceship with Thomas Parry, one of the members, a poor shoemaker, but a warm-hearted, zealous, and consistent Christian. He was mighty in the Scriptures, and every way qualified to direct the views of his young friend. He frequently conversed with him, and taught him the way of God more perfectly. On the first Sunday of every month they walked together from Stafford to Stone, a distance of seven miles, to communicate with the Congregational church at the latter place, at the Lord's table. Those were delightful seasons. They conversed of Divine things, and their hearts burned within them by the way. At length Mr. Parry's health declined; and finding himself drawing near the grave, he tendered to Mr. Silvester his dying advice. He said, "I die, but God will be with his small, suffering cause in Stafford. As for you, my young friend, you are losing your time; you are allowing your talents to lie buried. When God calls a young person by his grace, it will be found that he has some special work for him to do. I believe God has *special work for you to do*. Therefore I advise you to live near the cross,—to cultivate holiness of heart and life,—to cultivate the faculties of your mind,—to place yourself under a rousing ministry,—to watch the leadings of Providence,—and to pray much."

After the death of Thomas Parry, he felt a sad blank,—and reflecting on his last words, respecting the benefit to be derived from the faithful, energetic preaching of the word, he considered it his duty to seek after the means of grace. Looking to God for direction, he was impressed with the duty of going to Manchester. Passing through Cheshire on his way thither, he felt very fatigued, and much depressed in his spirits. He sat down under a hedge-row by the way. There he commended himself to God; and as he revolved in his mind the leadings of Providence towards him, he was satisfied that his motives were pure in the step he was taking, and while he felt grateful for the past, he could trust God for the future. As he sat, musing on God's wonderful designs of mercy to man, the fifteenth verse of the twenty-eighth chapter of Genesis was as vividly impressed on his mind as if a voice had addressed his ear: "And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." How mysterious are the ways of God to man! The only object Mr. Silvester had in going to Manchester was to attend to his secular business, and be in a position to get good to his soul. Little did he think that seven years after that day, he would return to the same county a minister of the gospel! and that for forty years he was to labour in the work of the ministry in Cheshire, and be the father of a multitude of souls! He rose, refreshed and strengthened in a peculiar degree, prosecuted his journey, and safely reached his place of destination. In Manchester he found immediate employment, and placed himself under the ministry of the Rev. William Roby. In the fellowship of the church in Cannon-street, and under the powerful preaching of the gospel, he seemed to be introduced to a new world, and to enjoy a heaven on earth. He often adverted to this season; and as his wife, through the instrumentality of Mr. Roby, was led to the knowledge of the truth, his joy on earth was complete. Writing to a friend, he said, "From 1801 till 1807, the time spent in Manchester will not be forgotten by me in time nor in eternity. The ministry of an angel from heaven could not have been more refreshing to my spirit, than that of dear Mr. Roby's. No person could possibly enjoy the means of grace more than I did. I could live on one meal a day with comfort, but I could not exist without the means of grace. That I might never be absent from the week evening services, I rose to my labour by four o'clock in the morning, and would continue often till midnight, that I might

provide things honest in the sight of all men. My constant attendance on all the means of grace was grounded on the following considerations:—1st, a sense of duty; 2nd, interest, that I might meet God, be refreshed, and get instruction; 3rd, that I might not be a stumbling-block to the world; 4th, that I might set an example to my fellow-Christians; 5th, that I might encourage my dear minister, by showing that I valued his instructions, and esteemed him highly in love for his work's sake."

At Manchester he spent four years of great comfort, and made great progress in the Divine life. He occasionally addressed the Sunday-school, but never acted as a regular teacher,—inasmuch as they were at that time all "hired." He devoted most of his spare time in visiting the sick, and distributing religious tracts. At the close of a meeting one evening, Mr. Roby stopped him, and entered into conversation respecting his prospects for the future, and asked "Whether he did not entertain the thought of dedicating his time and talents to the Lord in the work of the ministry?" The question surprised him, because that subject had been much on his mind, though he had never named it to any person. He left the matter with the church. At the request of his brethren he preached before them; and such was the impression his sermons made, that they unanimously resolved to recommend him to the attention of Mr. Roby, their pastor, as a fit person to be received into his academy,—an institution conducted by Mr. Roby, for training young men for missionary and pastoral work. During a period of fifteen months he remained in the academy, attending to various branches of study, and preaching in the villages round Manchester. His own statement relative to his position as a student is as follows, and is as just as it is honest:—"In Mr. Roby I was favoured with a teacher in every sense qualified to instruct me; I made very little progress in systematic learning." The truth is, his habits had been formed,—so that he found it difficult to fix his mind on a regular course of study. His Bible was his companion, and prayer the element in which he breathed. His soul thirsted to be useful; and his highest ambition was to save souls, and honour his Divine Master.

In 1807, an application was made to Mr. Roby by the Cheshire Union, for a preacher to itinerate in that dark county. Mr. Silvester was selected as the very man fitted for this work of self-denial. After a month's deliberation and prayer on his part, and that of his fellow-students, it was agreed that the Lord had made it plain for him to undertake this mission. Accordingly, in April 1807, he reached Sandbach, a perfect stranger, and was a few days "abiding

in the town to see what the Lord intended to do by him." The country in and round Sandbach was dark as midnight. Darkness covered it, and gross darkness the people. Scarcely a ray of gospel light relieved the universal gloom. Ignorance, immorality, sabbath profanation, and brutal sports, prevailed among the inhabitants. Even the zealous Methodists had failed to make an impression; and Satan seemed to claim the territory as his own, and to reign great and high. He commenced preaching in his own "hired" room, with fear and trembling. His congregation consisted of nine persons. He had settled down there to labour for souls, and he embraced every opportunity of accomplishing his object. He visited the sick; conversed with the people on the momentous interests of eternity; instructed the young; distributed tracts; preached the gospel in private houses, barns, in the open air, and in every place where hearers could be found. It may be said of him that he preached as "a dying man to dying men." He preached "with the Holy Ghost sent down from heaven." Though his sermons were always plain and full of gospel statement, they were practical, and expressed "the thoughts that breathe and the words that burn." He felt that he had a message of transcendent grandeur and infinite importance to deliver, in which the glory of God and the welfare of perishing sinners were involved. He addressed them in the fulness of his heart, freely, fervently, and affectionately. The people were surprised, moved, and melted; the hardened were subdued and softened; and large assemblies hushed into silence, like the deep pauses of nature amid the pealing of a thunder-storm.

As sure as God will bless the industry of the husbandman, will he crown with success the labours of his faithful servants. So it was with our honoured friend. God was with him. His "hired" room soon became so small, that he had to stand at the door, and proclaim the message to the people in the street. Four months after his arrival in Sandbach, a barn was purchased, and converted into a chapel, capable of accommodating 150 hearers. This was soon crowded. This, in the course of a few years, was four times enlarged; and at length abandoned for a beautiful new chapel, capable of seating 600 hearers, with commodious school-rooms, and surrounded by a spacious burial-ground. The expenses were considerable, but met by the liberality of the church and congregation, aided by the Christian public. Thus did the Lord prosper the labours of his faithful servant. Nor did he confine his labours to Sandbach, but preached the gospel in every village within ten miles; and

with great success in every place. Multitudes attended the preaching,—great solemnity rested on the congregations; many were deeply impressed; and scarcely a Sunday passed but souls were converted to God. As the result of his exertions and success, *four chapels* were built in as many villages, and superintended by him till his death.

It is hardly to be expected that Satan would give up his captives without a struggle, nor that a servant of Christ, so eminently successful, would be permitted to prosecute his victories without molestation. Mr. Silvester had to endure "a fight of afflictions." He suffered from the propagation of malicious falsehoods, private ridicule, and personal insult. He was "the song of the drunkard," the object of hatred to the profane, and evil spoken of by nominal Christians. Public worship was sometimes interrupted by ignorant mobs. In no place was this species of persecution more exhibited than at the large village of Haslington. He had preached in the open air three times to large congregations, without interruption. On the occasion of his fourth visit, he found that a combination was formed against him to prevent him preaching. Lord Crewe's hall was in that neighbourhood, and the valet of his lordship collected all the servants and work-people of the establishment, plied them with drink, and marched to Haslington, with dogs and game cocks, with the determination to put down "the preacher of sedition." Many hundreds had assembled from the surrounding country, to "see the row and get sport." The valet asked the preacher by what authority he dared to come to that neighbourhood? Mr. Silvester with dignity replied, "I stand here with the authority of the King of Heaven! Here, sir, is earthly authority," holding up his licence from the magistrate,—"*and here is spiritual authority,*" presenting him with the Bible; "*this book says 'Go and preach the gospel to every creature!'*" For two hours the contest was carried on. Dogs were set on the people to disperse them. At length they drove Mr. Silvester out of the village, by pelting him with rotten eggs, mud, and stones. Next day he returned, and found, to his unutterable joy, that the proceedings of the previous evening had produced for him universal sympathy. A multitude immediately assembled, to whom he preached the word of God with power. A vast number of souls were turned to God! Some of the most profligate were led to cry for mercy, and give up their hearts to God: "*So mightily grew the word of God and prevailed.*" A subscription was entered into, a chapel built, a Christian church formed, a Sunday-school instituted, and the word of God extended to the re-

gions round about. A review of the work of God in that locality, thirty-five years after the gospel had been introduced, led Mr. Silvester to say that he had reason to believe more souls had gone to heaven from Haslington than from any other village in Britain.

In his old age his heart was often cheered, by meeting ministers, deacons, Sunday-school teachers, and private Christians, in many parts of the country, who owned him as their spiritual father. Among them may be named his own brother; who has been, for a period of forty years, a principal supporter of the Nonconformist interest in Stafford. He was led to give up his heart to God, as the result of his brother's conversation with him, and his earnest prayers for him. Also an honoured brother in the ministry, who for many years sustained the character of a missionary in India, and is now occupying an important sphere in the neighbourhood of London.

During a period of nearly forty years had he been located in a scene of anxiety and toils, and in "labours most abundant." He had seen multitudes consigned to their last resting-place; over many backsliders he mourned, and wept over those who were living in utter disregard of eternal things. Called to exercise his talents at a peculiar period in the history of the church, he took an active part in the great movements of the times. The various important societies, which have for their object to give the word of life to the family of man, received his able advocacy and liberal support. *Benevolence* was a leading trait in his character; the tale of woe moved his heart, and led him to minister to the sufferer. It is possible that in this he was sometimes incautious, and bestowed his gifts without sufficient discrimination. Still it was a failing on the side of humanity and mercy:

"Moved by their tale his heart began to glow,
And quite forgot their vices in their woe;
Careless their merits or their faults to scan,
His pity gave e'er charity began:
Thus to relieve the wretched was his pride,
And e'en his failings lean'd to virtue's side."

The time at length approached when our friend required to exercise the passive graces of the Christian,—manifest resignation to the will of God,—and go the way of all flesh! Though his physical frame was strong, and singularly muscular, and firmly knit, and though he was blessed with an excellent constitution, yet under the pressure of labour his health declined. A complication of disorders indicated a derangement of his whole system, and baffled medical skill. He continued to exercise his official duties till he became feeble as a child. Relaxation was absolutely necessary; and he left Sandbach in July, 1846, and spent the last weeks of his earthly

pilgrimage, except one, in Stafford, his native town. His strength rapidly gave way; his suffering was great, relieved only by the influence of happy associations,—the soothing attention of relatives and friends,—the characteristic buoyancy of a mind unusually cheerful,—and the strong consolations of religion. Knowing that he had "the sentence of death within himself," he strove to be useful to every one he met. To a ministerial brother, who saw him every day, he said, "O my brother, you know how much my heart has been set on the prosperity of our cause in my native town. It was a wonderful providence which brought you to Stafford; and now that the cause prospers, I can say, 'Lord, let me depart in peace!' I have experienced the great goodness of God, and I have now peace,—the peace of the very God of peace,—that peace which Jesus purchased, and bequeathed to all his followers. My hopes rest on a rock, that spiritual rock, Christ. On his perfect righteousness,—his all-sufficient atonement,—his resurrection,—his all-powerful intercession,—his communications of grace! O how precious are Christ and the doctrines of grace to my soul!—I shall soon sleep in Jesus! His Spirit dwells in my heart, and confirms my union with him, and seals me unto the day of redemption! O, brother, to think of the unmingled happiness of heaven, and that 'far more exceeding and eternal weight of glory!'"

One evening he summoned all his relations into his presence, to give them his parting advice. It was a solemn scene. Like a patriarch he sat, solemn and grave,—the solemn realities of eternity before his mind,—the best interests of his relations on his spirit,—a ray of hope from the upper world seemed to irradiate his countenance,—his words grave and weighty, arrested every ear and moved every heart! "I die, dear friends, I die, but God will be with you. I am a monument of his mercy; I was of all men the most unlikely to be the subject of his grace. For this, for putting me into the ministry, and for making me useful, I have not words to express my wonder and gratitude." He then pointed out the kindness of God to their family in a temporal sense, more especially as most of them were called by the grace of God; urged them to stand by the cause of Christ, and never to desert it; to hold up the hands of their pastor, and encourage his heart; to be ready to every good work, and liberal to the extent of their ability. He informed them of the state of his worldly affairs, and instructed them respecting his funeral; and concluded by pressing upon them the necessity of cultivating personal and family religion, of loving one another, and being faithful, as

stewards of the living God. The friends were then commended to God in solemn and affectionate prayer.

Next day he returned to Sandbach, to die! With the strictest propriety it can be said that his end was peace. Not even a passing cloud intervened between him and the presence of Christ. He continued in the full possession of his senses to the last, and, in broken sentences, to utter the feelings of his heart to his dear friends, who surrounded his dying pillow. On the 1st of September, 1846, and in the sixty-ninth year of his age, his mortal put on immortality. There was no struggle, no convulsive heavings, no pain: a slight tremulous quiver ran thrilling along his frame,—it ceased,—all was over! The released happy spirit quitted the earthly tabernacle, and winged its flight to the

region of peace and love, and holiness, and eternal life! Five days after, a number of ministerial brethren and Christian friends “carried him to his burial, and made great lamentation over him.” Reader! as you enter the gate, leading to the Independent Chapel, Sandbach, on your left hand you will see a tombstone, with the inscription, “CHRIST IS ALL IN ALL.” That tomb contains the mortal part of William Silvester, an honoured servant of Jesus Christ, in “sure and certain hope of eternal life;” and the sacred admonition falls on your ear, “Work while it is called to-day. The night cometh when no man can work!” —“Be followers of them who through faith and patience inherit the promises.”—“Be faithful unto death, and thou shalt obtain the crown of life!”

Home Chronicle.

HORBURY CHAPEL, NOTTING HILL.

THE foundation-stone of this new Congregational chapel was laid on the 30th of August by Sir Culling E. Eardley, Bart., in the presence of a very numerous and highly respectable assembly. The time fixed for the commencement of the service was half-past two; but long before this hour the platform erected for the accommodation of the company was crowded; and when the committee and the rev. gentlemen appointed to take part in the service arrived, it was with difficulty they could make their way to the place reserved for them. Sir Culling arrived shortly afterwards, and a hymn having been sung and prayer offered by the Rev. John Hunt, of Brixton, the Rev. J. Stoughton, of Kensington, delivered a highly interesting and instructive address, to which the congregation listened with deep interest. During the delivery of the rev. gentleman's oration the feelings of his auditors could scarcely be restrained, and at its close murmurs of applause could not be wholly repressed.

The stone was then laid by Sir Culling, who delivered an appropriate address; another hymn was sung, and the benediction having been pronounced by Mr. Stoughton, the large assembly dispersed.

Upwards of one hundred and fifty friends subsequently dined together in a marquee erected on the adjoining ground. Wm. Walker, Esq., the treasurer, took the chair, instead of Sir Culling Eardley, (who was compelled by a pressing engagement to leave before dinner,) and Messrs. Churchill and Cox acted as vice-chairmen.

After the customary healths had been proposed and responded to, a list of the contributions already promised towards the erection of the chapel was read, and several gentlemen present having added their names for handsome sums, the company broke up.

Among the ministers present we noticed the Rev. Drs. Archer, Campbell, Ferguson, and Massie; and Messrs. Bergne, Tidman, Walford, Stoughton, Jennings, M.A., John Hunt, E. Miller, J. Adeney, Joshua Harrison, Forster, Gilbert, R. Massie, Cumming, Wilson, J. Churchill, J. Sutcliffe, M.A.; and the following gentlemen—Capt. Hood, R.N., Messrs. Swaine, Kennedy, Hindley, Seth Smith, Thurston, Padgett, Jacob, Churchil, Cocks, Robt. Watson, F. E. Thomson, C. Meeking, and many others.

Those of our readers who are acquainted with the neighbourhood of Notting Hill and Bayswater, will know that a chapel in that locality is much needed, and we are happy to find that Mr. Stoughton and his friends at Kensington have made such an auspicious commencement. We understand the building will contain about seven hundred persons in the area, and will cost about 4000*l*. Towards this sum nearly 2,300*l*. has been promised, and the committee entertain the hope that the remainder will be raised by the time the building is completed. The architect is John Tarring, Esq., of Charles-street, Middlesex Hospital; and the contractors, Messrs. Piper, of Bishopsgate-street.

ANNUITIES TO MINISTERS' WIDOWS.

THE last annual Report of THE PROTESTANT UNION, for the benefit of widows and children of Protestant ministers of all denominations, has just reached us; and we deem it our imperative duty to call the special attention of every minister and every church in the land to so valuable an institution. Its merits are not known, and therefore not appreciated. It is unique in its character and benefits. It embraces none but Protestant ministers; and while it provides for the widow, its solicitude extends to the orphan.

At a comparatively moderate premium a minister may insure an annuity of from 10*l.* to 50*l.*, with a full participation in the surplus funds. In the event of death, his widow is preserved from being thrown on the cold and precarious charity of others. Or if there be no widow, a sum equal to four years' annuity is divided equally among the surviving children, unless otherwise directed by the will or testament of the deceased parent. Let ministers connect themselves with the institution in early life. The premium will be found much lower, and therefore be more easily paid. The advantage will be immense. It will free the mind from a load of anxiety, and shed a clearer light over every domestic scene.

And might not the churches in many instances take upon themselves the duty of thus aiding their respective pastors? There are some of our more favoured brethren altogether independent of such auxiliary aid,—they can sufficiently provide for their widows and children,—these are the exception. There are few ministers who are not wholly dependent on their stipend, and whose stipend is not exceedingly limited. In such cases, it would require no great effort on the part of a church and congregation, to raise ten or twelve pounds annually, to insure the life of the man to whose labours they are indebted for their highest and most positive good. Let our churches be generous to their pastors. They will find an ample reward in their freer, fresher, and more untiring efforts. Their kindness will be a powerful stimulus to labour.

The Report now before us places several of the annuitants in the most striking light. For instance, one annuitant received, during the period of her widowhood, 472*l.*, in return for 186*l.*: another received 612*l.*, in return for 172*l.*: and a third received 712*l.*, for 107*l.* Can facts speak more loudly in favour of the Institution? Why do not the churches avail themselves of such provision for the widows and orphans of their devoted pastors? Is it the part of wisdom to leave all effort till the pall of death has been spread over the bereaved family? And if the churches will not do their duty,

is it wise, or even just in ministers, to neglect this provision? It is a society of ministers. It is an association of brethren for their mutual benefit. To enter it indicates no distrust or suspicion of the providence of God. It is a step of practical wisdom and of practical piety.

All information, together with the printed Rules of the Society, may be obtained from the esteemed Secretary, the Rev. John Hunt, Brixton-rise, Surrey.

ASSOCIATE FUND, OR MINISTERS' FRIEND.

THE committee of this institution, which is established for the assistance of congregational ministers of small salaries, exercising their ministry in England, beg to acknowledge an anonymous donation of 5*l.*, transmitted 21st August, by A. E. Z.

THOMAS LEWIS, }
JOHN YOCKNEY, } *Secretaries.*

All communications to be addressed to the Rev. C. Gilbert, corresponding secretary, 25, Manchester-terrace, Islington.

ON PRAYER-MEETINGS.

To the Editor of the Evangelical Magazine.

SIR,—So much has been said and written upon the subject of prayer-meetings that anything new can hardly be expected; yet if a corner in your valuable Magazine can be spared for the following remarks I shall be obliged.

It is matter of frequent regret in our denomination that meetings for prayer are not better attended; but my decided opinion is that, till some method is adopted to make them more lively and interesting, that evil will never be remedied. I have been in the constant habit of attending those meetings for half a century, and often they have been to me as wells of salvation, from whence my soul has drawn living water and been refreshed; but often on the other hand, I have come away dissatisfied and unwatered. Those who on such occasions take an active part, certainly should place themselves in such a position and exert their voices in such a manner as to be heard by the congregation, otherwise he might as well, as to the purposes of edification, pray in an unknown tongue. (See 1 Cor. xiv. 9—14.) Indeed, I have sometimes, after hearing a low muttering at the other end of the chapel for ten or fifteen minutes, asked my neighbours whether the prayer was in English or Latin? and found they were as unable to decide as myself. I am no advocate for shouting in Divine worship; but surely those who speak should aim to be heard. Again, if our friends would come forward it would be better;

instead of which they frequently stand at the lower end of the chapel, with their backs to the congregation and their faces to the wall, as if they were in a confession-box, whispering to the priest on the other side. From such meetings the young come away unimpressed, and the aged, whose organs of hearing are not so quick as they once were, mourn that they are unfed and unblest.

Our missionary prayer-meetings, which ought to be particularly interesting, are often spoiled by being too long. They should be what they are called, *prayer-meetings*. A few extracts from the *Missionary Chronicle*, judiciously selected and audibly read, might do much good; but to read whole pages in succession, and often in a monotonous and low voice, from a Magazine which most of us take in, and all could borrow from their neighbours, is surely more wearying than edifying. Short hymns and short prayers, so as to call into exercise the gifts of more of our brethren, would, I have no doubt, promote the ends intended, and insure a better attendance, and we should leave such ordinances exclaiming with the sweet singer of Israel, "It was good for me to draw near to God." With the hope that these few simple remarks may answer the end proposed, I am, Mr. Editor,

Yours respectfully,
AN OLD DISCIPLE.

PROVINCIAL.

THE NEW LIGHTS OF SCOTLAND.

To the Editor of the *Evangelical Magazine*.

SIR,—Under this title there appeared four Essays in your Magazine for January, May, August, and November, 1846. These valuable papers have since been read with increased interest, as the promoters of the New Views have sought to promulgate their doctrines in the north of England, which, we lament to say, they are now doing with apparent success, having gone the length of getting one of their preachers inducted to office in an English Independent chapel.

The Independent church at Hexham ought to be regarded as a beacon to warn all the Dissenters in England against the incursions of the Scotch New Lights, whose aim seems to be, by this new heresy, to create schism in churches hitherto orthodox and harmonious. A very brief history of our church will be found deeply interesting. It originated about sixty years ago. The chapel was built in 1789. The trust-deeds describe it as a place "to be used, occupied, and enjoyed, as and for a

meeting-house or place of religious worship, by the church or society of Protestant Dissenters from the Church of England, in the way commonly called the Independent or Congregational." The chapel has never been in any other hands; has never been either sold, seized, or in any way alienated. It has sometimes been without a pastor for a length of time; but the members have adhered admirably, and worship was always regularly maintained. The church is in connection with the Durham and Northumberland Association; was regularly represented at its meetings by the minister, deacon, or messenger of the church. It had been about two years and a half without a pastor, when, after several candidates from our own colleges had been heard, and some of them invited to settle, but without accepting the calls, Mr. James Frame, a young Scotchman, was recommended to us by Mr. David Robertson, (one of the preachers sent out by Mr. Douglass, of Cavers,) he having been employed as a supply for a few sabbaths. Mr. Frame preached first in Hexham on April 2nd; and on the 23rd of the same month a call was agreed to be presented, bearing the names of a majority of the members, whilst very little was known either of his history or his sentiments. This very precipitate act was followed by speedy compunction on the part of several of the members who had thus been duped, some of whom by letter, and others by verbal communication, expressed their desire to be free from the engagement. The young minister, however, held the call, and loudly declared, "I am, *de facto*, the pastor of this church;" and having been rejected by the ministers of our Association, who unanimously refused, after examining Mr. Frame, to have anything to do with his ordination, on the ground of erroneous doctrines; notwithstanding the remonstrances of the more experienced members of the church, who from the first were opposed to Mr. Frame's settlement, application was made to Scotland, and three preachers of his own denomination, viz., J. Kirk, of Edinburgh, A. Cross, of Ardrossan, and J. Hart, of Hamilton, (late one of Mr. Douglass's missionaries,) came and inducted him to office in the chapel on July 26th. This was not effected, however, without a solemn *protest* being publicly read before the induction, the document bearing the names of the leading dissentients to the call, including several of the office-bearers of the church, which is completely split, with no prospect of re-union whilst the New Light minister occupies the pulpit, who, it now appears, had been a student under James Morison, of Kilmarnock.

As the dissentients strictly adhere to the principles of the Independent church, by

whom the chapel was built, and to whom it has always belonged, the chapel is theirs by right, and they will maintain their claim; whilst the New Lights, who had no existence when it was erected and put in trust, have no just pretensions to its occupation.

Trusting, sir, that you will feel an interest in our case, which we believe is without precedent in England, and that you will give it the powerful advocacy of your pen, as well as through the *Evangelical Magazine* make this our statement known throughout the United Kingdom and her utmost Colonies.

I remain, sir,

Yours very truly,

JOS. RIDLEY.

Hexham, August 7th, 1848.

CLAPHAM.

THE new chapel in the Crescent, Park-road, Clapham, erected for the church and congregation under the pastoral care of the Rev. S. A. Dubourg, was opened for the worship of God on the 19th of July, when the Rev. Dr. Leifchild preached in the morning and the Rev. James Sherman in the evening to large and attentive congregations.—On the following sabbath the Rev. Dr. Steane preached in the morning, and the Rev. Geo. Clayton in the evening.

These opening services were deeply interesting and profitable both to the people and the cause, 100*l.* being the amount contributed on that happy occasion. The building is in the early English style of architecture, and is generally admired by those who have seen it. It will seat about eight hundred persons, the school-room two hundred, is freehold, and stands in the midst of an increasing neighbourhood, and the cost will be about 2800*l.*; towards this sum the pastor and his flock have contributed liberally, and now by weekly subscriptions they are uniting their efforts in order as soon as possible to be free from debt and thus be enabled to help others. They will, however, need some help from without; and they hope that when their pastor shall seek that aid from those who generally help in such matters, he will be received with Christian kindness.

THE HAMPSHIRE ASSOCIATION.

THE autumnal meeting of the Hampshire Association will be held at Ryde, Isle of Wight, on October 4th, 1848. The Rev. D. Lloyd, of Lymington, is to preach on "The shaking of the nations."

SPECIAL SERVICE.

AN especial solemn service was held in the Old Independent Chapel, Burwash, Sussex, on Monday evening, 27th August, in consequence of the calamitous state of the harvest and the total failure of the potato crop generally through this county.

After especial prayers had been offered that the Lord would be pleased to remove this sad visitation, a most impressive discourse was delivered by the minister of the chapel, the Rev. T. A. Watson, from Joel ii. 13, 14, to a numerous and respectable congregation, who appeared greatly interested in the solemnities of the services. It is fervently to be hoped this example will be followed by other congregations and pastors, that the impending judgment hanging over us at this important season of the year may be removed.

ORDINATIONS.

On August 9th, 1848, the Rev. J. Parnell Palmer, late of Rotherham College, was ordained pastor of the Independent Church, St. George's-street, Chorley, Lancashire.

The service was commenced by the reading of the Scriptures and prayer, by the Rev. W. Marshall, of Wigan, in consequence of illness of the Rev. Professor Stowell, of Rotherham College; the Rev. T. D. Carnson, of Manchester, kindly delivered the introductory discourse; the Rev. William Roaf, of Wigan, proposed the usual questions; and having received his confession of faith, the young pastor was solemnly "set apart," to the "work of the ministry," by prayer, by the Rev. R. Slate, of Preston, accompanied by "the laying on of the hands of the presbytery."

In the evening of the same day the service was resumed by the reading of the Scriptures and prayer, by the Rev. W. Lawson Brown, A.M., of Bolton; after which, Mr. Palmer's former pastor, the Rev. Richard Alliot, LL.D., of London, delivered to him an impressive and affectionate charge, founded on Coloss. iv. 17; the Church was then addressed by its late highly esteemed minister, the Rev. Robert Lang, A.M., of Portobello, Scotland; and the interesting proceedings of the day, (in which the Revs. Alexander Frazer, A.M., of Blackburn; W. M. O'Nauten, of Chorley; Robert Massie, of Newton; J. Bliss, of Leyland; Anthony Bateson, of Egerton; John Holgate, of Orrell; William Moore, of Wigan; John Whewell, of Rotherham College; and S. Walker, of Lancashire College, took part;) were concluded by prayer, by the Rev. W. Roaf, of Wigan.

On Wednesday, August 9th, the Rev. R. W. M'All, of the London University, and late of the Lancashire Independent College, was ordained to the pastoral office over the Church assembling in Bethel Chapel, Sunderland.

On the previous evening a preparatory service was held, when, after prayer by the Rev. Dr. Paterson, of St. George's Free Church, Sunderland, a sermon was preached by the Rev. Dr. Halley, of Manchester, on the benefits attendant on a revival of religion, from Hosea xiv. 5—8.

On Wednesday morning, the Rev. S. Watkinson, of Monkwearmouth, having commenced the service by reading and prayer, the Rev. Dr. Vaughan, President of the Lancashire College, delivered an introductory discourse on the Scriptural constitution of a Christian church; the usual questions were then asked by the Rev. Archibald Jack, of North Shields, and answers having been given (which, it is almost needless to say, were heard with the deepest interest,) the Rev. Dr. Halley proceeded to offer up the designation prayer. The charge was then delivered to the newly-ordained pastor by his uncle, the Rev. Samuel M'All, of Nottingham, from Joshua i. 17—"Only the Lord thy God be with thee;" and the service was concluded by the Rev. J. G. Rogers, B. A., of Newcastle.

In the afternoon, about one hundred and twenty friends, including the ministers present, and visitors from the neighbouring towns, dined together at the Athenæum—the chair being occupied by Dr. Vaughan.

The sermon to the people was preached in the evening, by the Rev. James Parsons, of York, from Heb. xiii. 22—"Suffer the word of exhortation."

All the services were unusually solemn and impressive, and the chapel, which will accommodate one thousand persons, was filled throughout.

The following ministers, in addition to those already named, took a part in conducting Divine worship:—The Rev. Messrs. Reid, of Newcastle; Goodall, of Durham; Moir, of South Shields; Jackson, of Howden Pans; Anderson, of Felling; Lewin, of Hartlepool; Smith, of Haydon Bridge; Parker, of Sunderland; and Williams, of the Lancashire College. Besides whom, there were present the following ministers belonging to various denominations:—Messrs. Johnstone, Kneebon, Kitt, Atkinson, and Ward, of Sunderland; Cornwall, of Ryton; Christopherson, of Newcastle; Henderson, of North Shields; Anderson, of Easington-lane; Richards, of Alnwick; and Thompson, of Highbury College.

It cannot but be gratifying to the denomination at large, that this important interest, which ranks among the first in the

North of England, should have been led most unanimously to the present settlement; and it will not be thought unworthy of record, that the late lamented Dr. M'All, of Manchester, is represented in our ministry by an only son, whose auspicious entrance on the sacred office it has been the object of these paragraphs to describe.

On the 18th of July the Rev. Robert Williams, late student at Bala Academy, was publicly set apart to the pastoral office over the Independent church at Llanddennant, Anglesey.

The Rev. William Griffith, Holyhead, delivered the introductory discourse, founded on Eph. v. 32, "I speak concerning Christ and the church;" the Rev. W. Thomas, Beaumaris, proposed the usual questions; the Rev. D. James, Rhos-y-meirch, offered the ordination-prayer; the charge to the young minister was delivered by the Rev. W. Jones, Amlwch, from Matt. xxiv. 45, "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season," and that to the church by the Rev. D. Roberts, Cemaes, founded on Acts xiv. 15, "We also are men of like passions with you, and preach unto you." These interesting services were commenced through reading and prayer by the Rev. D. Davies, Llangefni, and concluded through prayer by the Rev. H. Rees, Pentraeth, the Rev. J. Roberts, Llanerchymedd, giving out the hymns.

The following ministers preached during the meeting:—Revs. W. Parry, Llanannon; D. Price, Denbigh; R. P. Griffith, Pwllheli; R. Thomas, Liverpool; E. Stephen, Dwyfyllchi; and W. Thomas, Beaumaris. Upwards of twenty ministers were present on this interesting occasion.

On Wednesday, the 16th of August, the Rev. John Robinson, late of Airedale College, was ordained to the pastorate of the Congregational church at Middlewich, Cheshire.

The Rev. John Marshall, of Over, commenced the service by reading the Scriptures and prayer; the Rev. Dr. Vaughan, President of Lancashire Independent College, delivered the introductory discourse and asked the usual questions, to which very pertinent and satisfactory answers were given by the candidate for ordination; the Rev. R. Calvert, of Hyde, (Mr. Robinson's former pastor,) offered the ordination-prayer; the charge to the newly-ordained minister was given by his respected tutor, the Rev. W. Scott; and the morning service was concluded with prayer offered by the Rev. J. Moss, of Sandbach.

In the evening, after the reading of the Scriptures and prayer by the Rev. J. Harrison, of Northwich, the Rev. Dr. Halley, of Manchester, preached the sermon to the church, and concluded the services of the day with prayer.

At the conclusion of the morning service, the ministers and a number of friends dined together; after which very animated addresses were delivered upon some of the most important subjects which in these times are engaging the attention of Congregational Dissenters. The newly-ordained pastor, the Rev. W. Scott, and the Rev. Drs. Vaughan and Halley took the principal part in the discussion. The Rev. Messrs. Goshawk, of Leek; Russ, of Moulton; and Howson, of Haslingdon, assisted in the services.

ORDINATION SERVICES.—DUBLIN.

ON Friday evening, Aug. 11th, 1848, Mr. John Stroyan, of Lancashire Independent College, was solemnly ordained to the pastorate of the Church of Christ, assembling in Zion Chapel, King's-Inns-street, Dublin, which has been vacant since the death of the Rev. W. H. Cooper.

The introductory discourse was delivered by the Rev. Dr. Urwick, of Dublin; the

usual questions to the minister were proposed by the Rev. J. D. Smith, of Kingstown, Secretary to the Irish Evangelical Society, and the ordination prayer offered up by the Rev. W. Foley, of Kilmainham; the Rev. Dr. Davidson, Professor of Biblical Literature in the Lancashire Independent College, gave the charge to the newly-ordained minister, an excellent and well-timed discourse, from 2 Tim. ii. 15; the Rev. James Triffin, of Manchester; Rev. R. Dill, (Presbyterian,) of Ormond-quay church, Dublin; and the Rev. J. Armstrong, (Presbyterian,) of Kingstown; also took part in the services.

On the morning of the following Lord's day, an earnest and appropriate discourse was preached to the church and congregation, by the Rev. J. D. Smith, from Deut. i. 38, "Encourage him;" and in the evening of the same day, the Rev. J. Griffin preached an impressive sermon from Psa. lxxxix. 15, "Blessed is the people that know the joyful sound."

On Tuesday evening, Aug. 15th, a social tea-meeting was held, P. D. Hardy, Esq., one of the deacons, in the chair. Addresses were delivered by Rev. James Griffin; T. Turner, Esq., of the Royal Bank, Dublin; Professor Davidson; Rev. Mr. Deery, (Wesleyan); J. D. Smith, and J. Stroyan.

General Chronicle.

THE BIBLE IN PALESTINE.

(From Mr. Manning.)

Jaffa, Palestine, June 30, 1848.

I HAVE the happiness to inform you that I have distributed nearly all the books granted to me by your Committee for the use of the poor pilgrims going to Jerusalem; and in the distribution met with far less opposition than I had anticipated, owing, no doubt, in some measure, to the excitement of the people, occasioned by the accounts which met them of the revolution taking place in their countries, which they had only left but a few months before in comparative peace and security. In fact, we met with no open opposition except from the Armenian priests, who drove my man from their convent, and endeavoured to excite the people to treat him with violence, and which he escaped by a precipitous flight. They told him they wanted none of his accursed Protestant books; and assured the people that if they read them they would risk their salvation. But this, like most of Satan's devices, only turned out for the furtherance of the object it was designed to frus-

trate; for the scene taking place in the presence of a priest from the far-distant land of Armenia, excited in him a great desire to possess some of the books; and having seen me in company with a young man, a native, whom he knew to be a seceder from his body, he privately applied to him, and entreated him to intercede with me for as many of the books of the Scriptures as I had got in his language. He begged at the same time that the greatest secrecy might be observed; and that the last thing he would do on leaving his convent should be to call for them and take them with him to his country. I hardly need add, that his wish was complied with; and in return for which he left me his blessing.

The Russians thankfully received whatever was offered them; and one man in particular, when presented with a New Testament, was transported with joy. He exclaimed, "Oh this is the book I have been wishing to get for many years past!" He said, "I am a printer, and when I get home I shall make many books from this;" by which I understood him to mean, he should print and circulate small and de-

tached portions. We also gave away a Turkish Bible to a Sheikh, who is the head of a large tribe, and, for one in his position, a very learned man. He reads and writes his own language with fluency and ease, which is a rare thing to find amongst them. He expressed himself much pleased with the present; and said he thought the English religion must be true, because it made the people so good, and instanced the present as a proof; "For," he added, "they know nothing of me, nor can they expect any return, and yet they have sent me this beautiful book, which must have cost them much money." He said, also, he believed that Jesus Christ was the prophet of the Christians, as Mohammed was that of the Turks, but of course inferior. We have seen him since, when he told us he had read much of the book, and should very much like that his young people should be taught to read, that they might learn the wonderful histories it contained; and he said, if a school could be opened in any of his villages he would send many dozens of boys to it. When I was at Beyrout there was a great demand for Bibles in the districts of the Lebanon; and I was told by the American missionaries, that in sending up a supply to one of their stations, the donkey-load was stopped by the people at one of the villages through which it had to pass, and the whole shared amongst them at the price demanded. At Beyrout, also, I was applied to by the Rev. Mr. Winbolt, the London Society's missionary, for some Arabic Bibles, and was sorry I could not give them. And the other day a request was made to me by eight Roman Catholic youths, who wished to have an Italian Bible each, and which they said was at the instance of their schoolmaster, a priest, and was for the purpose of teaching them the language.*—*Bible Society's Extracts.*

PETRA, AS VIEWED BY J. L. STEPHENS,
ESQ.

PETRA, the excavated city, the long-lost capital of Edom, in the Scriptures and profane writings, in every language in which its name occurs, signifies a rock; and, through the shadows of its early history, we learn that its inhabitants lived in natural clefts or excavations made in the solid rock. Desolate as it now is, we have reason to believe that it goes back to the time of Esau, "the father of Edom;" that princes and dukes, eight successive kings, and again a long line of dukes, dwelt there before any king "reigned over Israel;" and we recog-

nise it, from the earliest ages, as the central point to which came the caravans from the interior of Arabia, Persia, and India, laden with all the precious commodities of the East, and from which these commodities were distributed through Egypt, Palestine, and Syria, and all the countries bordering on the Mediterranean, even Tyre and Sidon deriving their purple and dyes from Petra. Eight hundred years before Christ, Amaziah, the king of Judea, "slew of Edom, in the valley of Salt ten thousand, and took Selah (the Hebrew name of Petra) by war." Three hundred years after the last of the prophets, and nearly a century before the Christian era, the "King of Arabia" issued from his palace at Petra, at the head of fifty thousand men, horse and foot, entered Jerusalem,—and uniting with the Jews, pressed the siege of the temple, which was only raised by the advance of the Romans; and in the beginning of the second century, though its independence was lost, Petra was still the capital of a Roman province. After that time it rapidly declined; its history became more and more obscure; for more than a thousand years it was completely lost to the civilised world; and, until its discovery by Burckhardt in 1812, except to the wandering Bedouins, its very site was unknown.

And this was the city at whose door I now stood. In a few words, this ancient and extraordinary city is situated within a natural amphitheatre of two or three miles in circumference, encompassed on all sides by rugged mountains five or six hundred feet in height. The whole of this area is now a waste of ruins; dwelling-houses, palaces, and triumphal arches, all prostrate together in undistinguishable confusion. The sides of the mountains are cut smooth, in a perpendicular direction, and filled with long and continued ranges of dwelling-houses, temples, and tombs, excavated with vast labour out of the solid rock; and whilst their summits present Nature in her wildest and most savage form, their bases are adorned with all the beauty of architecture and art, with columns, and porticoes, and pediments, and ranges of corridors, enduring as the mountains out of which they are hewn, and fresh as if the work of a generation scarcely yet gone by.

Nothing can be finer than the immense rocky rampart which incloses the city. Strong, firm, and immovable as Nature itself, it seems to deride the walls of cities, and the puny fortifications of skilful engineers. The only access is by clambering over this wall of stone, practicable only in one place, or by an entrance the most extraordinary that Nature, in her wildest freaks, has ever framed. The loftiest portals ever raised by the hands of man, the proudest monuments of architectural skill and

* A fresh supply of 49 Bibles, and 99 Testaments has been sent to Mr. Manning.

daring, sink into insignificance by the comparison. It is, perhaps, the most wonderful object in the world, except the ruins of the city to which it forms the entrance. Unfortunately I did not enter by this door, but by clambering over the mountains at the other end; and when I stood upon the summit of the mountain, though I looked down upon the vast area filled with ruined buildings and heaps of rubbish, and saw the mountain sides cut away so as to form a level surface, and presenting long ranges of doors in successive tiers or stories, the dwelling and burial-places of a people long since passed away; and though immediately before me was the excavated front of a large and beautiful temple, I was disappointed. I had read the unpublished description of Captains Irby and Mangles. Several times the sheik told me, in the most positive manner, that there was no other entrance; and I was moved to indignation at the marvellous and exaggerated, not to say false representations, as I thought of the only persons who had given any account of this wonderful entrance. I was disappointed, too, in another matter. Burckhardt had been accosted, immediately upon his entry, by a large party of Bedouins, and been suffered to remain but a very short time.—Messrs. Legh, Banks, Irby, and Mangles, had been opposed by hundreds of Bedouins, who swore “that they should never enter their territory nor drink of their waters,” and “that they would shoot them like dogs if they attempted it.” And I expected some immediate opposition from at least the thirty or forty; fewer than whom, the sheik had told me, were never to be found in Wady Moussa. I expected a scene of some kind; but at the entrance of the city there was not a creature to dispute our passage; its portals were wide open, and we passed along the stream down into the area, and still no man came to oppose us. We moved to the extreme end of the area; and, when in the act of dismounting at the foot of the rock on which stood the temple that had constantly faced us, we saw one solitary Arab straggling along without any apparent object,—a mere wanderer among the ruins; and it is not an uninteresting fact, that this poor Bedouin was the only living being we saw in the desolate city of Petra. After gazing at us for a few moments from a distance, he came towards us, and in a few moments was sitting down to pipes and coffee with my companions. I again asked the sheik for the other entrance, and he again told me there was none; but I could not believe him, and set out to look for it myself: and although in my search I had already seen enough abundantly to repay me for all my difficulties in getting there, I could not be content without finding this desired avenue.

In front of the great temple,—the pride and beauty of Petra,—of which more hereafter; I saw a narrow opening in the rocks, exactly corresponding with my conception of the object for which I was seeking. A full stream of water was gushing through it, and filling up the whole mouth of the passage. Mounted on the shoulders of one of my Bedouins, I got him to carry me through the swollen stream at the mouth of the opening, and set me down on a dry place a little above, whence I began to pick my way, occasionally taking to the shoulders of my follower, and continued to advance more than a mile. I was beyond all peradventure in the great entrance I was seeking. There could not be two such; and I should have gone on to the extreme end of the ravine, but my Bedouin suddenly refused me the further use of his shoulders. He had been some time objecting and begging me to return, and now positively refused to go any farther: and, in fact, turned about himself. I was anxious to proceed; but I did not like wading up to my knees in the water, nor did I feel very resolute to go where I might expose myself to danger, as he seemed to intimate. While I was hesitating, another of my men came running up the ravine, and shortly after him Paul and the sheik, breathless with haste, and crying in low gutturals “El Arab! El Arab!”—“The Arabs! the Arabs! This was enough for me. I had heard so much of El Arab that I had become nervous. It was like the cry of Delilah in the ears of the sleeping Samson, “The Philistines be upon thee!” At the other end of the ravine was an encampment of the El Alouins; and the sheik, having due regard to my communication about money matters, had shunned this entrance, to avoid bringing upon me this horde of tribute-gatherers, for a participation in the spoils. Without any disposition to explore farther, I turned towards the city, and it was now that I began to feel the powerful and indelible impression that must be produced on entering, through this mountainous passage, the excavated city of Petra.

For about two miles it lies between high and precipitous ranges of rocks, from five hundred to a thousand feet in height, standing as if torn asunder by some great convulsion, and barely wide enough for two horsemen to pass abreast. A swelling stream rushes between them; the summits are wild and broken; in some places overhanging the opposite sides, casting the darkness of night upon the narrow defile; then receding and forming an opening above, through which a strong ray of light is thrown down, and illuminates with the blaze of day the frightful chasm below. Wild fig-trees, oleanders, and ivy were growing out of the rocky sides of the cliffs,

hundreds of feet above our heads; the eagle was screaming above us; all along were the open doors of tombs, forming the great Necropolis of the city; and at the extreme end was a large open space, with a powerful body of light thrown down upon it, and exhibiting in one full view the façade of a beautiful temple, hewn out of the rock, with rows of Corinthian columns and ornaments, standing out fresh and clear as if but yesterday from the hands of the sculptor. Though coming directly from the banks of the Nile, where the preservation of the temples excites the admiration and astonishment of every traveller, we were roused and excited by the extraordinary beauty and excellent condition of the great temple at Petra. Even in coming upon it as we did, at disadvantage, I remember that Paul, who was a passionate admirer of the arts, when he first obtained a glimpse of it, cried out, and moving on to the front with a vivacity I never saw him exhibit before or afterward, clapped his hands, and shouted in ecstasy. To the last day of our being together, he was in the habit of referring to this extraordinary fit of enthusiasm when he first came upon that temple; and I can well imagine that, entering by this narrow defile, with the feelings roused by its extraordinary and romantic wildness and beauty, the first view of that superb façade must produce an effect which could never pass away. Even now, that I have returned to the pursuits and thought-engrossing incidents of a life in the busiest city in the world, often in situations as widely different as light from darkness, I see before me the façade of that temple: neither the Coliseum at Rome, grand and interesting as it is, nor the ruins of the Acropolis at Athens, nor the Pyramids, nor the mighty temples of the Nile, are so often present to my memory.

The whole temple, its columns, ornaments, porticoes, and porches, are cut out from and form part of the solid rock; and this rock, at the foot of which the temple stands like a mere print, towers several hundred feet above, its face cut smooth to the very summit, and the top remaining wild and misshapen as Nature made it, the whole area before the temple is perhaps an acre in extent, inclosed on all sides except at the narrow entrance, and an opening to the left of the temple, which leads into the area of the city by a pass through perpendicular rocks, five or six hundred feet in height.

It is not my design to enter into the details of the many monuments in this extraordinary city; but, to give a general idea of the character of all the excavations, I cannot do better than go within the temple. Ascending several broad steps, we entered under a colonnade of four Corinthian

columns, about thirty-five feet high, into a large chamber of some fifty feet square, and twenty-five feet high. The outside of the temple is richly ornamented, but the interior is perfectly plain, there being no ornament of any kind upon the walls or ceiling; on each of the three sides is a small chamber for the reception of the dead; and on the back wall of the innermost chamber I saw the names of Messrs. Legh, Banks, Irby and Mangles,—the four English travellers who with so much difficulty had effected their entrance to the city; of Messieurs Laborde and Linant, and the two Englishmen and Italian of whom I have before spoken; and two or three others, which, from the character of the writing, I supposed to be the names of attendants upon some of these gentlemen. These were the only names recorded in the temple; and, besides, Burckhardt, no other traveller had ever reached it. I was the first American who had ever been there. Many of my countrymen, probably, as was the case with me, have never known the existence of such a city; and independently of all personal considerations, I confess that I felt what I trust was not an inexcusable pride, in writing upon the innermost wall of the temple the name of an American citizen; and under it, and flourishing on its own account in temples, and tombs, and all the most conspicuous palaces in Petra, is the illustrious name of Paulo Nuozzo, dragomano.

Leaving the temple and the open area on which it fronts, and following the stream, we entered another defile much broader than the first, on each side of which were ranges of tombs, with sculptured doors, and columns; and on the left, in the bosom of the mountain, hewn out of the solid rock, is a large theatre, circular in form, the pillars in front fallen, and containing thirty-three rows of seats, capable of containing more than three thousand persons. Above the corridor was a range of doors opening to chambers in the rocks, the seats of the princes and the wealthiest inhabitants of Petra, and not unlike a row of private boxes in a modern theatre.

The whole theatre is at this day in such a state of preservation, that if the tenants of the tombs around could once more rise into life, they might take their old places on its seats, and listen to the declamation of their favourite player. To me, the stillness of a ruined city is nowhere so impressive as when sitting on the steps of its theatre; once thronged with the gay and pleasure-seeking, but now given up to solitude and desolation. Day after day these seats had been filled, and the now silent rocks had echoed to the applauding shouts of thousands; and little could an ancient Edomite imagine that a solitary stranger,

from a then unknown world, would one day be wandering among the ruins of his proud and wonderful city, meditating upon the fate of a race that has for ages passed away. Where are ye, inhabitants of this desolate city? ye who once sat on the seats of this theatre, the young, the high-born, the beautiful, and brave; who once rejoiced in your riches and power, and lived as if there was no grave? Where are ye now? Even the very tombs, whose open doors are stretching away in long ranges before the eyes of the wondering traveller, cannot reveal the mystery of your doom: your dry bones are gone; the robber has invaded your graves, and your very ashes have been swept away to make room for the wandering Arab of the desert!

But we need not stop at the days when a gay population were crowding to this theatre. In the earliest periods of recorded time, long before this theatre was built, and long before the tragic muse was known, a great city stood here. When Esau, having sold his birthright for a mess of pottage, came to his portion among the mountains of Seir; and Edom, growing in power and strength, became presumptuous and haughty, until, in her pride, she said to Israel, "Thou shalt not pass by me, lest I come against thee with the sword."

Amid all the terrible denunciations against the land of Idumea, "her cities and the inhabitants thereof," this proud city among the rocks, doubtless for its extraordinary sins, was always marked as a subject of extraordinary vengeance: "I have sworn by myself, saith the Lord, that Bozrah (the strong or fortified city) shall become a desolation, a reproach, and a waste, and a curse, and all the cities thereof shall be a perpetual waste. Lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thy heart, oh thou that dwellest in the clefts of the rocks, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord," Jer. xlix. 13—16. "They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing; and thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be a habitation for dragons, and a court for owls," Isa. xxxiv. 14, 15.

I would that the sceptic could stand as I did, among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penmen, written when this desolate place was one of the greatest cities of the world. I see the scoffer arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a

voice loud and powerful as that of one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself in the desolation and eternal ruin around him.

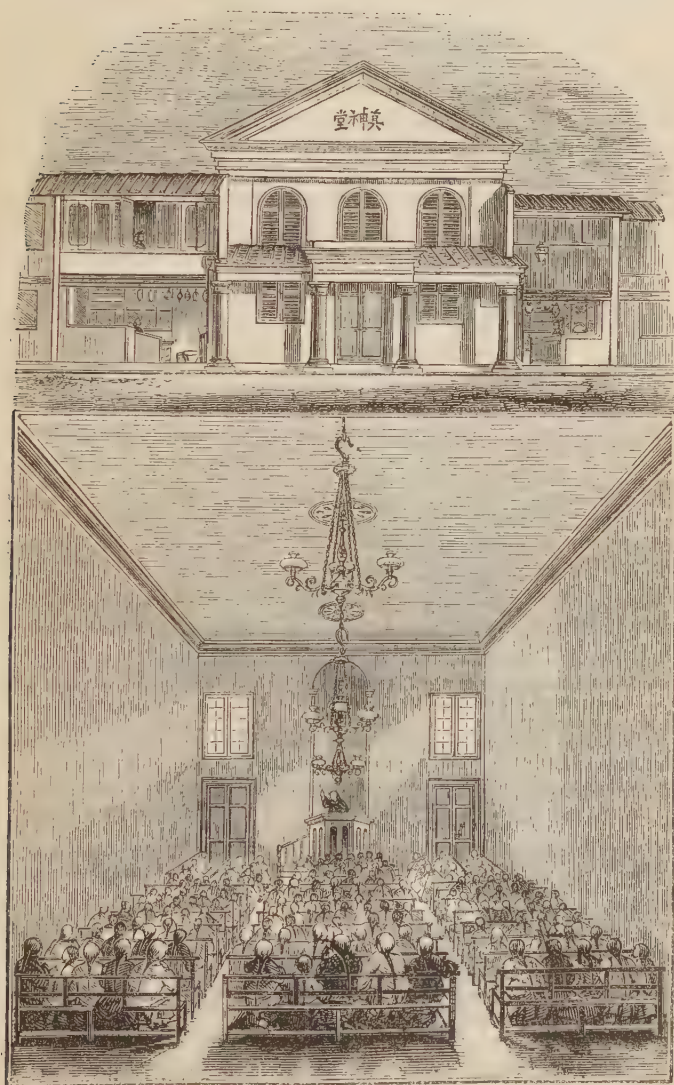
THE DEAD SEA EXPEDITION.

We are pleased to learn from private letters that the Dead Sea exploring party have successfully and satisfactorily completed their task, and returned to Jerusalem, where they were on the 19th of May. They have sounded the sea in all its parts to the depth of 600 fathoms, and found the bottom crusted with crystalized salt. The pestilential effects attributed to the waters turn out to be fabulous. Ducks were seen skimming over its surface, and partridge abound along the shore. The party were upon the sea in their boats, or encamped on its borders for some two months, and their researches and estimates have been all of the most thorough and interesting character. All were in excellent health and spirits, no sickness or accident having occurred. By the Arabs they had been received and uniformly treated with the utmost fondness and attention. The Syrians consider "the men of the Jordan," as they call them, the greatest heroes of the day. Lieuts. Lynch and Dule will visit, under the most favourable circumstances, all the places made memorable in Scripture history; and we may expect from them a highly interesting account of their exploration of the Dead Sea, and their adventures in the Holy Land.—*Boston Transcript.*

POPULATION OF CANADA.

We understand that the result of the census, just completed, of Upper Canada, will give that section of the province a population of from 689,000 to 700,000 souls; while, by the census of 1842-3, it was only 401,061, giving an increase, in five years, of nearly 200,000. The last census for Lower Canada was taken in 1844, when the population was 699,806 souls, the increase upon which, during the last four years, is calculated, by reference to preceding terms at which censuses have been taken, to be about 70,000, giving this section of the province a present population of about 770,000. The population of Upper Canada would thus appear to increase at the rate of about 40,000 per annum, and Lower Canada at that of about 17,500 per annum.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



NEW CHINESE CHAPEL AT HONG-KONG.—*Vide* p. 546.

OPENING OF A NEW CHAPEL AT HONG-KONG.

OUR Missionary brethren at Hong-Kong have been enabled to fulfil an important object in securing an enlarged and suitable Chapel for the permanent celebration of divine worship in the language of China. A very commodious building, for the especial use of the Chinese, has been erected in the town of Victoria; and the highly animating circumstances, under which it was opened for public service, are described in the following statement from our brother, the Rev. J. F. Cleland. A Christian Sanctuary, dedicated to the service of Jehovah within the precincts of that great Empire from which his servants were so long excluded, and filled with a concourse of Chinese receiving the message of peace and reconciliation from the lips of one of their own countrymen, cannot be contemplated by the Christian mind without feelings of holy gratitude and delight; nor can it fail to excite fervent prayer that, within those walls, many may be renewed in the image of Christ and numbered with the heirs of his kingdom.

Writing on the 25th of May last, Mr. Cleland thus portrays the delightful scene (page 545) to which we have been referring:—

“A new chapel has been built in the Lower Bazar from its foundation to its topmost stone; and was opened for public worship on the first Thursday of the present month. This chapel has seats for about three hundred persons, and on its first opening it was crowded to excess—there could not have been less than five hundred assembled. There was not standing room for another person within its walls. All the passages were thronged, and the multitude gathered round the doors and clambered to the windows to witness proceedings, which, to the majority of them, were new and strange.

“There were also present upwards of twenty Chinese women—a sight with which we had not been cheered since our arrival in China. It is a rare thing, in ordinary meetings, to see a female native. Most of the native Christians engaged successively in the proceedings; some giving out the hymns, others reading the Scriptures and offering prayer, and Agong and Chin Seen preaching to the people.

“The address of Chin Seen was both truthful and animated. He told his hearers how it came to pass, that a Chapel, exclusively for the Chinese, was built amongst them, and why the doctrines of the Cross were proclaimed; stating that the Divine Founder of this Religion had commanded his disciples to go into all the world and preach the Gospel to every creature; that the Christian people of England were endeavouring to obey this injunction; and, while they were sending the Gospel to India, to Africa, and to the South Seas, they had determined that the claims of China should not be overlooked. Thus it was that a chapel was built in their very midst. He asked them to look around upon its walls: here there was neither image, nor painting, nor shrine, nor incense, all of which they were accustomed to see in the temples of their native land. The God that Christians worshipped dwelt not in temples made with hands: He was a Spirit and must be worshipped in spirit and in truth.—He concluded with an earnest appeal to his hearers to repent and believe.

“As Chin Seen proceeded with his discourse the people became more silent and attentive, and there appeared to be an earnest, serious, and inquiring look, upon the countenances of many. We prayed to a merciful Saviour that the truth, in all its power, might take possession of their hearts, that *that* hour might never

be forgotten by them, and that seed might be then sown that should bring forth fruit unto eternal life.

"Since the opening of the chapel, there has been preaching four times during the week, twice on the Lord's Day, and on the evenings of Tuesday and Thursday. On the Wednesday afternoon, also, Dr. Hirschberg attends to prescribe for the sick. A number of patients come, with almost every variety of disease; and, while he is administering to the necessities of the body, the wants of the soul are not neglected, Agong preaching to those assembled. On all these occasions the chapel is full, and though many of the people do not remain throughout the whole period of the service, yet, to the last, a number are found willing to listen. We earnestly pray that this building may be honoured of the Lord, and the time come when it may be said in reference to it—'This and that man was born in her;' that 'the Lord shall count, when he writeth up the people, that this man was born there;' that it may become the spiritual birth-place of thousands.

"We have also much encouragement in the school, and entertain great hopes that, especially among the elder scholars, there may be found some who will testify that we have not laboured in vain, nor spent our strength for nought. With regard to the first class, it is very rarely that we have to administer rebuke to the scholars. We believe that all are favourably disposed towards Christianity, and that with some it wants but little to call forth the expression of their readiness to declare themselves followers of Christ. Their attention to the teacher, when the themes of the Gospel are presented, is remarkably fixed and earnest. We forbear to press them to a decision, lest it should prove a false step; and we would much prefer that the movement should be spontaneously made by themselves."

CALCUTTA.—STATE AND PROSPECTS OF THE NATIVE CHURCHES.

WE have much pleasure in presenting the following communication from the Rev. Thomas Boaz, in reference to the want of Pastors for the Native Churches in Bengal, and the means in progress, or further contemplated, for helping to supply that deficiency. We commend his statement to the thoughtful attention of our readers, and desire to sustain, by our most cordial recommendation, the more immediate object it is designed to promote.

The accompanying letter (writes Mr. B.) was addressed by the Members of the Native Christian Churches at Rhamakal-Choke and Gungree, Calcutta, to the Directors of the London Missionary Society. It was forwarded to me by their faithful Pastor, the Rev. A. F. Lacroix, with a request from him, that I would urge the claims of the Indian Brethren on the attention of the Churches in this country.

In compliance with that request, I present the appeal to all interested in the prosperity of our Zion in the East. This communication presents a comparatively new and important view of Missionary labour. The brethren and sisters do not ask in this letter for Missionaries for the Heathen and Mohammedans, but for *Pastors*. This denotes prosperity and advance in the good work, and reveals a *new want* in the infant Churches—the *want of Pastors*. This is a serious matter, and one which ought to unite all in a vigorous effort to raise up an *efficient Native Ministry*. A more important subject can scarcely occupy a place in the prayers and sympathies, or claim a share in the benevolence, of the Church of Christ. The prayer of the Church at home should be, not only that the Lord would thrust out more labourers, but raise up in heathen lands many well-qualified and devout Native Ministers.

It is with this object in view we are endeavouring to establish the Native Christian College

at Calcutta, and which has influenced our brethren in other parts of the Mission-field to establish similar Institutions.—One word in reference to the

CHRISTIAN COLLEGE

at Calcutta. I am aware that not a few of the Constituents of the London Missionary Society *intend* to aid me in this good work—some by the gift of books, apparatus, &c.; others by pecuniary donations. For the intention I am grateful; but I should be thankful if they would, *at their earliest convenience*, send their donations and gifts to the Mission-house. I am anxious to ascertain the extent of the promised and intended donations and gifts, in order that I may regulate my future efforts according to the amount required.

In addition to the Building-Fund, I am anxious to secure a few *Scholarships* for the Students. The cost of a Scholarship will be about £16 per annum. This will include board, clothing, and education. For the small sum of £16 a-year, a Native Student can be supported during his period of preparation for the honourable work of the Christian Ministry. I hope and pray that some of our friends will be prompted to aid us in establishing a few scholarships.

The Address of the Native Churches, to which Mr. Boaz alludes, is as follows:—

TO THE HIGHLY-HONOURED BENEFACTORS OF MANY—THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY:

The Members of the two Christian Churches of Rammakal-Choke and Gungree, with humility, send you many greetings.

OUR object in writing to you at present is to inform you, that formerly there were appointed, as Pastors of our two Churches and Congregations, sometimes three, but never less than two, Missionaries, who were in the habit of preaching to us God's word and watching over us. Nearly all of them have gone to another world, and Mr. Lacroix is left alone to attend to the wants of our two Churches. We need not tell you, that it is very difficult and wearisome for one individual to teach the people of two Churches. And not only that; but you know also, honoured sirs, that all men are liable to death;—in fact, no one can say whether or not he will live till the evening or through the next day. Considering this, we often think with great anxiety of what will become of us if the Lord should take away our present Pastor to Himself. And, therefore, in order that we may continue to receive wholesome instruction, we earnestly beg you will, in good time, send out some Missionaries from England, who will assist Mr. Lacroix, and watch over us when he leaves this world.

If you do this, we trust we shall be able to go on growing in knowledge and in holiness; and we may then also indulge the hope that when we die we shall be permitted to see the Lord. What more shall we say? Only, we trust, honoured Sirs, that our petition will be granted by you; and that, under the guidance of the Lord Jesus, some Missionaries, who shall be His true followers, will soon arrive in this country of Bengal. The end.

Written on the 16th day of the month of Choittro, 1253, Bengali Era, and 28th March, 1847, English Era.

BHOWANIPORE CHRISTIAN INSTITUTION.

The gradual advancement in efficiency and usefulness of this interesting Institution has been noticed on former occasions. It is now more numerously attended, and more efficiently conducted than at any previous period of its existence. In December last it contained 433 pupils, and in immediate connection with it, and under the superintendence of our Missionaries, are the two Branch-schools of Behala and Balliganj, containing, the former 135, and the latter 143 pupils, making an aggregate of 711. The tenth Annual Examination was held in the School-room at Bhowanipore on the 31st of December, before a large number of European spec-

tators, among whom were many Missionaries of the various Protestant Denominations, and a crowded attendance of natives.

“ During the past year, all the departments of labour in these Schools have been carried on as heretofore, in the humble hope that, under the blessing of God, they may conduce to the establishment and spread of Christianity in this part of India. It is a matter of great thankfulness that the Superintendents, the Rev. Messrs. Mullens and Parker, have been able to continue their instructions with scarcely any interruption throughout the year. The sphere of labour which they occupy is a most important one, for the population is large and Hindooism finds a strong support in the Brahmins and others connected with the neighbouring temple of Kalighat. But they have many pleasing proofs that Christian Truth is working its way both amongst young and old. The numbers in the Central School have continued to increase, and there are now 433 boys in regular attendance: another teacher has in consequence been engaged. The attention and progress both of teachers and scholars have given satisfaction. The first and second classes at Bhowanipore have been able to pursue a higher course of study than they had done for some years before.

“ The Branch-schools at Behala and Balliganj have also continued to improve. The first class in each have pursued studies similar to those of the third class at Bhowanipore. Each school has been visited twice a month by the superintendent, who, in addition to the general examination of the schools, has read with the first class part of the Gospel of Matthew.

“ These are a few details of the system of instruction by which, in this sphere of missionary labour, we have endeavoured to preach Christ to the young Hindoos. We have shewn them directly and indirectly the influence of Christianity upon all classes of men; and that it alone, under the blessing of God, can furnish a radical cure for all the evils, personal, social, and national, that afflict sinful man. We have sought to train their understandings by exercising them on useful objects of thought; and their hearts, by leading them to the foundation and standard of all moral truth—Jesus Christ the chief Corner-stone. The results of these labours we leave to that Spirit who alone can say of the seed of the word; ‘I the Lord do keep it, I will water it every moment, I will keep it night and day.’ ”

CALCUTTA.

POWER OF TRUTH IN THE WRITTEN WORD.

OUR esteemed brother, Mr. Lacroix, of Calcutta, in his recent correspondence, mentions the following significant and delightful instance of the beneficial effects resulting from the distribution of the Scriptures and Christian Tracts among the Hindoo population. When we consider the profuse circulation of these silent witnesses for Christ which has been carried on, over the length and breadth of the land, for so many years, the fact adduced by Mr. L. encourages us to believe that much has been done, and will yet be accomplished, through this quiet medium, in addition to the ordinance of preaching by the living voice, towards the spiritual regeneration of India, which only the great day will reveal.

Some Native Preachers from Serampore went recently into the interior to proclaim the Gospel, and visited a large native town where a Fair was being held. A Hindoo, who heard them speak of Christianity in the Bazar, exclaimed, “ Well, you are teaching the very doctrines which my Gooroo is teaching me ! ” On inquiring who this Gooroo was, he replied that he was a Merchant from the district of Coniollah, who had come to the Fair to purchase articles of trade, and that he was then actually in the neighbourhood.

The Native Preachers sought this Gooroo

out, and learned from him that he had never heard the Gospel from any Missionary: in fact, that he had never seen one; but that some Tracts had found their way, together with a Copy of the Gospels, into his possession. These, he said, he perused attentively, and soon became convinced of the error and sin of idolatry, and of the truth of Christianity. He gave up his idols, and commenced speaking to his neighbours about the new way of salvation which he had found. Twenty-five individuals have already joined themselves to him,

having all renounced idol-worship. With these he daily reads some of his Tracts, when at home; and on the Lord's Day a portion of the "Great Book," as he calls the Gospel, and prays with them.

His adherents are on the increase, although, through fear of the heathen Zemindars, they keep themselves very quiet. This Gooroo, according to the report of the Native Preachers, seems to be well acquainted with the Gospel as far as he has read it, and the time is now come when it would be very desirable that more perfect instruction should be imparted to him. This will no doubt be done. He received the Native Preachers with great gladness; invited them, without the least regard to Caste, to take their meal with him; and expressed himself extremely

happy to have so unexpectedly met with men of the same religious views, and of feelings congenial with his own.

Where such things are witnessed, the finger of God cannot be mistaken; and there is no doubt that the numerous Tracts and portions of Scripture now so widely disseminated, are producing in other parts of this heathen land similar fruits which do not always come to the knowledge of the Missionaries. During my whole experience in India I do not remember so striking an instance of the beneficial effects produced by the mere reading of Tracts and the Scripture, *without a living Teacher*. To God alone be the praise! for truly in this particular case, He alone has done the work.

MISSIONARY LABOURS IN THE TELOOGOO COUNTRY.

Our brethren at Vizagapatam continue to employ to great advantage a portion of their time in making occasional tours for the purpose of spreading the message of mercy among the perishing multitudes who inhabit the surrounding districts. By these occasional efforts, they acquire a more exact knowledge of the real condition of the people, and of the modes of address best calculated, with the blessing of God, to convince them of sin, and win them to the Saviour. The following passages, from a recent journal of Mr. Gordon, supply an interesting example of the manner in which these labours are conducted, while they also throw light on the disposition of the natives in relation to the truth of God, and the obstacles which stand in their way to its full and open reception. It will be seen that, while there is no want of encouragement to perseverance in Christian labour, the native mind is still strongly swayed by the baneful influences of the Hindoo system, and that divine power, succeeding the word of life, alone can break the chains by which it is held.

May 25th, 1848.—Early this morning rode to a neighbouring village called Nundegaum: the people are all of the Nagara caste: they brought out a stool for me to sit down. I then read the tract "The true way of Salvation," and explained it: some heard patiently. One man said, they had too much to do—they had to attend to their several concerns; cook their food; cultivate their fields, &c.; and so they could not attend to the concerns of their soul. Others admitted that the religion of Jesus was the only true one, but they could not follow or embrace it, as their own religion was of long standing and all their people followed it. Not one of those present could read. At five o'clock, walked out again to the village, seeing a number of people assembled for the market which is held here on this day. I stood under a tree and began to read the tract, "In whom shall we trust," and was engaged in conversation till near dusk. One man admitted all that was said; and another declared that man is not the author of his own actions. I warned him of his danger; told him he was a sinner and needed a Saviour; that Jesus was the only one; and

that if he did not believe in him he would perish for ever. May the Lord grant a blessing on the word spoken this day!

May 26th.—This morning, early, rode out to a village about a mile from this place. I told the people I had come to speak to them about God and sin, and heaven and hell: some looked at me with suspicion, but on my speaking a few words they seemed more at home and listened for a time; some however went away, and I discovered that my pony was more the object of attraction than my message. Not one of them could read: they seemed little better than savages. On coming to the Bungalow I repaired to a large tank close by, and saw several Brahmins and others washing themselves and making their muntrums. I sat down on one of the stone-steps leading to the bottom of the tank, and began to talk to one of the people: a few soon gathered round—the vile character of some of the heathen gods was the subject. I read a portion of the tract "In whom shall we trust," which treats of the three principal gods, Brahma, Vishnoo, and Siva. I then gave them a description of the

character of Jesus Christ: they did not like this, but became angry, and one man tried to evade my plain reasoning by speaking of the shape of God, and asking, Why God should send his son to die: could he not save and pardon without taking all this trouble? I told him God was pleased to reveal himself in this manner to the world, and though we could not fully understand the subject, we were bound to believe it inasmuch as it was so revealed.

May 27th.—Saw a few people in the main street again this morning: one man asked me to shew him God and Christ, and some visible proof that Christianity was the true religion. I told him that God was not to be seen by bodily eyes, but by the mind: sin had blinded the minds of men so as to prevent their seeing the truth: God must open their eyes before they could see the beauty of the Saviour: they must see sin in its true and hideous deformity as hateful and abominable before God. "If a man," said I, "shut his eyes, he could not see the sun nor the beauty of a flower; so man in his natural state is blind—he cannot see or understand, and until his eyes are opened by God, he must remain in that state." May God open the eyes of these people that they may see their real state and be enabled to believe in Jesus Christ to the salvation of their souls!

May 28th.—(Lord's Day). Went out early this morning to another part of the town, and read and explained the tract "Dialogue on Salvation," to a few people: they heard most attentively, and I was enabled to speak to them out of the fulness of my heart. Enjoyed the season much, only one young Brahmin attempted to oppose, but he was soon silenced. After I had done, I asked a man who had heard me, if what I said was true. "Yes," said he, "it is all true." "Then why do you not follow it?" I asked. "If I were to do so," he replied, "I should be despised by all my caste-people, and turned out; and if I died, no one could ever touch me,—I must rot away." "God will take care of you," I said; "he never yet forsook those who put their trust in him; he will raise up friends for you—trust him;

and if even your body should be left to perish, as you say, it will be well with your soul; for none can touch the soul—it will go to heaven, and be with God and Christ securely for ever. This is worth the loss of all worldly protection and earthly friends. Seek first the salvation of your soul and the favour of God—leave the rest in his hands." "It is all good," he said, "it is so—very good." I offered him a tract, but he said he could not read. O Lord, bless the word spoken this day, and to thy name be all the glory!

May 30th.—Walked on to a tank, and seeing a number of people employed in their ablutions, I addressed them, and found that they were merchants from Madura. They did not seem to know much of Telooogo, but I soon perceived that they looked very angry when addressed on the subject of idolatry. I spoke to them of the character of Siva, and began to read about it in one of our tracts. "Stop, stop," said one of them, "we must not hear about it—you must not read it to us." "But," said I, "I must read it, for it is the truth, and you ought to hear it—I say nothing but the truth." So I resumed. After a while another got angry, and said, "Begone! we want not such books; we have Gooroos of our own to teach us—we understand you not." To this I replied, "I say nothing but what is good: why do you tell me to go? I shall not go merely because you are angry; if I do you any wrong, then I shall willingly go; not otherwise. I must speak to you whether you like it or not." So I went on talking to them. I afterwards spoke to some Mohammedans, who received tracts.

May 31st.—Visited this morning a village in the neighbourhood. The people had just been presenting some offerings to one of their inferior deities, and the fruits and pieces of cocoa-nut, &c., were about to be taken from house to house for distribution, having been, as they suppose, accepted by the goddess before whose shrine they had just appeared. Having fixed their attention, I directed them, in as simple a way as I could, to Jesus, the Lamb of God, who taketh away the sins of the world.

SAMOA.—DEATH OF A CHRISTIAN CHIEF.

Our latest correspondence from Samoa brings the following account of the happy death of a native Chief, who was a most devoted Christian man, and one of the earliest members of the church formed under the ministry of our brother Mr. Heath, on the island of Manono. Mr. H. thus relates the affecting details of the last illness and peaceful departure of one, who but a few years since, was buried in heathen darkness and lost to hope:—

We have lost seven church-members by death in the past year. One of our departed friends was insensible for the two or three days of his illness—the others all died happily, and some of them triumphantly. Two had

been Evangelists, and one of these was from three to four years at the New Hebrides. Humanly speaking, the greatest of these losses is that of our Chief *Matetau*, whose baptismal name was Hezekiah. He was

chief of two small settlements on Manono, and after the death of Malietoa, he took the title of that Chief in addition to his own. He was one of the first to welcome Messrs. Barff and Williams on their first visit to Samoa, and on Mr. W.'s second visit he received the Rarotongan Teacher, Teava, whom he treated very kindly. On the arrival of the first party of European Missionaries in 1836, I was stationed at his place, and from that time to his death ever found him the same man—kind, ready to assist, and consistent in his profession of Christianity. He was one of the first members of our church, formed in 1837, of which he afterwards became a Deacon.

In January last Matetau suffered from the influenza, then prevalent; and on its return in April was again seized. He then said to me, "Sir, the *asiasi* (the visitor) is come again." I little thought at the moment what the result of the visit would be; but in a few days inflammation of the liver and the whole of the chest ensued, issuing in his death on the 28th. On the disease assuming this alarming shape, he talked very freely of the probability of his death, and awaited its approach not only with calmness, but with confidence. The five or six hours immediately preceding his decease were chiefly spent in giving Christian advice to his family and in prayer, although he was suffering very severe pain; and, just as death approached, he offered prayer thrice in succession with great earnestness, for himself and all about him, his

people, and the cause of Christ. He was buried in the garden of my temporary cottage. Prayer had been offered and an address delivered in his own house; and, on lowering the coffin, we sung,

"E toe ala mai
"O e na tanumia" &c.
Those who are buried
Shall rise again;
The graves shall be open'd
When the trumpet shall sound.

After his death parties of Chiefs from each district of Manono came to express their grief and sympathy, and the greater part of their speeches was directed to the dead Chief, complimenting him upon his virtues and expressing sorrow for his departure. In former times it was considered a mark of honour for the political connexions of the deceased Chief to assemble and lay the lands of his settlement waste; and there was much of congratulation on this occasion, that they had now abandoned such customs.

The young man chosen to succeed him is a relative of his wife—an adopted son. He is steady, and a friend to the mission. Had *Mamoe*, now visiting England, been at home, the choice might have fallen on him. The word *choice* will indicate that chieftainship is not hereditary. The dying Chief generally names his wish as to his successor; but the brother Chiefs and Landowners have the decision. In this case the person named by the deceased Chief was not chosen.

JAMAICA.

CONVERSION AND DEATH OF A YOUNG ENGLISHWOMAN.

WHILE the salvation of the heathen is the chief object that animates the efforts of our Missionary brethren in the distant fields of their labours, many of them are favoured with opportunities, which they always thankfully embrace, of ministering the word of life to individuals of their own colour and nation, providentially brought within the sphere of their influence; and many live, on earth or in heaven, to bless the day when their feet were directed to a Missionary station. A very interesting case, in illustration of this delightful fact, is thus narrated by our brother Mr. Wilkinson, who has lately returned from the island of Jamaica, where the event that he relates occurred:—

In the midst of many trials, we have been favoured with some encouragement. Of all the years it has been my happiness to labour at Kingston, the last was the most prosperous. We received eighteen additional members into the church, exceeding by six the increase in any previous year, and the number of conversions was greater than during all previous years put together.

The first Sabbath of the year was a blessed season. The Lord was with us of a truth. Two individuals were savingly impressed, one of whom is now in heaven, and the other

is a very consistent member of the church. A few particulars respecting our departed friend and sister will not perhaps, be uninteresting.—She was the daughter of an old and tried friend of the Society, who lived for many years at the Cape of Good Hope, also at Hobart Town, and about a year and a half ago came with his family to Kingston. At the time of their arrival his daughter was not only in a very delicate state of health, but, as she herself acknowledged, was "out of Christ," loving the vain pleasures of the world, and indifferent to religion.

But on the Sabbath referred to, the Lord evidently brought home his truth with power to her soul. Then she was first truly awakened. From that period she became more and more serious, thoughtful, and anxious about her state, and it was evident that the Holy Spirit was working upon her heart. No doubt the frequent and alarming attacks of sickness from which she suffered tended to deepen her religious impressions. It seems, however, from what she herself said, that she did not fully give up the world and devote herself to the Saviour, until a short time before her death. She spoke of the sermons I preached on occasion of the sudden removal of a minister of the Gospel, as having deeply affected her, and as having been the means of bringing her to an entire decision for Christ.

The following week she was taken alarmingly ill, and felt that she should soon die. But was she afraid of death? No. Her mind was in perfect peace; and in the midst of her sufferings, and in the near view of eternity, she gave utterance to some of the most delightful sentiments it has ever been my privilege to hear. At one time, when it was thought she was dying, she said, "I am not alone; Jesus is with me; I feel his arm around me; He will keep me." Again, she said, "This may be the dark valley, but it is *not dark*." And on another occasion, when speaking of the Saviour, she said, "It is so wonderful that I, who sought him so late,

should now be favoured with such a sweet sense of his love." When it was remarked to her that in all human probability she would not be spared to bear a living testimony for Christ, but that she could bear a dying testimony for Him, she immediately replied, "Yes, I can."

Contrary to expectation, she was raised up again, and permitted to visit the house of God, and she continued to attend to the last Sabbath of her life. She had one most earnest wish, and that was to *confess Christ*. She said to me, on her sick bed, "If I should be raised up again, I should wish to join the church. I have been thinking very much of the words, 'Whoso shall confess me before men, him will I also confess before my Father and his holy angels;' and I feel that I cannot be a *secret* disciple." Accordingly, at our church-meeting in September, she was proposed as a candidate for church-fellowship. But this desire of her heart was never fully realised. She died suddenly, before the next church-meeting; and on that Sabbath, when we hoped to have had her seated with us at the Lord's Table, she was seated, we doubt not, with Abraham, Isaac, and Jacob, at the marriage-supper of the Lamb. After her death two letters were found in her desk, addressed to her mother at a distance, which shewed how happy and how enviable was the state of her mind in the prospect of eternity.

MISSIONARY SUCCESS IN BERBICE.

At a Missionary meeting, held at Stockton-on-Tees, in the United Presbyterian Chapel, March 22, the Rev. James Roome, of the Berbice Mission, at present in this country for the benefit of his health, gave the following account of his labours in that Colony, and the evidences of the divine blessing by which they were attended:—

I went out in connection with the London Missionary Society, at the close of 1839. On my arrival there, I found the temporary chapel which had been erected by the people in the time of slavery, almost ready to fall down. One of my first objects, therefore, was to erect a good, substantial chapel on the West Coast.

As I had to procure the materials, convey them to the spot, hire workmen, raise the money, pay the wages, and personally superintend the workmen, in addition to my own proper work, from over exertion and exposure to the sun, I was, at the first sickly season, laid low on the bed of sickness. At the same time a neighbouring clergyman was also very ill, and he was called out of time into eternity.

As I began to mend, I was much impressed with the fact, that my neighbour "was taken and I was left." As soon as I was able to

leave my sick-bed, and get into the pulpit, I sought to improve the circumstance, and met a large congregation. I read the 103rd Psalm, and remarked on the great goodness of God in sparing my life, and in some measure restoring my health. The people seemed cordially to enter into the subject. I therefore took occasion to observe, that, if they really felt as they appeared to do, it would be proper for them to express their gratitude by *deeds*, and not by words alone. I further observed, that, if any of them were so disposed, they might, on the following Sabbath-morning, bring any sum they thought proper as a thank-offering to God for his mercy to me.

Accordingly, the next Sunday morning, at the close of the service, I reminded them of the circumstance. As soon as I had done so, one of the most interesting scenes I ever beheld presented itself:—"young men and maidens, old men and children," pressed for-

ward to place upon the altar of the sanctuary their voluntary offerings, the whole of which amounted to no less a sum than *two hundred guineas sterling*.

I may also say that in one year my people contributed 1500*l. sterling*, 400*l.* of which was given at the opening of our new chapel.

Our Christian friends are not to think that we "offer to our people that which costs us nothing." I study my sermon with as much care—not indeed to raise it *above*, but to suit it *to* the capacities of the people—as I should for any city congregation in the world. Having done this, my usual plan is to go to an out-station to preach, at eight o'clock on the Sabbath-morning. I get home by ten, and prepare to meet the great congregation at eleven. I then preach the same sermon. At the close of the service, all the members and candidates meet in class. Each class has a "helper," whose duty is to explain the sermon last delivered, as plainly as possible; so that each and all may understand. This lasts for upwards of an hour, after which the names are called, and the weekly payments made.

At three o'clock, P.M., the afternoon-school commences, at which numbers of adults as well as children attend. Again the teachers go over and explain the sermon delivered in the morning. At seven in the evening we have an important service; when two of our most intelligent deacons again explain and apply the sermon. I do the same, and close the meeting. Thus our people literally have "line upon line, line upon line; precept upon precept, precept upon precept; here a little, and there a little," of the word of God.

From the above, you will perceive that my people have but *one* sermon each Sabbath; but I am happy to be able to say, that, through the divine blessing on my labours, for the last twelve months before I left Ber-

bice, upon an average, every such sermon was the means of bringing a soul to Christ. Indeed, in the course of that period, nearly one hundred souls had come to me, asking, "what shall we do to inherit eternal life?" After long probation, repeated and searching (often *severe*) examinations by myself, and one of my most intelligent and faithful deacons, *sixty-two* persons were received into church-fellowship in 1846.

I have used my utmost efforts to diffuse among my people, both adults and children, sound scriptural knowledge. I am happy to be able to say, we have a day-school, with an efficient master and mistress, entirely self-supported; whilst there is among the people a great demand for "Commentaries," "Bible Dictionaries," "Josephus's Works," &c. &c.

Thus you perceive that the "fields are white already unto the harvest;" and it will afford me sincere delight once more to go far hence to the Gentiles to "testify the gospel of the grace of God."

This I hope to be able to do in a few months; as soon as, by the divine blessing on the means now employed (hydropathy), which I consider admirably suited to worn-down Missionaries,* my health shall be sufficiently restored. I would only add, if we as Missionaries leave our dear friends and our native land to live in sultry and sickly climes; "hazard our lives for the sake of the Lord Jesus;" give ourselves, body and soul, time, talents, and "all," to the "missionary enterprise," how readily should Christian Friends at home offer their fervent prayers, spend their time, and give their property to promote the sacred cause of Missions in the East and West, in the North and South, until "the whole earth shall be filled with the knowledge of the Lord as the waters cover the sea!"

DEATH OF RAFARAVAVY.

Most of our readers are familiar with the history of this interesting Christian woman. After being driven from her native country by the rage of persecution, she spent some time in England, and then proceeded to the Mauritius to wait an opportunity for returning to Madagascar—the land of her birth and her affections—there to be a witness for Christ, and to labour for the good of souls. But this desire of her heart was not to be fulfilled: during her residence in the Mauritius she faithfully devoted herself to the service of her Saviour; and, after a useful course of Christian labour,—on the 23rd of April last, she entered into her rest. Mr. J. J. Le Brun, the Missionary of the station at which she died, communicates the following particulars of her lamented decease:—

On Saturday I went to town, and my father paid a visit to the Moka station. All was well, and every member of the Mission in the apparent enjoyment of health; but

* To whom, and also to poor Ministers of every Denomination, the terms are made easy, by W. Gyde, Esq., the kind and considerate proprietor of this Hydropathic Establishment.

before I could leave Port Louis, on my return home, a messenger suddenly arrived from Moka, bringing a note from my father, informing me of the melancholy event which deprives the station of one of its most devoted members—**RAFARAVAVY**. "It is the Lord: let Him do what is pleasing in his sight."

The news cast a gloom over us all; though from our previous knowledge of her state of health, we were prepared to see her laid, at no distant period, on a bed of sickness, bearing her last testimony to the truth, and falling asleep in Jesus, whom she sincerely loved and faithfully served. But the Lord came sooner than we expected, and has taken her to her eternal rest.

Rafaravavy was remarkably cheerful and happy during the whole of last week, and whenever she spoke of death she expressed a firm persuasion that she should die in peace.

On Saturday she was with my father and Mrs. Le Brun till a late hour in the day, when she again spoke of death; but my wife (not thinking her so near her end) told her to dispel these thoughts from her mind, stating her belief that the Lord would spare her yet a little while.

Rafaravavy seemed satisfied, shook hands very affectionately with my wife, and bade her good night. To a very late hour she was engaged in private devotion, and was heard singing hymns when the night was far advanced. It was always her practice, after retiring, to read the Bible, sing the songs of Zion, and commune with her own heart until overcome by sleep. Whenever any one expressed a fear lest these late exercises might prove prejudicial to her, she would smile and say, "Oh! there is always time enough to sleep; let me, while I may, commune with my dear Saviour!"—Well might she have

applied to herself the words of the Psalmist: "Thy statutes have been my songs in the house of my pilgrimage."

On Easter Sunday, Rafaravavy got up earlier than usual, and when in the act of dressing a fit of coughing came on, and she expectorated a quantity of blood, the sight of which affected her greatly, and she hastened to our house, only a few yards distant. We were startled to hear Rafaravavy at so early an hour, exclaiming, as she approached the house, "Mr. Le Brun!" in an imploring tone. When she entered, her face was all covered with blood, which continued to gush profusely from her mouth and nose. My wife ran forward, and received her in her arms. She was already sinking from weakness, and Mrs. Le Brun said, "Don't be afraid, Mary, let us kneel on the floor." They knelt together, Rafaravavy's head reclining on my wife's arm. "Madame!" was all she could say, and looking thrice on Mrs. Le Brun, she closed her eyes to open them no more in this world.

As it was at first thought that she might only have swooned away, every means which could be devised were employed to bring her round, but to no avail. Meanwhile messengers were dispatched for medical aid, and Dr. Powell kindly came over, and at once pronounced her dead. He made a *post-mortem* examination of the body, when it was found that she had ruptured a blood-vessel, and that the left lung was almost entirely eaten away. At eleven o'clock the same evening I returned home from Port Louis, followed by half a dozen men carrying our departed sister's coffin on their shoulders. About twelve o'clock she was put into the coffin; and, after prayer was offered up, taken into town to be interred there, according to her desire.

ORDINATION OF MR. B. ANDERSON.

MR. B. ANDERSON is the son of our venerable Missionary at Pacaltsdorp, and has been for some years usefully and honourably employed in connection with the Missionary work,—first at Pacaltsdorp, and then at Dysalsdorp, which he now occupies as his permanent sphere of labour. He was ordained to the Missionary Office, at the former station, on the 5th of May last, and the following very interesting account of the ordination service has been received from the Rev. T. D. Philip, who, with his honoured father and other esteemed brethren, was present on the occasion.

The congregation (writes Mr. Philip) was large, and presented a fine picture of the blessings which Christianity has conferred upon the Hottentots and Slaves. Members and Deacons of the Mission-churches at Dysalsdorp, Avontuur, Kruis Fontein, and Hankey, were present to witness the solemn ceremony, and to bear back the report of it to the churches from which they had come. Five of the Society's Missionaries, beside two Students of the new Seminary at Hankey, also attended the service.

Two of those who took part in it were venerable alike for age, length of service, honour, and appearance. The Rev. William Anderson, the father of the young man, was one of those Missionaries who left England for the Cape in the year 1800, and has never, since that

period, revisited his own country. He is now about to enter on his 80th year, and his conversation is rich in recollections of those days of the Society's history which seem to us, young men, to belong to another age. It was truly a season of thankfulness to the old man to see his son consecrated to the same service, and *that* because he had already been so eminently useful in a subordinate sphere: his voice naturally trembled more from emotion than from age as he laid his hands upon the head of his son, and implored of God the richest outpouring of his grace to fit him eminently for that ministry to which he had been called.

Dr. Philip was the other, who is a few years less in age than Mr. Anderson, and, like him, living daily and hourly in expectation of that call which shall summon him to enter into the joy of his Lord. It was his part to commit to Mr. Anderson the Charge respecting that ministry into the solemn duties of which he was now entering. Taking the words contained in 2 Cor. v. 18, as the basis of his observations, he addressed our brother with great faithfulness and power. The majority of those present had never before witnessed a service of this character, and the peculiar solemnity of it impressed them deeply.

The other parts of the service which I have not mentioned were allotted as follows: The Rev. T. Gregorowski opened the meeting with reading and prayer. I proposed to Mr. Anderson the usual questions and received satisfactory answers; and then I put one or two questions to the representatives of the church at Dysalsdorp respecting the proofs of his ministry among them, and the call they had unanimously given, which they answered satisfactorily. In the evening the congregation were addressed by the Rev. T. Hood of Avontuur as to their duties and relations to their pastors and teachers.

Mr. B. Anderson is to a day of the same age with myself, but has been now about eight years actually engaged in Missionary labours; and has approved himself a zealous and able Missionary, suitable for that office to which he has been called and ordained.

DEATH OF MRS. ANDERSON OF PACALTSDORP.

It is with deep and sincere regret we announce the death of Mrs. Anderson, the excellent and beloved wife of the Rev. W. Anderson of Pacaltsdorp Institution. She expired, after a very short illness, on the 23rd of June, at the age of 72 years. This truly devoted and exemplary woman had shared with her now mourning partner, for the long period of forty-two years, in the toils and anxieties attendant on his missionary labours;—first, among the then lawless tribes of Griquas and others north of the Orange River; and for the last twenty-six years at Pacaltsdorp, where she exerted herself in every possible way to promote the welfare of its inhabitants. Her bereaved partner and family feel keenly the heavy loss they have sustained, while they are consoled by the assurance that for her to die is everlasting gain. Her remains were interred on the 24th, on which occasion an appropriate address was delivered by the Rev. J. T. Gregorowski, and prayer was offered by Rev. T. Atkinson. A large number of the inhabitants of George Town attended on the mournful occasion, to testify their high regard for the deceased, and their sympathy with the mourning family. On the following Sabbath-morning, the solemn event was improved, in a discourse on Revelation xiv. 14, by our brother Mr. Atkinson.

DEPUTATION TO SOUTH AFRICA.

THE Directors have resolved, after much deliberation, to send a Deputation from their body to visit the Stations of the Society in South Africa. They have adopted this measure in harmony with the earnest wishes of some of their best friends in the Colony, and on the ground of the various and important matters which require personal inspection and communication; and they have felt that the measure is the more urgent in consequence of the enfeebled and precarious state of health of their venerable friend the Rev. Dr. Philip.

The Directors, after mature consideration, have invited the Rev. J. J. FREEMAN, Home Secretary of the Society, to undertake this service; and they are gratified to state that he has acceded to their request.

In the prospect of his embarkation for Cape-Town, our esteemed brother desires that the following application—which the Directors cordially approve and recommend—may be presented to the friends of the Society.

MR. FREEMAN, having been appointed as the Deputation of the Society to South Africa, and expecting to sail in the course of a few weeks, would be greatly obliged if his friends would supply him with some few presents for the *Natives* and the *Schools* at the several Stations. For *both*, articles of dress and cutlery will be generally acceptable. The supplies which would be most useful for the Schools are penknives, pocket knives, slates, slate-pencils, ink-powders, lead-pencils, steel pens, writing paper, and every description of stationery; and, for the children collected in Sewing-schools, pins, needles, thimbles, tapes, sewing threads, remnants of cotton-prints, &c. To the adult population, such articles as razors, spectacles, tools of all kinds for carpentry and other trades, and agricultural instruments, would be particularly serviceable.

Parcels of suitable articles such as have been specified, or Donations for the purchase of the same, may be forwarded to the Rev. J. J. Freeman, Mission-House, Blomfield-street, Finsbury, any time during the month of October.

SETTLEMENT OF THE REV. W. G. BARRETT.

THE return of Mr. Barrett, with his family, from the Colony of Demerara, was announced in a former number of the *Missionary Magazine*. We are gratified to state that our esteemed brother has since received and accepted a cordial invitation to the Pastorate of the Church assembling at John-street Chapel, Royston. By this arrangement, his official connection with the Society has, of course, been terminated. The Directors feel great pleasure in taking the present opportunity to acknowledge his faithful and efficient services during the period of fourteen years which he devoted to the interests of the Missionary cause in Jamaica and British Guiana; and, while bearing their willing testimony to his Christian character, ability, and zeal, they cannot but express their earnest desire for his abundant usefulness and prosperity in the new sphere of labour to which he has been directed.

EDUCATION OF MISSIONARY STUDENTS.

THE friends of the Society will be gratified to learn that the Committees of the following Colleges—Cheshunt, Hackney, Newport Pagnel, and Rotherham—have very kindly engaged to board and educate one Missionary Student in each of these Institutions, free of expense to the Society. The Directors have gratefully received this act of generosity towards the Missionary cause; and they feel it only due to the several Committees, who have united to render this important service to the Society, to render a public acknowledgment of their kindness.

EMBARKATION, &c., OF MISSIONARIES.

OUTWARD.—On Monday, Aug. 21, Rev. Edward Porter, with Mrs. Porter, and two children, returning to Cuddapah; Rev. James Sewell and Mrs. Sewell, returning to Bangalore; embarked at Portsmouth, for Madras, *per Trafalgar*, Captain Robertson. The Rev. George Mundy, formerly of Chinsurah, embarked with Miss Mundy, September 7th, at Portsmouth, *per Marlborough*, for Calcutta.—HOMEWARD.—Mrs. Cox, and two children, arrived in London, from Trevandrum, *viâ Colombo*, *per Colombo*, Captain Ritchie. Mrs. Pettigrew, *per Casar*, Captain Evans, from Berbice, Sept. 13.

CHRISTIAN YOUNG MEN'S MISSIONARY ASSOCIATION, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

WE are happy to inform our readers that this Association has commenced a series of Monthly Lectures to Young Men, on subjects connected with the Missionary Enterprise. In addition to the Introductory Address, by Rev. S. Martin, Sept. 27, the following Lectures will be given at the Hall of Commerce, Threadneedle-street, on the following Wednesday evenings, at Eight o'clock precisely :—

Oct. 11.—Rev. J. J. FREEMAN.—The advancement of Nations from the barbarous to the civilized state, and the influence of Christianity in promoting that advancement.

Nov. 8.—Rev. T. BOAZ.—India and her Tribes, in their social, political, and religious aspects.

Dec. 13.—Rev. T. BINNEY.—Sketch of the Life and Labours of the First Missionary to the Gentiles—St. Paul.

1849.—Jan. 10.—Rev. J. BALDWIN BROWN.—The World-Religion.

Feb. 14.—Rev. J. VINE.—The necessity and sufficiency of the Gospel to promote the highest welfare of Man, as shown by facts drawn from the condition of the Negro Race,

March 14.—Rev. N. JENNINGS, M.A.—Bible-truths and principles as bearing upon *this* Life.

April 11.—Rev. J. STOUGHTON.—The Missions of the Early Church.

N.B. These Lectures are intended for Young Men only.

ACKNOWLEDGMENTS.

The best Thanks of THE DIRECTORS are presented to the following, viz. :—

For Samoa. To Young Friends at Carlisle, per Rev. J. O. Jackson, for a box of apparel.

For Mrs. Howe, Tahiti. To Mrs. Riddle, Cheltenham, for a parcel of apparel, &c.

For the Native Teacher, Thomas Stamper, Bangalore. To Sabbath-school Children in connection with Rev. T. Stamper's Congregation, Uxbridge, for a Commentary and Concordance.

For the Native Teacher, William Bruce, Bangalore. To Mr. J. Thyne, and Friend, for a Commentary, Concordance, &c.

For Rev. J. Sugden, Bangalore. To Rev. H. Townley, for a parcel of books.

For Rev. J. Sewell, Bangalore. To the Ladies at Paul's Meeting, Taunton, for a box of useful articles; to the Ladies' Working Society in connection with Zion Chapel, Dublin, for a box of useful articles.

For Mrs. Rice, Bangalore. To the Ladies' Working Society, Harleston, for a box of useful articles.

For Rev. E. Porter. For boxes of useful articles, to the Ladies of the Bedford Working Society; to the Juvenile Working Association, Latimer Chapel; to Miss Wallace and Friends, Sawbridgworth; to Miss Clay and Ladies at Stamford Hill; to Miss Good and Ladies at Burton Crescent; to Miss Powell and Ladies, Upper Clapton; to Mrs. Ives and Ladies at Newport Pagnel; to Mrs. Hales and Ladies at Stoke Newington; to Mrs. King and Children at Union Chapel, Islington, for a parcel of wools; to Miss Ashton and Ladies at the Tabernacle, for clothes for Girls' School; to Mrs. Watson, Mansfield, for a parcel of books; to Mr. Bruce and Friends at Union Chapel, for an electrical machine and apparatus.

For Mrs. W. Porter, Madras. To the Ladies' Working Society, Clapham, for a case of fancy articles; to the St. George-street and Crescent Chapels Ladies' Working Society, Liverpool, for a box of useful articles.

For Madras. To Sabbath-school Teachers, Poole, for a parcel of useful articles.

For the Orphan Schools, Mirzapore. To the Ladies' Working Society in connection with Rev. T. Flower's Congregation, Beccles, for a box of useful articles.

For the Calcutta College. To J. Finch, Esq., for a parcel of books; to Mrs. Campion, for a parcel of books, maps, &c.; to Mr. J. Adams, Great Wakering, for a parcel of books; to Ladies' Missionary Working Society, Bridgenorth, for a case of fancy articles, &c.; to H. T., for a parcel of books; to Messrs. Bagster & Sons, to Mr. B. L. Green, and to Messrs. Jackson & Walford, for valuable parcels of books.

For Hankey. To Friends at Abney Chapel, Stoke Newington, for box of apparel; to Juvenile Working Party, Little Baddow, for a case of apparel; to Miss A. Wills, Camberwell, for a case of apparel.

For Rev. W. Passmore. To Miss Fletcher's Juvenile Working Class, New Tottenham-court Chapel, for a box of useful articles.

To Rev. C. Dukes and Friends, for a communion service; to a Friend of Missions, for a parcel of remnants, magazines, &c.

To W. S. Champion, Esq., Nettlebed; to Miss E. Gainsborough, Sudbury; to Mrs. G. Wigney; to Mr. and Mrs. Kemp, Pimlico; to Mrs. Bailey, for volumes and numbers of Evangelical Magazine, and other periodicals.

MISSIONARY CONTRIBUTIONS

From the 17th August, to the 19th September, 1848, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.	
Part of the Profits arising from the Sale of "The Boat and the Caravan," by C. Tilt, Esq.					Rochdale:—				Hampshire.			
G. T.	40	0	0	A Friend	2	0	0	South-East Auxiliary, per W. Jones, Esq.:—				
F. F.	5	0	0	Mr. Petrie	1	0	0	Botley	1	4	0	
A Friend at South Lambeth	3	0	0	Mr. Staley	1	0	0	Finsworth	7	1	0	
Jacob	2	2	0	Mr. Sugden	1	0	0	Petersfield	4	9	6	
E. G. B.	1	0	0	Mr. Southworth	1	0	0	Portsea, King-street, Ladies' Association	8	8	6	
Peter O'B.	1	0	0					Collections	20	15	4	
Camberwell, Mrs. E. Bradley	10	0	0	Totnes, Mr. J. Windeatt Bishop's Lydiard, First Class Sunday-school Girls				0	6	0		
Finsbury Chapel, Milton-street Sabbath School (received in April)	4	7	11	Mrs. Pawsey, Bury St. Edmund's	1	0	0	On account of Subscriptions	25	0	0	
Park-road, Clapham, Legacy of late Mrs. Jane Howard, per Rev. S. A. Dubourg (less duty)	45	0	0	Miss Tozer, Sudbury	1	0	0	Anniversary of South-East Hants Auxiliary	23	13	8	
Spa-fields, Collection after Valedictory Service 18th August	6	3	0	Mrs. Beavan, Holt, per Rev. B. Wills	1	0	0	Swanwick	1	1	0	
Tabernacle, Donation of Mrs. Child, deceased	5	0	0	Rotherham:—				Warash	1	8	6	
York-road, Annual Collections	35	0	4	Mr. G. Taylor	2	0	0	93 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i>				
Highbury College, Student's Association	5	7	8	Mr. W. Oxley	1	0	0	Fareham	6	1	6	
For the College at Calcutta.				Mr. Smith	1	0	0	Kent.				
The Sunday-school Union	25	0	0	Mr. T. Cowan	1	0	0	Dartford, Zion Chapel, for Chinese Mission	1	11	0	
Miss Fleureau	21	0	0	Mr. Fensham	0	10	0	Lancashire.				
S. Morley, Esq.	10	0	0	Mr. R. C. Sandford	0	10	0	Rochdale, Providence Chapel, on account	43	0	0	
Old Gravel Pit, Hackney, Friends	2	10	0	For a Printing Press for British Guiana.				Liverpool, A Friend, by Rev. Dr. Raffles, for Tahiti	1	0	0	
Stepney, Mrs. Baldock	1	0	0	Sir E. N. Buxton, Bart.	5	0	0	Lincolnshire.				
Falmouth, Rev. T. Wildbore	1	1	0	T. F. Buxton, Esq.	3	0	0	Caistor, A Friend, by Rev. J. Anderson	2	0	0	
Miss Wildbore	0	10	0	Sir C. E. Eardley, Bart.	2	0	0	Leasingham, Legacy of late Mrs. Farmer (less duty and expenses)	97	18	0	
Plymouth:—				Mr. J. Relfe	1	0	0	Nottinghamshire.				
A Lady, by Rev. W. Rooker	5	0	0	Miss Fletcher	1	0	0	Auxiliary Society, per R. Morley, Esq.:—				
Messrs Plimsall, Bros.	2	0	0	Mrs. F. Houghton	1	0	0	Nottingham, Castle-gate	36	17	2	
A. Rooker, Esq.	2	0	0	Manchester:—				Ditto, Collections	96	14	8	
Mrs. A. Rooker	1	0	0	S. Fletcher, Esq.	5	0	0	Friar-lane	33	15	5	
J. Clarke, Esq., and Family	1	2	0	J. Kershaw, Esq., M.P.	1	1	0	St. James's-street	14	4	0	
A. Broad, Esq.	1	0	0	E. Armitage, Esq.	1	1	0	Public Meeting	11	10	0	
Mrs. Pearson	1	0	0	Buckinghamshire.				Missionary Communion	9	18	5	
W. Evans, Esq.	1	0	0	South Auxiliary Society, per Mr. W. Butler:—				Radford	5	18	0	
H. Gibson, Esq.	1	0	0	Beaconsfield	7	0	0	Moor Green	1	0	0	
E. Hopkins, Esq.	1	0	0	High Wycombe:—				Sutton in Ashfield	2	12	8	
Mrs. Bailey	1	0	0	Collections	17	18	11	Hyson Green	1	0	0	
Mr. Gidley	1	0	0	Subscriptions	6	12	0	Newark, including £5, a Thank-offering to Almighty God	45	5	8	
W. Frean, Esq.	1	0	0	For Teacher at Samoa	4	0	0	Mansfield, including £3 for Native Girl, Mary Weaver	33	17	8	
P. Adams, Esq.	1	0	0	Less Expenses	4	5	4	Bulwell, W. Glover	0	10	0	
Mrs. Smith	0	10	0	Cumberland.				293	3	8		
A Friend, per Rev. E. Jones	0	10	0	Allonby, per Rev. W. Buyers	1	4	0	Less Expenses	21	3	2	
Thank-offering	0	10	0	Cockermouth, per Rev. P. H. Davison	15	0	0		272	0	6	
Mr. Ferris	0	10	0	Devonshire.				Oxfordshire.				
Mr. Garland	0	10	0	Buckfastleigh	2	4	11	Nittlebed, Legacy of late Mr. W. Rhodes (less duty and expenses)	269	10	0	
Mr. W. Stuart	0	10	0	Chumleigh, per Rev. T. Aveling	2	14	3	Shropshire.				
A. Hubbard, Esq.	0	10	0	Exeter, per Rev. J. Bristol	15	0	0	Shrewsbury, Castle-gate, a few Ladies, by Rev. E. Hill	5	0	0	
Mr. Header	0	5	0	Tavistock, on account	34	0	0	Somersetshire.				
A Boy	0	0	6	Totnes, per Rev. T. Aveling	10	0	0	Bath, Mr. T. Whitechurch	2	0	0	
Collection, Juvenile Meeting, Norley-street	2	10	0	Wilminstone, Three little Boys, for Rev. W. H. Hill's School, Calcutta	0	5	0	Miss L. Whitechurch (deceased), for Chinese Female Schools	0	10	0	
26 <i>l.</i> 17 <i>s.</i> 6 <i>d.</i>				Gloucestershire.				Frome, Auxiliary Society, per Mr. W. H. May	92	12	6	
Tavistock:—				Dursley, Miss C. A. Harding	0	10	6					
T. Windeatt, Esq.	10	0	0	Gloucester, H. B., for Native Girl, Martha Fearnot	2	5	0					
T. Windeatt, jun. Esq.	2	0	0	Stroud, Bedford-street	20	0	0					
Miss Windeatt	2	0	0	Wotton-under-Edge, Mr. and Mrs. Child	4	0	0					
Beerlston, Mrs. Whillans	0	7	0									
A Friend	0	2	0									
Three Young Friends in Derbyshire	1	10	0									
South Shields, per Rev. D. Moir	1	14	6									
Poole, per Rev. E. Conder	2	12	0									
Falfield, per Rev. W. Dove	1	10	0									
Ringwood, Juvenile Society, per Rev. G. Harris	1	0	0									

	£ s. d.		£ s. d.		£ s. d.
A Friend, per Rev. D. Griffiths, for Malagasy Publications	1 0 0	Mr. P. Thompson	0 5 0	Melrose, Free Church, Rev. Mr. Campbell, Collection	2 0 0
Winanton Juvenile Society, per Miss Phillips, for Native Children, John Gay and Anne Webb	6 0 0	Quay Meeting-house	12 13 3		
		Woodbridge, Beaumont Chapel:—		<i>Peeblesshire.</i>	
		Friend, for China	0 10 0	Inverleithen, Independent Chapel, Rev. Mr. Dobson, Collection	1 13 0
		Contributions	28 4 0	271. 6s. 2d.	
		Wrentham, Contributions	14 17 2	Aberdeen, Meston's Hill Sabbath-school	3 0 0
			1115 8 0		
<i>Suffolk.</i>		Less Expenses	28 7 6	Dundee, Ward Chapel Juvenile Society	5 0 0
Society in aid of Missions, per Shepherd Ray, Treasurer:—			*1087 0 6	Ditto, for a Native Teacher in India	15 0 0
Alderton	2 0 0	* Including 1029l. 15s. 6d. previously acknowledged.		20l.	
Becles	54 17 7			Haddington, Miss Stevenson, per Mr. R. Bargarne	0 5 0
For Native Girl, Emily Crisp	3 0 0	<i>Sursey.</i>		Inverury (corrected amount):	
Bergholt	9 15 0	Norwood, per Miss Aldridge, on account	7 0 0	Collection	2 3 6
Boxford	3 2 6	Ditto, for Malagasy Publications	7 0 0	Mission Box	1 3 6
Bury St. Edmunds, Whiting-street Chapel	48 16 5			31. 7s.	
Northgate-street Chapel:—		<i>Sussex.</i>		Methlick, Missionary Society	3 1 3
Mr. Sabine, for Special Fund	5 0 0	Worthing, Mr. G. H. Smith	5 0 0		
Collected for Native Girl, at Penang, Josephine Elliot	5 0 0			Newburgh, for the Sufferers at Hankey:—	
Contributions	42 10 1	<i>Wiltshire.</i>		Congregational Church	0 12 6
Clare	13 10 0	Castle Combe, per Rev. B. Rees	5 7 6	Sabbath-school Morning Class	0 7 6
Cratfield	2 14 6			17.	
Debenham	22 1 0	<i>Yorkshire.</i>		North Berwick, Sabbath-school, United Presbyterian Church, for the Mission at Shanghai	0 10 0
Falkenham	1 0 0	Bridlington, Zion Chapel	12 0 0	Peebles, East United Presbyterian Church, Collection by Mr. Bargarne	2 6 3
Framlingham	16 19 5	Huddersfield, Ramsden-street, on account	41 16 1	Wick, Congregational Ch.	12 0 0
Hadleigh, Mr. C. Kersey	10 0 0	A Friend, by S. Oldfield, Esq.	20 0 0		
Contributions	70 8 6	Kirby, Moorside	4 8 6	<i>IRELAND.</i>	
Halesworth	14 9 1	Rillington, per Rev. J. Vine	3 5 4	Manorhamilton, Mr. R. Blair, for the South Sea Ship	0 1 0
Ipswich, Tacket-street:—		Tickhill, per Rev. W. Buyers	2 0 0		
Robert Burrell, Esq., Stoke Park	2 2 0			<i>HAMBURG.</i>	
Subscriptions for Special Fund	10 0 0	<i>SCOTLAND.</i>		Contributions, per J. Dodgshun, Esq.	19 15 0
For Native Girl, Eliza Crisp	2 10 0	Collections by Rev. G. Christie:—			
Subscriptions and Collections	94 11 9	<i>Ayrshire.</i>		<i>ST. PETERSBURG.</i>	
Nicholas Chapel	43 14 6	Largs, United Presbyterian Church, Rev. Mr. Stevens, Collection	5 8 4	British and American Chapel, Rev. T. S. Ellerby, per W. H. Ropes, Esq.:—	
Lavenham, Native Teacher, Isabella Meeking	10 0 0	Millport, Free Church, Rev. Mr. Drummond, Collection	2 10 0		
Contributions	8 4 1			R. C.	
Lowestoft, Rev. F. Cunningham	1 0 0	<i>Dumbartonshire.</i>		For General Purposes	1607 50
Contributions	5 3 2	Roseneath, Established Church, Rev. Mr. Story, Collection	2 16 8	For Native Teachers, W. Swan and Alexandroffsky	502 0
Melford	4 10 2			For Native Children, E. Gellibrand, S. N. Mirrieles, E. Harvey, S. Knill, A. E. Mirrieles, C. C. Ropes, M. Ropes, M. Mirrieles, and F. E. Mirrieles	563 0
Nayland	4 10 0	<i>Argyleshire.</i>		For Widows of Missionaries	593 0
Needham Market	29 4 7	Dunoon, United Presbyterian Church, Rev. Mr. Turner	1 5 6		
Collection at County Meeting	28 1 2			Banco Roubles	3272 50
Rendham	36 2 8	<i>Roxburghshire.</i>		Or £145 17 0	
Southwold	9 1 2	Hawick, United Presbyterian Church, Rev. Mr. Gunion, Collection	1 6 8	<i>VAN DIEMEN'S LAND.</i>	
Stansfield	12 1 8	Ditto, Missionary Society	2 0 0	Auxiliary Society, per W. Rout, Esq.	£60 0 0
Stowmarket, Native Teacher, J. A. Webb	10 0 0	Ditto, Rev. Mr. Thomson, Collection	5 0 0		
Native Girl, S. A. Knill	2 0 0	Independent, Rev. Mr. Munro's Sabbath-school	0 12 6		
Contributions	78 9 2	Denholm, Independent, Rev. Mr. McRobert, Collection	1 0 0		
Sudbury, Old Meeting:—		Mrs. McRobert's School Missionary Box	1 0 0		
Mrs. Death and Miss Hickman, for Native Teachers	20 0 0	Monthly Missionary Prayer Meetings	0 13 6		
Contributions	53 19 2				
Trinity Chapel	11 0 7				
Wattisfield, Friend to Missions	209 11 5				
Contributions	15 9 4				
Walpole	10 0 0				
Wickhambrook and Cowlinge	12 7 5				
Wickham Market	8 9 6				
Woodbridge:—					
Rev. Edward Moor	1 1 0				
Mr. Jessup, for Schools	0 10 0				

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Joseph John Freeman, and payable at the General Post Office.



(Rev. Thomas Doan,
Minister of the Gospel.

THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR NOVEMBER, 1848.

MEMOIR OF THE LATE REV. JOHN ARUNDEL.

Home Secretary of the London Missionary Society.

THE record of departed worth is a distinguishing feature of this periodical; and most gratifying evidence is supplied, from month to month, of the acceptance and usefulness of this department of our labours. For more than half a century our plan has been adhered to; and, during that lengthened period, a large proportion of our standard-bearers, who have passed to their final reward, have found a niche in our Biographical museum.

To none of our fellow-labourers in the ministry, with whom we have been associated in works of usefulness, but who are now gone "to be with Christ, which is far better," do we more cheerfully assign the tribute of an affectionate memorial, than to our late revered and beloved friend, the REV. JOHN ARUNDEL, of whom it may be truly said, that "he was a good man; and full of faith and of the Holy Ghost."

Our departed and honoured brother was born at Selby, in Yorkshire, on the 10th December, 1778; and was introduced to business in the neighbouring town of Howden, at the early age of eleven. His childhood appears to have been spent in neglect of religion; but, five years after quitting the parental roof, God met with him in the perusal of a volume entitled "The Two Covenants," which became the instrument of his con-

version. On the day of his ordination he referred to this interesting fact in the following terms:

"While reading that work, I had such a view of the spirituality, extent, and rectitude of the Divine law, as robbed me of every hope of mercy. While I thought of my atrocious guilt, of the anger of Almighty God, and of the eternal misery to which I was exposed, my soul was overwhelmed with anguish almost insupportable. But He who had caused grief, at last had compassion on me. He spoke peace to my troubled conscience, and said, 'Thy sins which are many are all forgiven thee.'"

While this incident, in the early history of one who was destined to such honourable service in the Christian church, illustrates the importance of placing suitable books in the hands of the young, it also accounts in some measure for the clear and orthodox views in theology by which the ministry of the deceased was so peculiarly distinguished. The work which had been so greatly blessed to him is remarkable for its sound and enlarged views of the entire economy of Divine grace; and for its forcible discriminations between the law and the gospel.

Though the young convert had only reached his sixteenth year, the change which had passed upon him became strikingly manifest to the whole circle of his acquaintance; "Old things had passed away; behold, all things had

become new." He was an example of zeal and holiness to the youth around him; and that in circumstances which required no ordinary amount of decision to maintain his Christian standing.

In the month of April, 1799, when he had entered on his twenty-first year, it pleased God, in his providence, to place him in a position more favourable to the cultivation of his spiritual life. In the prosecution of his secular calling, his steps had been directed to Hull; where he was placed under the powerful ministry of that eminent servant of Christ, the late Rev. George Lambert, and where, at the date mentioned, he became a member of the church under his pastoral care. Here an inviting field opened before him for the display of his Christian zeal; and his heart was so full of compassion for his fellow-men, that he eagerly embraced every opportunity of usefulness which presented itself. The intensity of his desire at this time to do good to the ignorant, and them that were out of the way, plainly indicated that he was not long to be devoted to the pursuits of business.

In reference to this momentous period of his being, he has thus recorded his thoughts and feelings:

"After that the loving kindness of God toward me appeared, in showing me my state by nature and my acceptance 'in the Beloved,' my heart burned with unquenchable love to Christ and immortal souls. My constant wish was for opportunities to warn perishing sinners of their danger, and to point them to the only source of true happiness. It was powerfully impressed upon my mind that I was called of God to preach the gospel: but conscious of my liability to self-deception, I prayed and strove against such impressions; but all my efforts were like fuel added to the flame. By an irresistible impulse I was prompted to apply to such studies as would tend to prepare me for such an important work; and all this I did at a time when there was not the slightest human probability of my realizing the object of my desire."

Happy for this aspiring youth, and for the interests of the Christian church, he was surrounded by those who could enter into his sympathies and judge of his qualifications. Mr. Lambert and the

officers of his church were not slow to perceive the promising tendencies of young Arundel's mind. They saw his zeal, they admired the consistency and devotedness of his life; and further inquiry convinced them that he had mental powers of a highly respectable order. They felt that he deserved to be taken by the hand, and to be aided in carrying out the ardent purposes of his devoted mind. After wise and suitable deliberations, such as ought to be exercised in reference to all candidates for the Christian ministry, Mr. Arundel was introduced, in 1800, to the college at Rotherham, on the strong and affectionate recommendation of Mr. Lambert and his deacons. At that time, and during the whole of Mr. Arundel's studies, the college at Rotherham was under the presidency of Dr. Williams, the most distinguished theologian of his age; and a man whose bland and condescending manners greatly endeared him to the students who sat at his feet.

From a very interesting private correspondence maintained by Mr. Arundel during his college life, which it has fallen to our lot to peruse, we find that he was much delighted with the course of study prescribed at Rotherham; that he enjoyed the full confidence of his revered tutor and the affection of his brethren, and that he was peculiarly watchful and exemplary in his Christian conduct. We have discovered also that his judgment was so matured, even at this early period of his career, that he was looked up to for counsel, in reference to entering the ministry, by men who have since carried weight in the Christian church. To one who thus appealed to him, while a student, he addressed a most discreet and sensible letter, the spirit of which may be judged of by the following extract:

"I have just risen from my knees, where I have endeavoured to carry the subject of your letter before the Lord, that I may be directed by him to make such a reply as shall ultimately tend to your advantage and the welfare of his church. I can sympathise with you, and will give you my thoughts fully."

A more judicious or appropriate com-

munication to one seeking to enter the Christian ministry we have seldom read.

It is no matter of surprise that a youthful minister, possessing the rare excellences of Mr. Arundel, should have become an early favourite with the churches. His first pulpit efforts were distinguished by the admirable qualities of a well-digested theology, and great fervour in their delivery; and during the progress of his studies, he received several invitations from respectable churches, to the sole or joint exercise of the pastoral office. Among these may be enumerated Milton, in Yorkshire; Founders' Hall, in London; and Whitby, in the northern part of his own county. In considering the claims of these churches, he acted with great deliberation, and ultimately gave his decision for Whitby. The call which he accepted was to the co-pastorate with the late Mr. Brownfield; but before Mr. A.'s studies were completed his venerable predecessor entered into rest, and he was ordained sole pastor of the church on the 12th of July, 1804. The occasion of his settlement was one of deep interest, and is memorable with some to the present day. The introductory discourse was delivered by the Rev. E. Parsons, of Leeds; the ordination prayer was offered up by Mr. A.'s tutor, the Rev. Dr. Williams; and the people were addressed by the Rev. S. Bottomley, of Scarborough.

When Mr. Arundel accepted the call to Whitby, the cause had fallen into great decay; but, by the blessing of God on his active and devoted labours, it was speedily revived, and ultimately became very prosperous. In the *Evangelical Magazine* for 1804, we find the following announcement:

"The Independent cause at Whitby has been very low; but has lately been so much revived, that the place in which the congregation assembled for thirty-four years is now far too small. The people, therefore, with the aid of other Christian friends, are exerting themselves to erect a larger place of worship, hoping thereby to extend the boundaries of the Redeemer's kingdom."

In the year following we find in the

same periodical a record of the success which had attended their efforts:

"On the 29th of August, a new and commodious place of worship, capable of accommodating 800 persons, was opened at Whitby, Yorkshire. In the morning, Mr. Lambert, of Hull, preached from Exodus xxv. 8; and in the evening two discourses were delivered, the former by Mr. Willoughby, of Pickering, on Zech. x. 8,—the latter by Mr. Bottomley, of Scarborough, from Eccles. v. 1. This cause, which was reduced to a low state, has been much revived during the two last years, under the ministry of Mr. John Arundel, late student at Rotherham. The inclination of the people to hear the gospel is much increased, and it is hoped that the glory of this latter house will be greater than that of the former."

We feel assured, from the statements of the deceased, that the fifteen years which he spent at Whitby were among the happiest of his public life. His ministry was greatly prospered; he lived in the affection and confidence of his flock; he saw the church under his care steadily increasing; he enjoyed the esteem and respect of his townsmen, and of the surrounding district; and he was honoured in greatly extending the interests of Congregationalism in the important county in which he was called to live and labour. To him the denomination is greatly indebted for his indefatigable exertions in connection with the erection of Lendal chapel, York, where the Rev. James Parsons was first settled, and which has been followed by the spacious building in which he now ministers with still growing success. It is but justice to the memory of Mr. Arundel to say of him, that he was one of the most public-spirited men in Yorkshire, while he held his pastorate in the town of Whitby.

But Divine Providence was thus preparing him for a wider and more responsible sphere of action. In his occasional visits to the metropolis, he had become well known and highly respected as an earnest and faithful minister of the cross of Christ; and, in 1819, events transpired which compelled him to determine the question whether he should remain with his attached flock at Whitby, or listen to the voice which called him to

the south. Almost simultaneously he was invited to take the pastoral charge of the church and congregation assembling in Castle-street chapel, Reading, over which the Rev. James Sherman subsequently presided, and to become the Home Secretary of the London Missionary Society. We have seen the correspondences which passed upon both these important invitations, and we can truly say that they reflect the highest credit upon the prudence, piety, integrity, and Christian wisdom of our deceased brother. After much counsel and prayer, he declined the call to Reading, and accepted the warm invitation of the Board of Directors to become the Home Secretary of the London Missionary Society.

The following is an extract from his letter, accepting office. It is dated Whitby, 18th September, 1819:

"I do most cordially accept the office of Home Secretary, to which the Directors have appointed me. And though the important duties and responsibilities of the station are such as to excite fear and trembling, yet I trust that He whose Providence has directed our deliberations, whose gracious hand has opened and made plain the way of duty, will say, '*As thy day is, so shall thy strength be.*'"

"Relying thus, my dear sir, on you for all necessary counsel and assistance,—on the Directors for co-operation, and earnest prayer, forbearance, and Christian charity,—and, above all, on the Holy Spirit for his presence and gracious influences,—I venture to accept the office."

Mr. A. thus humbly and with Christian dignity entered upon his work in the Mission-house; and in the same spirit prosecuted it to the close of his public life.

In the year 1822, our departed friend received an invitation to become the pastor of the Congregational church assembling in Union-street, Borough, jointly with his secretaryship in the Mission-house, which, with the concurrence of the Board of Directors, he accepted. In this venerable church he held office with great comfort and efficiency for more than twenty years, until he was compelled by continued and severe indispo-

sition to resign his charge. During his ministry in Union-street, four hundred members were added to the church, and its various institutions for the extension of the gospel, both at home and abroad, maintained a degree of vigor and efficiency previously unknown.

In the year 1845, increasing disease and suffering often disabled our beloved friend for the laborious duties of his office; and in the spring of the following year he was constrained to present to the Directors his letter of resignation, of which the following are extracts:

"Brixton, May 25, 1846.

"To the Chairman of the Board of Directors.

"Dear Sir,—*** And now in retiring from those labours which it has been my honour to render to your great Institution, and from those blessed Associations in which it has been my delight to join, allow me to consider myself still connected with you. In looking at the Journal of 1820, which records my appointment to office, I find that in reply to Mr. James, who moved the appointment, I said, in the presence of several thousands, in Great Queen-street Chapel, 'That while I have a heart to feel, or tongue to speak, or hands to labour, I shall continue the willing, the faithful, the constant servant of the Society.' Although, then, my hands hang down and are sometimes very feeble, yet I have continued to me a heart to feel, and I have a tongue to speak; and though I may not be able to speak to you and with you at the Board of business, yet I think I might preach occasionally, or speak to others of your great doings, your urgent claims, your pressing necessities; and I can, and trust I shall, speak in constant supplication to the God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that nothing terrified by your adversaries, nothing discouraged by disappointment or difficulty, you may be the honoured instruments of hastening on that millennial day, when the watchmen of Mount Zion shall see eye to eye; and when they shall teach no more every man his neighbour, saying, Know the Lord, for they shall all know him, from the least of them unto the greatest of them, saith the Lord.

"I am, my dear friend,

"Ever gratefully and affectionately yours,
(Signed) JOHN ARUNDEL."

We have thus very briefly and inadequately sketched the public life of one

"whose praise was in all the churches." Would that we could have done ampler justice to his zeal, his disinterestedness, and his noble consecration to the service of God! His memory, now that he sleeps in the dust, is so precious in the estimate of those who best know his worth, that we fear they will be disappointed at the efforts we have made to embalm it in the recollections of the faithful, and to transmit something of its freshness and fragrance to the generations that may follow. But we yield to none in respect and veneration for this "man of God,"—this "good minister of Jesus Christ." We never met him but to increase our regard;—and as we saw, in his latter years, how gracefully he bore the cross which his Master laid upon him, we felt ourselves edified and improved, as well as comforted, by his holy fellowships.

There is no point of view from which we can look on the character of our departed friend, that does not afford us delight, and call forth thanksgiving to God.

Personally, Mr. Arundel was earnestly devoted; and carried with him a tone and temper of mind which proved that he lived in the atmosphere of communion with God. Who ever found him indisposed to the most searching spiritual conversation?—yet he never spoke of himself but in terms of the profoundest humility; and never placed his own devotion in the foreground for the sake of disparaging that of others. His private memoranda, which we have been permitted to peruse, afford striking proof that he walked with God from day to day, and "sanctified" all his public engagements "by the word of God, and by prayer."

In *social life*, our departed brother had all the essential prerequisites for the most delicately-attuned friendship. He was not only warm-hearted, and sensitive to the least act of kindness done to him, but he knew how to speak to his brethren upon any point of difference which might arise, in such a phrase and with such a look of benevolence, as to prevent any-

thing like the rising of anger or asperity. Hence, he was held in high esteem by all his fellow-Directors; and lived on terms of the most endeared friendship with his successive and honoured colleagues, Messrs. Burder, Orme, Ellis, Freeman, and Tidman.

In the *family circle*, Mr. Arundel's character shone forth with unwonted lustre. Never, perhaps, have the relative obligations of husband and parent been more deeply felt, or more happily illustrated. It was refreshing to see him at his own fireside, after all the excitements and fatigues of public life, shedding the mild radiance of his own amiable and lovely dispositions on all around him. One whom he has now met in paradise, and one who still survives, could bear witness to the fact, that never was husband more tender, more gentle, or more considerably kind. His children, when young, hung upon his smile; and, as they grew up into life, were bound up towards him in filial admiration and love. Never can any one in his circle cease to remember the assiduity and unwearied affection with which he watched over her who had been the wife of his youth, during those protracted scenes of bodily suffering through which she was called to pass; at a time, moreover, when he was himself the subject of great infirmity.

As a *minister and pastor*, Mr. Arundel won for himself the confidence and respect which are due to one "mighty in the Scriptures," and affectionately earnest in the performance of all the duties pertaining to the sacred office. His discourses were richly evangelical, orderly and harmonious in their arrangement, level to the meanest capacity, and forcibly directed to the human conscience. He had sat at the feet of Dr. Williams, and he was never found tripping in his theology. No one could have listened to him, when his faculties were in their full vigour, without feeling that he was well acquainted with the Puritan divines, and that Owen, and Howe, and Baxter, were his favourite authors.

As it respects Mr. Arundel's *official*

connection with the *London Missionary Society*, for more than a quarter of a century, it may be affirmed with confidence, that he carried with him to his laborious occupation a large measure of conscientious devotement. He was no hireling, performing his wonted round of service; but a disinterested, faithful officer of the Society, ever prompted by love to its best interests, and ever devoting himself to its varied and complicated concerns with the zeal and affection of one who acted for Christ in all that he did. It is but simple justice to say, that his whole soul was concentrated on his work, and that the duties of his office were well and efficiently discharged.

If we contemplate our honoured brother, finally, as a *Christian sufferer*, long trained in the school of adversity, our conviction of the lofty principles on which he acted, and by which he was sustained, will reach the highest possible confirmation. Few of Christ's servants have been called to endure a greater "fight of affliction" than fell to the lot of him who has now passed from his sufferings to his rest and his reward. He had a complication of bodily maladies, any one of which would have exhausted the patience and fortitude of one who had not been taught to "endure as seeing Him who is invisible." Under "the mighty hand of God," he was not only submissive, but peaceful. Those who visited him in his affliction, could not but feel that they were in converse with one who felt that "everlasting arms were underneath him." He never complained, and seldom was

suffered to despond. Yet he exercised a strict watch over his own heart, and sought to know all its hidden workings of unbelief. His thoughts, recorded during his protracted trial, are the thoughts of a man who could trace the goodness and mercy of God in his most anguished conflicts.

The following copy of a letter addressed to his colleagues, exemplifies the strong consolation he enjoyed amidst intense and accumulated suffering:

"July, 1846

"My sufferings have been during the past two weeks very, very agonizing; especially in the night season. Indeed, loss of appetite, loss of rest, and loss of all that vigour and elasticity which I had ever felt, led me this day week to think that the time of my departure was at hand. I mentioned it to my family. I wrote to my medical attendants. They have made a little change in the treatment of the case, which has been beneficial. One of my medical friends encourages me much; but says, I have much to endure. The other tells me, *I have nothing before me but the most direful sufferings!* Ah! but I have a covenant God ever with me, who sits as a refiner's fire. He knows the intensity of the flame; and the instant the last remaining dross is consumed the flame will be extinct. *I have Jesus* ever before me, who has gone up into heaven, where he appears in the presence of God, and where he saith, 'Father, I will that he whom thou hast given me be with me where I am, that he may behold my glory.' And I have the Spirit ever with me, ready to help my infirmities, to strengthen my principles, and bear witness with my spirit that I am a child of God, and if a child then an heir of God and a joint heir with Christ."

In a frame of mind such as this did our reverend and beloved brother meet and sustain his afflictions. His end was peace. He "rests from his labours, and his works do follow him."

THE WORKING CHURCH.

[The substance of the following Discourse was delivered before the Half-yearly Meeting of the West Middlesex Association, held at Finchley, on Tuesday, the 26th September, and was unanimously voted to be printed in the *Evangelical Magazine*, by permission of the Editor.]

"Son, go work to-day in my vineyard," Matt. xxi. 28.

PART I.

We have here the words of Jesus, in a parable addressed to the Pharisees. These inveterate enemies of Christ had unblushingly avowed, when it served a

purpose, that they knew not from whence was the baptism of John. Our Lord constructs a parable, for the purpose of compelling them to condemn themselves

out of their own mouths: "But what think ye?" said he, "a certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second, and said likewise. And he answered and said, I go, sir, and went not: whether of them twain did the will of their father? They say unto him, the first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you."

Now, the temper and behaviour of the second son was an exact counterpart to the conduct of the Pharisees. They affected great devotion, made long prayers, professed supreme reverence for God, and yet were neglectful of the most obvious claims of duty, and had failed to yield themselves to the message of him who was as "the voice of one crying in the wilderness, prepare ye the way of the Lord." As contrasted with these proud and false religionists, the character of the first son represents the conduct of many publicans and sinners in the days of our Lord, who neither professed nor promised to do the will of God; but, free from wrong notions in religion, were subdued by the power of truth, submitting themselves first to Christ's fore-runner, and then to Christ himself, and bringing forth the fruits of faith, in a life of obedience to the will of God.

The moral of this parable is obviously this, that the openly careless and profane, such as Roman tax-gatherers and harlots, more frequently repent than men who are invested with the garb of a deceitful and self-righteous profession. The reason is obvious,—persons openly profane have nothing by which to screen themselves from the terrors of God's law, when once they begin to fasten on the conscience;—but Pharisees, having a form of godliness without its power, shield themselves from the arrows of conviction, by the deceit and hypocrisy of a corrupt profession, and remain in unbelief and sin, while they continue to vaunt them-

selves of their peculiar devotion and sanctity in the sight of God.

But beyond all this, there is a view of the parable which adapts it to the condition of the professed disciples of Christ in every age. They call him, "Master and Lord," and so he is; and by this recognition they bind themselves to an earnest consecration to his service; but if, after all, they practically neglect his express injunction: "*Son, go work to-day in my vineyard,*" they rank themselves with formalists and hypocrites in every period of the Church's history, and become less hopeful candidates for the approbation of their Lord, than even those who are the most outcast and down-trodden of the human family.

As work or service in Christ's vineyard were the test which he applied to the men of his own generation, so we may assure ourselves that they are equally the test which he applies to the men of ours. And if ever there was a period when Christ was saying to his disciples,—"*Go, work to-day in my vineyard,*" the eventful times in which we live may be regarded as involving this marked condition of the Christian profession.

I do not feel, then, that in isolating the words before us from the context in which they stand, I am doing violence to the spirit of our Lord's instructions. They embody in themselves the great principle for which our Lord contends, that all are bound to comply with this reasonable and salutary law of his kingdom: "*Son, go work to-day in my vineyard.*"

That we may enter into the spirit of this injunction, we shall invite attention to the field of labour, the command of service, the season of effort, and the qualifications of the labourers.

And may it please the great Lord of the vineyard to render the serious consideration of this subject eminently conducive to the spiritual invigoration of the delegates and friends of our Association now assembled; that henceforward we may be the willing and devoted servants of Christ, in every department of sancti-

fied effort to which we may be called by the voice of truth, or the events of Providence!

I. THERE IS THE FIELD OF LABOUR: "Go work in *my* vineyard." As the parable before us was addressed to Jews, we must connect this vineyard with God's ancient church, in the peculiar position in which it was placed by the ministry of John and the mission of Christ. Long had this vineyard been planted, and tenderly had it been watched over by its great Proprietor. "The vineyard of the Lord of hosts," exclaims Isaiah (Isa. v. 1—7,) "is the house of Israel, and the men of Judah his pleasant plant. My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard. What could I have done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Then mark God's threatening, now awfully fulfilled, respecting this vineyard: "And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it." And with what sublime pathos was the harp of David strung to celebrate God's care of this vineyard, and to set forth the desolations which were to come upon it! *Psa. lxxx. 8.* "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it,

and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her; the boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down; they perish at the rebuke of thy countenance."

In a land where vineyards abounded, and where they contributed to the beauty and resources of the country, how natural to select them as the image by which to describe that chosen and favoured people, whom God had so wonderfully located in the inheritance reserved for them. The riches which covered the fertile vales, and the vine-clad heights of ancient Palestine, were the emblems of that peculiar people, whom God had selected as the conservators of his truth, and the witnesses of his unity, spirituality, and holiness, in the midst of an idolatrous and degenerate world. As long as his vineyard answered, in any measure, to its original design, he preserved it from the ruin which threatened it; and age after age raised up holy and devoted men to work in it, and to prevent it from becoming a scene of desolation and unfruitfulness. But, alas! how ungratefully did it requite the labour thus bestowed upon it!—and how fearfully did it proceed from one step of degeneracy to another, until the catastrophe predicted fell upon it; and the vineyard, so long cherished and sheltered, was committed to other husbandmen, who should better fulfil the designs of Him to whom the vineyard belonged.

When the parable of the text was uttered, the Jewish people were being favoured with God's last experiment upon his vineyard. They had already trifled with the dispensation of Moses and the prophets; and now at last God

had sent his Son, to see if they would reverence him. John had heralded his approach, and urged them to change their minds, and to "bring forth fruits meet for repentance;"—but when Messiah "came to his own, his own received him not." He passed through their land as an angel of mercy; bore along with him the credentials of his mission; taught them the peril and the privilege of their position; reproved their unbelief, and condemned their folly and crime;—but they were deaf to the voice of God's anointed One; rejected all his offers of kindness; filled up the measure of their iniquity; and "wrath came upon them to the uttermost." With the death of Christ, followed as it was by his resurrection and ascension, commenced a new dispensation;—a dispensation no longer limited to God's ancient vineyard, but embracing "every nation, and kindred, and people, and tongue." Judaism had now waxed old, and was ready to vanish away. It was never intended to be permanent: it was only "a shadow of good things to come." Its selected and separate people were but the type of the church to be gathered out of all nations. Its sacrifices were but faint premonitions of that one offering by which Christ was for ever to perfect them that were sanctified. Its long train of ritual ceremonies and observances was but the distant image of the better services to be rendered by the spiritual priesthood of a coming age. The contracted vineyard of the Church of Israel was about to be exchanged for the wider and more inviting sphere of a world subdued to the faith of Messiah. The consummation of Judaism, in the death, resurrection, and ascension of the Son of God, was the commencement of a new and glorious era, in which light and liberty, truth and righteousness, joy and peace, were to be the distinguishing peculiarities. Ours, brethren, is the exalted privilege to have our labours assigned to us, not under Moses, but Christ,—not under the law, but under grace,—not in the sphere of Levitical bondage and fear, but amidst

the light and consolations, and blessed promptings of the Spirit of our risen and glorified Redeemer. The field to be now cultivated is the world;—just because it is the territory committed to Christ, over which he presides, and which is to be reclaimed by Him, from all its sterility, desolation, and gloom. In this wide and diversified field, he is rearing a glorious edifice,—a spiritual temple fair and beautiful,—and every living stone added to the hallowed structure shall reflect his praise; and "the headstone" of the mighty and matchless fabric "shall be brought forth at last with shoutings of grace!—grace unto it."

As we gaze on the sad aspects of that world, which has been given to Christ, and which will ere long be claimed by its rightful Sovereign, we may, at times, be ready to exclaim with the prophet, "and can these dry bones live?" Our faith may be put to a severe test, as we behold "how great is the wickedness of man upon the earth." But "who art thou, O great mountain? before Zerubbabel thou shalt become a plain." The resources of the Prince of Peace are equal to all the victories which he has yet to achieve. He sits in imperial majesty "at the right hand of the throne of God."—"All power," says he, "is given unto me in heaven and in earth." The power of truth is his; the power of Providence is his; the power of the Spirit is his: the power of omnipotence is his: "He is Lord of all." Events are his, and he can control them;—wicked men are his, and he can restrain their malice and their rage;—"the devil and his angels" are his, and he can bind them "in chains of darkness." The sanctified energies of the church are, in a peculiar sense, his, and he can direct, multiply, extend, and crown them with glorious and still increasing success. Within the vast range of his large and wide dominions, the King of Zion is forming for himself a community of believing and sanctified men;—that community is his vineyard—his church—the members of his mystical body. Made "willing in the day of his

power," attracted by the mercy of his cross, quickened by the energy of his Spirit, they have been separated from the unbelieving mass of mankind, and are ranked with the sheep of his fold. They hear his voice; they follow him; and a stranger will they not follow. His truth is the rock on which they build,—his laws are the dictates to which they yield,—his authority is the power by which they are controlled,—his Spirit is the impulse by which they are urged onward in their heavenward course,—and his glory is the end at which they aim.

To guard and extend this spiritual vineyard is the object of Christ on his glorious throne, with all the appliances of his word and Spirit, his sovereign control and dominion in our world, and in all the other worlds which God has made. And "we are workers together with him." To make the Church what it ought to be,—to widen the sphere of its influence, is the work assigned to us by the Son of God. The field of labour, then, is before us. We can look at no part of it that does not belong to Christ. We sympathize with *him*, we labour with *him*, we rejoice with *him*, we triumph with *him*, we inherit glory with *him*, we sit down with him upon his throne, even as *he* sat down with his Father upon *his* throne: "The glory," says he, "which thou gavest me, I have given them; that they may be one, even as we are one."

Such, then, is some faint idea of *the field of labour*,—the scene of hallowed enterprise and toil which our Lord and Master has spread before us. But,

II. THERE IS THE COMMAND OF SERVICE: "Go *work*," said he, "in my vineyard."—For good or evil all things around us are at work. Nature itself, in its hidden or more palpable processes, is one vast field of sleepless activity, and untiring energy and power. That bright orb, which makes our day,—yonder pale moon, which gilds our night,—this rolling earth which never rests in its course,—those planets, which perform their wonted circuit,—and all the brilliant gems

which bestud the visible heavens, and light up the regions of illimitable space,—are all working their Maker's will,—never in repose for a single moment; but all proclaiming, as with the voice of intelligence, that the law of God's creation is that of activity; and that there is no pause even in the material universe.

If we turn from nature, and fix our gaze on the great system of moral government which God is carrying forward in our world, we see that it presents a scene of perpetual activity in the affairs and destinies of men. Like the glorious ocean, whose tide never rests,—sometimes calm and peaceful as the untroubled lake, and sometimes tossed into mighty tempest,—it is ever manifesting itself to the eye of contemplative men, by its ebbs and flows, by the stillness or the tumult which mark its course. If we do not now see the perfect retribution which will distinguish the final audit of our world, we at least behold sufficient evidence of the fact, that "verily there is a God that judgeth in the earth." But for the existence of this ever-active principle of moral government which is at work around us, we could not account for much that we behold in the revolutions and changes which affect our world. Events are continually occurring, which would baffle all exposition, if we did not hold fast the great truth, that "The Lord reigneth." Could any theory of this world's politicians and philosophers account for the wide-spread agitations of the European continent at the present moment, if we did not recognise the hand of God in them, and believe that he is surely and actively directing them all to a result worthy of his own intelligence and benevolence.

And if we look at the walks of human life, not instinct with the Christian principle, what a scene of never-ceasing action and reaction do they present! The whole world is in movement and stir. You pass through one of the principal streets of our crowded metropolis, say near to the hour of exchange, and in every countenance you read the bustle

and the toil which have fallen upon the spirits of men. The age in which we live is taxed to the very uttermost, in the progress of commerce, and in the struggle to accumulate still increasing wealth. The spirit of railroad movement has entered into the very vitals of our rapidly-increasing population; and men are so eager for the possessions of earth, that they are in danger of overlooking the "durable riches and righteousness" of that "kingdom which is not of this world."

And, O dear friends, how formidably active are the powers of evil! It would seem as if they, too, had caught the spirit of the age,—as if Satan had mustered all his forces, because he knows that he has but a short time to reign. Look at the dreadful progress of our Sunday and infidel Press, counteracting a thousand-fold all that the Christian Press has been able to do to stem its polluted torrent. Look at the deadly reign of gin-shops and tea-gardens, and sabbath excursions by railroads and steamboats. Look at the sleepless vigilance by which our rising youth are plied by all the inducements to evil, which can find a response in the inexperience or the corruption of their fallen nature. See the whole hosts of hell, visible and invisible, all struggling to maintain the dominion of sin, and making this fair and beautiful world a scene of "lamentation, mourning, and woe!" Can it be, then, I ask, that, with these ever-active forces around us, some for good and some for evil, we can, as the disciples of Christ, fold our hands in ignoble ease, and leave the world to perish without a determined, combined, and anxious struggle for its salvation? To every friend of Jesus the injunction is addressed,—“Son, go work to-day in my vineyard.” Let the following observations illustrate the command of service in the text:

1. *The call to labour is individual.* The man in the parable had but two sons; but to each he says,—“Go, work in my vineyard.” If there were one of Christ’s servants whom he had not redeemed by his blood, and sanctified by

his Spirit, then might that servant have some excuse to plead for his selfish repose. But where is such a servant of Christ to be found? Has he not won his title to the service of all; and if he died for *them*, does he not expect that they shall live to *him*?

As we wish to promote the spiritual progress and advancement of our churches by this appeal, we must faithfully allude to the fact—the mournful fact—that so many of our church-members act as if they had procured exemption from their Divine Master from the toils of his vineyard. How many are there who partake with us of “the body and blood of the Lord,” who can never be induced to take any active or self-denying part in the culture of his vineyard, or in the endeavour to plant new vines within the hallowed inclosure! Look at your best churches, dear brethren in the ministry, and say how many earnest workers for Christ are to be found in them? It is and shall be for a lamentation, that so many professors seem never to have heard Christ saying to them individually,—“Son, go work in my vineyard.” They admire and commend the workers; they have some sympathy with the results of their toil; but while, by their neglect of duty, “they bind heavy burdens upon their brethren, and grievous to be borne, they themselves will not move them with one of their fingers.” This is surely a great evil, and, in so far as it prevails, a serious hindrance to the exercise of Christian fellowship. What with the pleas on the one hand of inability, of unconquerable diffidence, of absorbing worldly occupation, and of selfish and luxurious ease; and, on the other hand, the well-sustained difficulties which lie in the way of active zeal in the church, on the part of many an earnest Christian, it is grievous to think how many there are, in all our circles, who can never be said to be workers in the vineyard of their Lord. This is a subject on which the conscience of the Church needs to be roused, and on which the most spirited efforts of the Christian pastorate need to be exerted.

2. *Our labour must be regulated by the work assigned us to do:* "Go work in my vineyard."—Yes, brethren, we must *all* work; but in doing so, we must remember in whose vineyard we are called to work. It is not every kind of work that is suited to the vineyard of our Lord. It must be right in principle, in rule, and in amount. In *principle* it must be right;—the result of that faith, and that love, and that dependence upon God's grace, without which the most arduous service will lose its reward and its blessing. We can never tax *ourselves* too severely, nor *others* too leniently, in the work to which Christ has called us. With him all depends on motive: "A cup of cold water given, *in the name of a disciple*, shall not lose its reward." But the most costly offerings will be an abomination in his sight, if they flow not from love to himself and consecration to his cause. We need ever to be judging ourselves, even when we are doing that which has the sanction of Christ's authority,—lest we should be doing it to be seen of men, from motives of personal vanity, from mere dint of habit, and not from supreme and undivided affection to himself. We cannot work in Christ's vineyard with his approbation, but as we devote ourselves to him, in the various labours of our hand, and aim at pleasing him far more than to complete any prescribed quota of service. This is not only right in itself, as essential to acceptable effort; but it is far more likely to be crowned with a blessing, than when the heart is estranged from, or only partially devoted to Christ. And, then, *in rule* it must be right. We must work in Christ's vineyard, but only in ways accordant with the letter and spirit of his word. A right motive can never sanctify a wrong action, as a wrong motive can never produce a good action. We must not only be sincere and upright, in what we attempt for Christ; but we must seek to conform ourselves to his will; and only look for the blessing when our motives and actions are in harmony with each other, and the word of the living God.

No man can have any right to work in Christ's vineyard in a way contrary to the spirit and laws of his kingdom. It is one of the most humiliating facts in the history of the propagation of Christianity, that so many influences should have been pressed into the Christian cause, entirely foreign to the nature of that spiritual kingdom which Christ came to establish. Many of the professed workers have been only Babel-builders, introducing confusion into that fair and lovely plan which Christ has laid down for the culture and enlargement of his spiritual vineyard. Of these adverse innovations upon the sacred model laid down by Christ and his Apostles, the principal of State interference, with all its myriad evils, is one of the most unnatural and pernicious; and must undoubtedly be relinquished in the progress of Christian society, and as the disciples of the cross come to understand upon what the true strength and glory of the Christian Church depend. If in these eventful times, and from what is passing around us, Christ's true followers will not learn that secular Statesmen are not the legitimate guardians of the Christian cause, surely it must be because something like judicial blindness has overtaken them. O when will men learn Christ's great lesson, emblazoned on the portals of his Church: "My kingdom is not of this world."—And then our work must be right, *in the amount of it*. It is not doing *something* for Christ and his cause that will entitle us to the character of workers together with him. When he says: "Son, go work in my vineyard," he intends a description of service the very opposite of occasional and fitful effort. "Go *work*," says he; not go, and do *something* in my vineyard. When we contemplate the state of the world, both at home and in heathen lands;—when we consider what an amount of sanctified service it requires to keep in motion and useful activity the machinery of a single Christian church, we feel discouraged and oppressed by the lack of earnest, enlarged, and devoted workers. The

condition of a Christian's being, while God preserves to him his faculties, is to work till he die;—never to quit his post of labour, or to relax his zeal, till his earthly stewardship is completed, and

the solemn call is addressed to him: "Give an account of thy stewardship, for thou mayest be no longer steward."

(To be concluded in our next.)

THE RECENT DECEASE OF DISTINGUISHED MINISTERS OF THE GOSPEL.

"They are gone into a world of light,
And I alone sit lingering here;
Their very memory is fair and bright,
And my sad thoughts doth clear."—HENRY VAUGHAN.

DURING the last eighteen months, Death, the universal destroyer, has been very busy among the ministers of Jesus Christ. He has taken away one and another from the scene of their labours quickly and suddenly, and removed, too, some of the loveliest and brightest ornaments from the church of the Redeemer; and at a period, moreover, when we were fully calculating on their continuance with us for years to come, and expecting that we should still enjoy the benefit of their truly valuable labours, not only in connection with the pulpit, but through the medium of the press.

The *great Chalmers* was, in the first instance, removed to eternity—conveyed to paradise—taken to the kingdom of immortal glory, to wear his fadeless crown. His departure was very sudden, very affecting, very admonitory. It spoke with iron tongue; it startled the church; it impressed the empire. His decease occurred under circumstances peculiarly striking and memorable. When his beloved brethren, who so much honoured and revered him, were numerous assembled for calm and united deliberation and discussion, on matters pertaining not merely to their own ecclesiastical communion, but to the wide and universal extension of Christianity, then Death, the pale messenger, suddenly came and carried him away; then, the Saviour himself sent for his faithful and devoted servant, and the angels were commissioned to bear his spirit to "the realms of the blest;" and while the pastors of the

churches, in large gathering, were collected, instead, as they expected, of listening to his voice, of being impressed and animated by his eloquence, and receiving the benefit of his sage and most important counsel, it was announced to them that his lips were sealed in death—that they would behold him *no more* with them in the church below—that his spirit was with God!

O, how did those many brethren feel when the unexpected and startling communication was made to them—Chalmers is dead! Chalmers is dead!—is dead! What emotions must have been awakened—what impressions must have been produced! What tears must have been shed!—what resolutions must have been formed!—what solemn and fervent prayers must have been presented!

When Thomas Chalmers died, *a host* was removed,—a mighty giant fell. His character—his learning, his philosophy, his eloquence, his wisdom, his influence, his power as a preacher, his genius as a writer, his greatness as a university professor, his importance in connection with the free church,—all occurred to us, with amazing vividness, when we heard of his death; and we at once inquired, with intense emotion, Where shall we find *another* Chalmers? As some fine planet, he preserved his own course, steadily maintained his own orbit, and, shining with pure and peculiar brightness. We still look around, and often say, we have no second Chalmers!

Then, John Ely was taken away, and

removed, too, in the prime of his days—when his intellectual energies were in full play—in the midst of his labours, honours, and usefulness.

And, when he died, a *noble spirit* was translated to a brighter and holier sphere. As a man, as a scholar, as a pastor, as a preacher, as a platform speaker, and as a writer—when his mind was fully put forth—few were superior to him. We always regarded him as being one of a thousand. Few ministers among the nonconformists developed greater power, or shone with a holier, brighter, more benignant lustre. His grasp of mind was most vigorous. His understanding was marked by its clearness, breadth, and masculine character. There was nothing little, nothing deficient, nothing feeble or ineffective. His preaching was most energetic: it was always manly, powerful, most telling,—abounding in great principles, in the most fervent and striking appeals,—clear and conclusive in its argumentation, and *full of Christ*.

We have listened to many discourses from him, which, for the most admirable qualities of the pulpit, have never been excelled. How rich, eloquent, and beautiful are his “Winter Evening Lectures”—abounding in passages of the highest order.

How great was John Ely on the platform, especially when pleading the cause of missions!—then he discovered all his eloquence, and put forth all his distinguished and commanding power. Some of his missionary speeches produced a surprising effect; Manchester, Leeds, and London can witness to this. As a pastor, how was he valued, loved, and honoured! He was the friend, the brother, the shepherd, the father, *all in one*; and he was so modest, so unassuming, so amiable, so fraternal, that all who knew him were attracted towards him, and devoted to him. How intensely the death of such a man was felt; but how beautiful, how noble, how consolatory his dying testimony:

“It is on the fulness, freeness, and sufficiency of Christ, in his person and

offices, that I repose my *only hope of salvation*. This is the doctrine I have preached, and in this I *now* find my support. Should such a man as I doubt?”

We cannot wonder that the removal of such a Christian, such a minister, such a pastor, such a writer, has created a void, especially at Leeds, which it will be difficult to fill.

Only a short time elapsed from the death of John Ely, when his beloved friend, his college companion, his honoured fellow-labourer in the same town—Richard Winter Hamilton—was quickly and unexpectedly taken, absorbing Leeds in sorrow, and occasioning the deepest lamentation throughout the empire. How the entire nonconformist body felt, when it was announced that Richard Winter Hamilton was dying!—what emotions were realized;—what profound regret was expressed, when multitudes read the notification of his death, and perused the journal, edged with black, which furnished a condensed account of his character and history!

He was, in every sense, a *truly great and illustrious* man;—one of gigantic acquisitions, revelling among the writings of the ancient Greeks and Romans, as though he could devour them all. His mind was one of gigantic grasp. He could write on almost every subject. He seemed prepared for almost every intellectual feat.

He was certainly a very different man from his bosom-friend, John Ely. They were devotedly attached to each other; yet how striking the contrast between the two,—between their tastes, their minds, their character. Ely was, by no means so great, so rich and varied in his stores; so original in his productions, so imaginative, so splendid, yet his taste was purer, more correct. He indulged in none of the intellectual eccentricities of his distinguished friend. He was more adapted to the popular mind, as a preacher, especially, and was decidedly more useful. But we will not contrast. *Each* was great in his own style. “There are diversities of gifts, but *one spirit*.”

Doctor Hamilton's *versatility* of mind always struck us. It was amazing. He could write in favour of Catholic emancipation. He could grapple, in keen and logical pamphlets, with the Unitarians. He could lecture on philosophy. He could express fine and most witty thoughts on phrenology. He could pen poetic stanzas of great richness and beauty. He could compose masterly essays on "Education," and "Missions." He could elaborate the most powerful discourses. In nothing did Doctor Hamilton seem to be deficient. For no mental effort did he appear to be unprepared. His humour was sparkling, pungent, original, ever welling forth, and ever new. His powers of sarcasm were surprising. His acuteness of mind was remarkable. His reasoning faculty was great and most striking. His imagination was most splendid and luxuriant—evidently the *master feature*. It was the most beautiful in its developments—the finest in its creations. In examining his discourses, we have been always struck with their richness of thought and illustration,—his lectures, especially, on "Revealed Rewards and Punishments."

His style is perfectly original,—broken, abrupt, sententious, antithetic,—often majestic, yet sparkling, and now and then gaudy and garish. It wants simplicity and repose. His sentences are too short, and frequently want connection. It is a bad style for young ministers to imitate,—a bad style,—especially for the *pulpit*. How much better the style of Hall or Wardlaw,—or the manly and energetic style of Jay.

When Doctor Hamilton died, one of the very greatest men of the country, or the age, expired. It delights us, however, to contemplate *how* he thought and felt in the prospect of eternity. When a friend, who had co-operated with him on many public occasions, stood by his bed-side twelve hours before death, and asked, "Do you hold *all* your great principles clear and firm to the last?" the eye of the dying man kindled and opened wide, and a smile of triumphant con-

fidence played upon his lips, whilst he said, with extraordinary emphasis—"O yes—my *principles*!—if those principles fail, everything fails,—I have always relied upon principle."

Thus died the great Richard Winter Hamilton.

"He was a star that shone apart."

Only very recently were we startled, by reading the announcement of the death of the Rev. G. Payne, LL.D. He, too, was removed, like Dr. Chalmers, suddenly to eternity, and conveyed, in an instant, during "the night watches," to his Father's house above. He was permitted to labour in his beloved employ till the last moment; no months of inaction, no weeks appointed him of lingering, trying, agonizing illness. One day, conducting his lectures with his students, with his accustomed energy, and with more than his ordinary vivacity; on the evening of the following day preaching, with peculiar unction and animation, on the charming words: "God is love!" then, reaching home with difficulty, retiring to rest; and, in the stillness and solitude of the night, passing to the region of unclouded bliss and glory;—a truly enviable transition,—a sudden, but how inspiring and glorious change!

"In one moment waking with his God."

When Dr. Payne died, the Nonconformist body lost one of its ablest and most accomplished divines. He was a man of full mind. His reading, especially in theology, was varied and profound. As a theologian and professor of theology we had few superior to him. He was, as a writer, one of great honesty, boldness, and independence of mind, and though, with some of his theological views we cannot correspond, still we have always regarded him as one of our most accomplished theological authors; and his work on "Human Depravity," and his volume on "Election and Divine Sovereignty," amply confirm this opinion. He was a man, also, of great mathematical and metaphysical acquire-

ment. He was a superior logician, and developed much of the power of analysis. We often examine his compositions with deep interest, and never without being instructed and benefited.

And now, to crown all these affecting events, a few days have only elapsed, since we heard of the decease, by apoplexy, of that eminent minister, the Rev. David Russell, D.D., of Dundee. He, also, had been publicly engaged, only a short period before in his Master's service, rivetting the attention and concentrating the interest of large assemblies, while he poured forth the treasures of his accomplished and superior mind. In losing Dr. Russell, we have unquestionably been deprived of a *master spirit*—one of the *greatest* theologians of the country or of the age. As a writer on theological subjects we know none who surpass him;—not that there is splendour of imagination, exquisite imagery, brilliance of style. These are not his characteristics; but his compositions, and we regret they are so few, discover marked and peculiar excellences, and are a precious legacy to the Church of Christ. There is unusual clearness and precision of statement. There is striking acuteness. There is great and unlimited acquaintance with the Scriptures. There is perfect ease and freedom in the expression of his sentiments on the vital points

of the gospel. There is considerable power of reasoning. There is the most beautiful transparency of style. The writings of Dr. Russell are invaluable. Every minister, every Christian, every intelligent person, wishing to form clear views of the great subjects of Christianity, should be *familiar* with them. We never read them without being struck with the clearness, precision, and breadth of view of the author; and the voice of the religious world will accord with the sentiment we express, that, as a divine, he has scarcely left behind him a *superior*. He, too, has gone to the Saviour, to enjoy his rest, to wear his crown. And now, Chalmers, Ely, Hamilton, Payne, and Russell, meet, in delightful harmony and inconceivable glory, around the throne of God.

There is no tear now to shed,—no burden now to sustain,—no imperfection now to regret—no pains now to endure,—no diversity of opinion, however slight, characterising their beatified minds, perfect in celestial knowledge, in the unveiled presence of God and the Lamb. Let us not, for a moment think, that because taken from us, their light is *extinguished*. Oh no! It shines in its fullest beauty and splendour, before the Great "*I AM*." They will not come to us,—but may we *all* be ready to meet them above!

October 5.

T.

LOOKING UNTO JESUS.

SOME fill their mental vision with vanity and show, some with gold and silver, some with influence and fame; while few there are, who with a single eye are "looking unto Jesus." A profitable inquiry is, How do they look unto Him?

1. They look unto him steadily. As those who strove in the race looked constantly to the goal without turning aside to gaze at the multitude, so those who strive in the Christian course are ever, as well when prosperity shines upon them as when sorrow and darkness o'ershadows them, "looking unto Jesus."

2. They look unto him as their Master. They rejoice to be his servants; with gladness they labour for his glory; and in all things his will is their will.

3. They look unto him as their Guide. They cannot discern the future; they cannot control the present; they are travelling "in a country unknown and dreary." What, then, more welcome than a Guide who knows perfectly how to direct their steps!—and such a Guide is Jesus.

4. They look unto him as their Pattern. Among men all do wickedly and deceitfully, so that the character of the best

man cannot always be safely copied; but in the life of Him in whom there was no guile is an example which those who look unto him ever strive to imitate, and thus only can they maintain a consistent Christian character.

5. They look unto him as their Deliverer, Friend, and Portion. He up-

holdeth them when they well-nigh fall. He sympathises in their sorrows: they come unto him as unto an elder brother, and he satisfieth their longing souls. Truly, great peace and joy are known by those who are thus "looking unto Jesus."
—*Christian Treasury.*

CHRISTIAN GLEANINGS.

EXHAUSTLESS SUPPLIES.

For these six thousand years, God has been multiplying pardons, and yet free grace is not tired—Christ undertook to satisfy, and he hath money enough to pay. It were folly to think that an emperor's revenue will not pay a beggar's debt. Mercy is an ocean, ever-flowing, yet never full. The saints carry loads of experiences with them to heaven. Free grace can show you large accounts and a long bill cancelled by the blood of Christ.
—*Manton.*

A PRAYERLESS HOUSE.

A good woman used to say that "A family without prayer is like a house without a roof, exposed to all the injuries of weather, and to every storm that blows."

THE DIFFERENCE.

God lets the wicked have their portion beforehand, *i. e.*, in the present life, Psalm xvii.; Luke vi. 24; and xvi. 25. A wicked man may give God an acquittance, and write upon it, "Received in full." But the saint's reward is in

reversion: the robe and the ring are yet to come.

GOD'S FORBEARANCE.

Of all mysteries, the mystery of God's forbearance with man is the greatest.

TRUE REFORMATION.

REFORMATION does not consist in an exchange of one sin for another, but in the renunciation of all sins.

REASON.

THE *loss* of reason is a great calamity; its *perversion* is perhaps a greater.

MENTAL IMPROVEMENT.

IT is with the mind as it is with the purse: it must be constantly replenished to bear the daily drafts made upon it.

SATAN'S DEVICE.

SATAN is dexterous in his devices. Religion and the Bible are in the world, and he cannot extirpate them. He accordingly invents false religions to counteract the true; and puts such interpretations on the Bible as will encourage men in their "damnable heresies."

Poetry.

ON READING THE ACCOUNT OF THE DEATH OF RAFARAVAVY.

AND Rafaravavy is dead!

Her labours and trials are o'er;

Her body midst dust and corruption is laid,
And the spirit, set free from its fetters, has fled

Where oppression can reach it no more.

VOL. XXVI.

In the kingdom of Satan she dwelt,
Where death spreads its shadows around,
And oft at the fane of dumb idols she knelt,
And vainly sought pardon for sin, for she felt

In her conscience its festering wound.

But He who first bade light arise,
Shed a heavenly ray on her soul;

The scales of thick darkness soon fell from
her eyes,
She welcomed the Gospel with joyful sur-
prise,
And the sick was made instantly whole!

The zeal on idolatry spent
To a nobler cause was then given;
Her heart on the work of salvation was bent,
She long'd that her neighbours of sin might
repent,
And be fitted to meet her in heaven!

The god of this world, all enraged,
Set his armies in hostile array;
With malice infernal fell battle he waged,
And the arm of the great and the powerful
engaged,
The heroine to fill with dismay.

But no art could her progress impede,
Or her soul's steady purpose subdue;
A martyr in spirit,—confessor in deed,
Content for her Saviour to suffer or bleed,
If glory to Him might accrue.

In the blood of the Lamb, (not her own,)
Her robes have been wash'd and made
white;

And now she beholds her loved Lord on
his throne,
And sings to the praise of the glorious
Three-One,
In strains of unceasing delight.

O may the free grace that saved her
Reach the obdurate heart of her foe! *
The rites of idolatry soon disappear,
And the light of the Gospel enliven and
cheer

Those regions of darkness and woe!

Nottingham.

E. W.

* The Queen of Madagascar.

TO A STEP-CHILD.

THOU art not mine:—the golden locks that
cluster

Round thy broad brow—
Thy blue eyes, with their soft and liquid
lustre,

And cheek of snow,
E'en the strange sadness on thy infant
features,

Blending with love,
Are hers whose mournful eyes seem sadly
bending
On her lost dove.

Thou art not mine:—upon thy sweet lip
lingers

Thy mother's smile;
And while I press thy soft and baby fingers
In mine the while—

In the deep eyes so trustfully upraising
Their light to mine,
I deem the spirit of thy mother gazing

To my soul's shrine.
They ask me, with their meek and soft be-
seeching,

A mother's care;
And ask a mother's kind and patient teach-
ing,
A mother's prayer!

Not mine—yet dear to me, fair fragrant
blossom

Of a fair tree,
Crush'd to the earth in life's first glorious
summer,

Thou'rt dear to me.
Child of the lost, the buried, and the sainted,
I call thee mine,

Till fairer still, with tears and sin untainted,
Her home be thine!

Review of Books.

*AN INTRODUCTION to the NEW TESTA-
MENT; containing an Examination of the
most important Questions relating to the
Authority, Interpretation, and Integrity of
the Canonical Books, with References to
the latest Inquiries.* By SAMUEL DAVID-
SON, LL.D. Vol. I. THE FOUR GOSPELS.
8vo. pp. 456.

S. Bagster and Sons.

THE more doubtful critics of Germany
have had an undue advantage thrown into
their hands, by the lack, in this country,
of works sufficiently learned to counteract
the pernicious tendency of many of their
writings. This has been remarkably the
case in reference to various important ques-
tions relating to the authority, interpreta-

tion, and integrity of the canonical books.
Our protection has hitherto largely de-
pended upon our want of German scholar-
ship; but on this we can no longer rely,
were it even a wise defence; inasmuch as
the German language and literature are
every day becoming more accessible to the
better educated classes in this country, both
lay and clerical. The Introductions to the
New Testament extant, in Great Britain,
however valuable in some points of view,
are none of them fully adapted to meet
and dispose of the questions which have
been mooted by the biblical scholars across
the water. The learning put forth by them,
which it is impossible to despise, must be
thoroughly sifted, that the precious may be
separated from the vile, and that we may

really know how much is to be retained, and how much rejected. Without such an effort as this, we shall be in danger of a direct or surreptitious infusion into our sacred literature of a vast number of crude and dangerous hypotheses, with which the present state of our knowledge does not enable us successfully to cope; and the probability is, that many minds tending to unsettled notions, and panting after new and strange theories, may be greatly injured, unless a sufficient antidote is provided in our own theological literature, and by men partaking of the sobriety and the orthodox feeling of the English school of divinity. It is vain to attempt to put away from us the evil day; already has it dawned; German laxness is even now, to some extent, in the midst of us; and, before the public mind is largely perverted, it is the duty of our best scholars to meet the crisis, and at least to show the speculative doctors of the Continent that neither the argument nor the learning is all on one side.

Dr. Davidson has well said, that "It is matter of congratulation, that the class of Bible students is rapidly increasing. Amid the conflict of opinions truth must always eventually prevail. The Scriptures will bear and repay the closest investigation. In the light of a true philosophy, guided by an humble spirit, they will shine out with a fairer lustre. And yet there are many well-meaning men, who entirely discourage the reading of such books as contain new researches into the region of theological science, especially those written in the German language. They denounce them as dangerous. They sound the alarm of heresy: they raise the cry of an *infallible anathematizing* ignorance. But in the mean time curiosity is excited. Men's sympathies are drawn in the direction of the accused. The depreciated books are read, in spite of denouncements, or rather all the more eagerly *because* of them; and their essence is reproduced in English works. On this account, it seems to be the wiser course to prepare for all the objections that may be urged against the New Testament. It is better even to anticipate the diffusion of certain subtle cavils in the field of Christianity, than to decry them at a distance, or to be overwhelmed by their novelty, when they are fairly imported from other lands."

We agree to all this most cordially, unless it may be to the author's strong language about "*infallible anathematizing* ignorance." We do not think that this style of complaint fairly applies to those who, like ourselves, protest with unrelaxing determination against the importation of a *new* theology, whether from Germany or any other quarter. And we the more incline

to this view of things, because, hitherto, the learned researches of such men as our esteemed friend have gone mainly to prove, that the *new things* of Germany are not to be relied on. We take the present volume as a magnificent proof of the truth of this statement. Our zeal in maintaining orthodox truth must not be relaxed; but we consent gratefully to the principle that we must know what the Germans have said and done. We have yet to determine the amount of gratitude we owe to them; at present we fear they have done us more harm than good. Misapplied learning is a great curse in any age;—sober, holy learning, we admit is its only legitimate antagonist. And just because we believe this, we welcome Dr. Davidson's present effort to place the literary history of the New Testament in the full light of all the actual discoveries which have fallen upon it. We believe that our author has brought to the investigation of his theme a clear head, a warm heart, a sound scholarship, and an honest purpose to reject mere hypothesis, when it would usurp the place of fact, or contravene the decisions of accurate learning, or of sound logical deduction. We have nothing whatever to fear from true learning well directed, but everything to fear from it, when it is steeped in the element of unbelief, and when its resources are devoted to the sad object of lessening our reverence for Divine authority. Of all this Dr. Davidson has shown himself fully aware; and has, in the volume before us, stript many a German biblical critic of the laurels with which he had been previously crowned.

We fear there is some truth in Dr. Davidson's anticipations of the future. "It is the writer's belief that the books of the New Testament are destined, ere long, to pass through a severe ordeal. The translators of various continental works which have recently appeared in England, and the tendency of certain speculations in philosophy, indicate a rapid scepticism, or a pantheistic spirit, which confounds the *objective* and the *subjective*, or *unduly subordinates* the former to the latter. Many are disposed to exalt their *intuitions* too highly, to the detriment of the *historical*, as Kant did his 'Pure Reason.'"

In prospect of such a crisis, which seems a highly probable event, "The author has gone with considerable fulness into objections that have been urged in modern times against the New Testament books, and especially against the Gospels. He thinks it highly probable that such objections will appear in one shape or other in this country. Hence he has partially anticipated their currency. It is true that they are known to a few English scholars even now; but they are destined to be more widely circulated. Perhaps most of those who are

at present acquainted with them, are able to set a right value on them without having their minds injured; but the circumstances of the case must change, in proportion as the sceptical considerations in question are revealed to a wider circle, unless pains be taken to send a sufficient antidote along with them."

Such labours as Dr. Davidson's need no apology. They are to be regarded as a high service to the Christian church. And if he dwells, at times, with considerable minuteness upon topics apparently little deserving of such severe attention, it is because he sees with a clear eye, how, undisposed of, they would tend to breed a heartless scepticism in the popular mind.

The volume before us is confined to the Gospels, and may be regarded as complete in itself. Nothing of importance in the researches of recent years has been omitted. Continentalists can no longer say that their biblical lucubrations have been overlooked, nor will their rash speculations be circulated, at least in this country, without an antidote. We rejoice to know that Dr. Davidson is earnestly at work upon the Acts, the Epistles, and the Apocalypse. We may look for two or three volumes soon, the materials of which are now in a state of forwardness. May the life and labours of the Author be spared, not only to complete his present undertaking,—unquestionably a desideratum of the age,—but also to render continued and extensive service to our rising ministry in that important Institution of which he is so distinguished an ornament!

No one can even glance into this work without feeling that it has been produced at the expense of vast toil to the respected Author. He is entitled to express a wish that the portion of his Introduction now issued may "obtain a fair and candid hearing." He can truly say, that "he has spent much time and thought on its preparation. No available source of information, adapted to render it worthy of the name 'Introduction,' has been neglected. It may not be acceptable to those who are averse to thorough inquiry, or scared by the very appearance of learning, or to such as are willing to float unreflectingly along the current of common notions. But he trusts that *the real students* of the Bible will find in it some assistance in their inquiries, and that they will be guided along a safe path by the aid of its light. If it obtain the approbation of *competent judges*, his time will not have been spent in vain. If it tend to place the foundation of our holy religion in a strong and impregnable aspect, he will be sufficiently rewarded. With heartfelt gratitude to God, who has assisted him thus far, he sends forth the first volume of a work intended to explain and defend that

sacred Book whence his purest consolations are derived."

The typography of the volume, especially the Greek and Hebrew, is exceedingly beautiful,—as might have been expected from the press of Messrs. Bagster. We cannot take leave of Dr. Davidson, without offering to him our most grateful thanks for a production of his pen in every way creditable to his learning and piety, and the first effort of its class in the theological literature of our country.

A MEMOIR of the Rev. THOMAS S. GUYER, of Ryde. By JOHN PARRY LEWIS. 12mo. pp. 428.

Whittaker and Co.

To us the memory of Mr. Guyer will ever be very dear. We knew him in the full vigour of his days, when he showed himself willing to spend and be spent for Christ. With a modesty and humility which never forsook him, he possessed powers of mind and dispositions of heart, which adapted him for extensive and varied usefulness. He was wise and holy, and knew better than most men how to make his instructions and intercourses tell upon the middle classes of society who resorted to his chapel, and shared in his assiduous superintendence and care. Without any claim to originality of genius, his mind was the very reverse of common-place; and his public appeals, if not striking, were at least ingenious, and full of hallowed and almost resistless pathos. He was a most cheerful companion; and, in his sprightliest moments, always said something reviving and animating to those who listened to him.

Greatly was he honoured of God in his public ministry. He gathered around him, and retained to his dying day, a large congregation; and wherever he officiated, whether in the metropolis, or in our provincial cities and towns, he was listened to with breathless interest, and souls were converted to God.

We are much gratified to find that the task of writing Mr. Guyer's memoirs has fallen into the hands of one who well knew him, who appreciated his character and worth, and whose sound judgment and cultivated mind enabled him to do justice to the undertaking. He has used his materials with great wisdom and discretion, so as best to convey to friends and strangers the full idea of Mr. Guyer, in the various aspects of character which pertained to him. The mental portrait, in our judgment, is unusually perfect; and it will be impossible, we should suppose, to look at it attentively without deriving benefit from the contemplation. Ministers, in particular, may here find enough to humble and to stimulate. Mr. Guyer was no ordinary

man. He was an "able minister of the New Testament," "thoroughly furnished to every good word and work." Members of churches may read this volume with surpassing advantage; for it sets before them, in the record of a good man's life, many of those features of character which cause joy and grief to faithful and devoted ministers of the flock of Christ.

There is very little in this memoir which the writer will have occasion to blot. It is a beautiful tribute to the worth and goodness of one who lived for the benefit of mankind, and left behind him a reputation fair and unsullied.—the fruit of gracious principles sincerely imbibed, and practically and perseveringly exhibited, through a life of more than ordinary activity and usefulness.

The DEMERARA MARTYR. MEMOIRS of the Rev. JOHN SMITH, Missionary to Demerara. By EDWIN ANGEL WALL-BRIDGE. With a Preface, by the Rev. W. G. BARRETT. 8vo. pp. 300.

Charles Gilpin, Bishopsgate-street.

It is time that justice should be done to the memory of John Smith. The passions and prejudices which assailed his character, and brought him to an untimely grave, have now, we trust, subsided; and the chief actors in the awful tragedy have passed to their final account. The most cursory examination of the evidence produced against him, and upon which he was condemned to die, must convince any impartial reader of the total lack of integrity which marked the conduct of that unconstitutional tribunal before which he was arraigned. It would be a lasting honour to her Majesty's Government, if they would originate a parliamentary proceeding by which the sentence against the martyred Missionary might be reversed. As it now stands, it is a disgrace to the statute-book of the colony, where it is recorded, and to that House of Commons which, by a majority, gave its sanction to the arbitrary and unrighteous deed. Well did the minister of the day, (Mr. Canning), know that Smith was innocent, or he would not have resorted to the previous question, instead of defending the military tribunal of the West. He was glad to get his majority upon any terms; but it would have been a far nobler deed to have dropt his brief, and to have left the cruel measure and its authors to take their fate; and to meet the indignant rebuke of the British Parliament. But no man was deceived by the ministerial majority; it was the weak shield of a puzzled and perplexed government thrown over a bad and indefensible cause.

We honour our friends Messrs. Wall-bridge and Barrett, for bringing this volume

before the British public. The facts it details will materially aid the cause of civil and religious freedom, and will render it next to impossible that any such iniquity as the condemnation of Mr. Smith should take place in future, under guise of British law and justice.

There is a state of things still going forward in our western colonies which needs to be watched with a jealous eye. The system of taxation, both ecclesiastical and civil, is peculiarly oppressive in its operation on the emancipated Africans. The idolatrous Cooley-importation is also a grievous injustice, and a great moral contamination to the free labourer of the West. Emancipation is blamed as the source of all the evils which have sprung up of late years in the West Indies, when every one well informed knows, that extravagant management of estates, and utterly ruined fortunes, are the chief reasons why our West Indian possessions are not at this moment in a thoroughly prosperous condition.

We regard this well-written volume as an invaluable addition to our missionary literature, and commend it most earnestly to our readers.

NEGLECT of the HOLY SPIRIT a MAIN HINDRANCE to MINISTERIAL SUCCESS; a Sermon preached in St. Philip's Church, Birmingham, on Monday, August 7, 1848, at the Visitation of the Right Reverend the Lord Bishop of Worcester. By the Rev. JOHN MILLAR, M.A., Rector of St. Martin's, Birmingham. Published by request. 32mo., pp. 24.

Hamilton, Adams, and Co.

THIS discourse, preached at an Episcopal Visitation, deserves to outlive the occasion which gave it birth. As delivered by a young clergyman to a large assembly of his brethren in the ministry, it is highly creditable to his faithfulness and zeal in his Master's cause; while the demand, on their part, for its publication shows, we trust, that a majority of them are friendly to the claims of evangelical and Bible truth. Within a very narrow compass, the preacher has clearly and scripturally set forth the doctrine of the Holy Spirit, in reference to the work of the Christian ministry; proving, first of all, that He "IS THE EFFICIENT AGENT OF ALL TRUE MINISTERIAL SUCCESS;" and then pointing out the "CAUSES WHICH TEND TO OBSCURE AND WEAKEN OUR PRACTICAL REALIZATION OF THIS MOMENTOUS TRUTH." Both parts of the discourse are handled with theological precision, and with a warmth and unction equally to be admired and commended. It were indeed well if all public teachers of Christianity, both in and out of the Establishment, would lay to heart the Rector of

Birmingham's earnest appeals on the states of mind which prevent preachers from realizing their dependence on the Holy Spirit for the success of their work. We believe that he has just fixed on the plague spots which deface and vitiate our ministry. The topics insisted on, with great force of argument, and close practical appeal, are the following: 1. *An inadequate estimate of the great end of our ministry, and of the difficulties which are to be overcome.* 2. *Our Self-confidence.* 3. *The perversion and abuse of the doctrine of Divine influence.*

We are glad to find that the author, for whom we cherish the warmest affection and respect, has put forth his visitation sermon in the form of a cheap tract. We could wish to see it in the hands of every young minister; and we can assure our dissenting brethren, that they will find nothing in it but kindred topics. There is not a word in it touching upon disputed ground. May the preacher be long spared to inculcate, maintain, and enforce the precious doctrines contained in the discourse which we now introduce, with peculiar satisfaction, to the notice of our readers.

LECTURES delivered before the Young Men's Christian Association, at Centenary Hall, and Freemason's Hall. 1847-8. Issued under the sanction of the Committee. Small 8vo.

Benjamin L. Green.

THE subjects discussed in this course of Lectures adapt them, in a peculiar manner, to the mental and moral improvement of the young men of our age. If the Young Men's Association had done nothing but to bring forth this volume, it would not have been formed in vain. We shall best subserve the interests of this valuable course of Lectures, published at a cheap rate, by simply placing their contents before our readers.

1. The Natural History of Creation. By Edwin Lankester, Esq., M.D., with Engravings.

2. Social Organization. By Rev. John Harris, D.D.

3. The Art of Printing, and the effects of the cheapness and facilities of that Art on Society. By John Tod Brown, M.A.

4. Mohammedanism; its rise, tenets, and history. By Rev. William Arthur.

5. The Acquisition of Knowledge. By Rev. Joseph Beaumont, M.D.

6. The Geological Evidences of the Existence of the Deity. By Rev. Thomas Archer, D.D.

7. The Mythology of the Greeks. By Rev. John Aldis.

8. The History of the Formation of the

Free Church of Canton de Vaud, Switzerland. By Hon. and Rev. Baptist W. Noel, M.A.

9. The Truths peculiar to Christianity, and the principal proof of which they are susceptible. By Rev. C. Stowel.

10. The Moral Influence of the Commercial spirit of the Day. By Rev. George Fisk, LL.B.

11. The Mysteriousness of Christianity compatible with its truth, and with faith in its verities. By Rev. Charles Prest.

12. The Age we live in. By Rev. John Cumming, D.D.

COTTAGE LECTURES; or, the Pilgrim's Progress practically explained: being a course of Lectures delivered in the Parish Church of Cottingham, on the first part of the Pilgrim's Progress. By the Rev. CHARLES OVERTON, Vicar. Designed for cottage and family reading. Second Edition. Small 8vo., pp. 420.

Seeleys.

WE hail every successful attempt to keep before the public mind, and especially the mind of the humbler classes, the immortal work of Bunyan. It is not only an admirable aid to the best views of vital and experimental Christianity, but a powerful stimulus to thought and reflection; and in every way a great comfort in a poor man's house. Mr. Overton has done well in publishing these lectures. He seems thoroughly to have caught the spirit of Pilgrim; and, under appropriate heads, has taken up and illustrated the various stages of the Christian journey, as delineated by Bunyan. We have the "Awakening; the Temptation to draw back; the Mount Sinai; the Backslider restored; the Strait Gate; the Interpreter's house; the Interpreter's lessons; Godly fear, and the sight of the Cross; Formality and Hypocrisy; Assurance lost and regained; the Communion of Saints; Godly edifying; our Adversary, the Devil; the Region of Darkness; the Pope's Cave and Faithful's experience; the character of Talkative; Vanity Fair; the faithful Martyr; By-Ends, or the Double-minded man; the character of Demas; Doubting Castle; the Delectable Mountains gained; Ignorance; Little Faith; Atheist; Hopeful's experience; Ignorance questioned and admonished; the character of Temporary; the Land of Beulah; the passage over Jordan; the Celestial City; and the Conclusion." We should be glad to find this volume in the cottage of every poor man in Great Britain: it would do him and his family incalculable good.

The LIFE of MRS. SAVAGE. By SIR JOHN BICKERTON WILLIAMS, KNT., LL.D., F.S.A., and a member of the American Antiquarian Society. A new edition. 18mo., pp. 246.

Religious Tract Society.

THIS most interesting and instructive piece of Christian biography is already well known to a wide circle of devout readers. No work of the kind ever realized a warmer greeting than it did on its first appearance, in 1818. Its own merits as a composition, the light which it threw on the family of the Henries, the depth and sprightliness of Mrs. Savage's piety, Mr. Jay's characteristic preface, all contributed to draw towards it a large measure of public notice, and to render it a deservedly popular work. As it is chiefly, almost exclusively, drawn from Mrs. Savage's own Diary, it is indeed a most pleasing relic of the times to which it relates.

We congratulate the churches on its appearance in its present neat and cheap form; and commend the Tract Society for multiplying, to such an extent, this truly useful class of Christian literature. Nor do we forget our obligation to Sir John Bickerton Williams, for this valuable contribution to the stock of our Nonconformist antiquities.

DOCTRINAL PURITANS. Spiritual Perfection unfolded and enforced. By WILLIAM BATES, D.D., A.D. 1699. 18mo., pp. 348.

Religious Tract Society.

THIS is one of Dr. Bates's most finished and elaborate productions, though it is less familiar to the admirers of the Puritan theology than some of his other writings. On the subject of personal holiness,—what it is? how it is to be advanced? and by what motives it is to be strengthened and matured to ultimate perfection, there is nothing more instructive in the range of English theology.

The HISTORY of the VAUDOIS CHURCH, from its origin, and of the VAUDOIS of PIEDMONT to the present day. By ANTOINE MONASTIER, formerly Pastor in the Canton de Vaud, and a native of the Vaudois Valleys of Piedmont. Translated from the French. 12mo., pp. 452.

Religious Tract Society.

THE writer of this history is a man of mind and research, and of glowing piety and zeal. This labour of his pen will be very interesting and instructive to many who have become partially acquainted with the Vaudois confessors, but who pant for more ample and detailed information. Speaking of the evangelical churches in general, he says: "The Vaudois Church is

a link that unites them to the primitive church. By means of it they establish the anterior existence of their constitution, doctrine, and worship, to that of the papistical idolatries and errors. Such is the object of the work we now lay before the public. It is intended to prove the fact of the uninterrupted existence of the Vaudois Church, the perpetuity of the primitive church, represented in the present day not only by the church of the Vaudois Valleys of Piedmont, but by all her sister evangelical churches, founded solely on the word of God." In the spirit of these remarks, our author has turned the tables on Rome, and shown, to demonstration, that her historical boast is only the boast of a long line of heretics, which has been protested against through the entire period of the church's history, from the days of the Apostles. The work is replete with most valuable documentary information.

The BUSINESS of LIFE. By CATHERINE SINCLAIR, author of "Jane Bouverie," "Journey of Life," "Modern Accomplishments," etc. In two vols., small 8vo.

Longman, Brown, Green, and Longmans.

MISS SINCLAIR was always a writer of power, because an original thinker; and, as we have watched her progress, we have been delighted to see her coming more and more into the simple and clear light of the gospel. "The Business of Life," is decidedly the best work, in all respects, and especially in spirituality, which has proceeded from her vigorous pen. As a work intended to aid the daily aspirations of true devotion, it is well adapted to its end; and combining mental vigour with sincere and heartfelt piety, it will commend itself to a class of persons who might not be interested in a less intellectual style of composition.

The VOICE in RAMA HUSHED; or, Consolation for Bereaved Parents. By E. A. PEARCE, of Manchester.

John Snow.

THIS little volume is a gem of its kind. We have no doubt it will administer the balm of consolation to the heart of many a bereaved parent. It is written in a chaste and elegant style; its pages are enriched with many valuable facts and incidents, illustrating the sustaining power of religion, as manifested by eminent Christian parents, under the loss of their offspring. Like Cecil's "Visit to the House of Mourning," it is precisely one of those kind of books which Christians, who visit mourners in Zion will delight to circulate. We cordially recommend the work, and wish it as large a dissemination as its author could desire.

The PULPIT ORATORS of FRANCE and SWITZERLAND; Sketches of their Character, and Specimens of their Eloquence. By the Rev. ROBERT TURNBULL. 12mo., pp. 320. 1s. 6d.

William Collins.

In this volume we have specimens of French pulpit oratory, Catholic and Protestant, from the pens of Bossuet, Flechier, Bourdaloue, Fenelon, Massillon, Saurin, Vinet, Monod, Grandpierre, Lacordaire, Merle D'Aubigné, and Gaussen. But the most valuable part of the editor's labours will be found to consist in the sketches which precede the several discourses: they are exceedingly well executed, and contain many historical references of great value. The author's views are in general remarkable for their accuracy and discerning wisdom.

EVERY CHILD'S HISTORY of ENGLAND. From the earliest period to the present time. By MISS CORNER, author of "The Historical Library," "China and India," "The Play Grammar," &c., &c. 18mo., pp. 158.

Dean and Son.

This History of England, for little children, will be found a valuable assistant in the nursery, and in all our Infant-schools. It is a condensation of British history well executed, and with questions appended to each successive chapter of the work.

CONGRATULATIONS and COUNSELS. A Book for Birthdays. By JOHN COX, author of "Our Great High Priest," "Coming and Kingdom," "Divine Mercy," &c., &c. 18mo., pp. 108.

Ward and Trego.

WHEN a work answers to its title, it is so far a proof of the author's fidelity to the public. This little volume is strictly adapted to the end proposed. It is a most suitable birthday present to a little child. As such, we cordially recommend it to the notice of parents and others.

A BRIEF REVIEW of the PLAN and OPERATIONS of the ESSEX CONGREGATIONAL UNION for Promoting the Knowledge of the Gospel in the County. With an Appendix, containing Biographical Sketches. By ROBERT BURLS.

Jackson and Walford.

WE are really sorry that this interesting little volume has not received from us an earlier notice. Local as it is in the history it relates, and the memoirs it records, it well deserves the attention of all who may be actively engaged in diffusing the knowledge of the gospel in other spheres of Christian labour. Its style is distinguished

by the chaste and simple elegance which we have observed in other productions of the author's pen. As the honoured men who formed this Union for the spread of the gospel have passed from their labour to their reward, and those who survive them are rejoicing in their success and imitating their example, Mr. B. has taken for his motto the appropriate language of our Lord to his disciples,—"Other men have laboured, and ye have entered into their labours."

It appears that as early as the year 1768 an association of ministers was formed for mutual fellowship and Christian conversation. Out of this arose, in 1798, the Essex and Hertford Benevolent Institution, for the benefit of the widows and orphans of Protestant Dissenting ministers, and also of such ministers as through age and infirmities may be incapacitated for public service in those counties. In the year 1795, the Union for Diffusing more extensively the Knowledge of the Gospel was projected. From the following minutes of proceedings it appears that its parent is the London Missionary Society:—"At a meeting of the Association held at Billericay, in May, 1795, a letter from a Committee in London, appointed to correspond on the subject of spreading the gospel in the unenlightened parts of the world having been introduced by Mr. Parry, and considered by the meeting, it was resolved: 'That the introduction of Christianity into those parts of the earth in which it is yet unknown appears to us to be very important and desirable; and that we shall be ready most cordially to co-operate in a plan for that purpose which may be practicable, although a measure of this nature seems liable at present to such difficulties as, we fear, the greatest wisdom, judgment and firmness will not be able to surmount.'" This resolution, so characteristic of the prudence of the excellent men then assembled, was followed by another, equally characteristic:—"Resolved,—That as the advancement of the kingdom of Christ is not less interesting at home than abroad, every member of this Association is desired immediately to turn his attention to this object, and to communicate his thoughts to Mr. Parry before the end of June, who is requested to digest what may be so communicated, and lay it before the next meeting of the Association." Mr. Parry was faithful to his trust, and, after three years' consideration, the commencement of the Union was resolved on. No wonder that so much wisdom should have marked the plan, and so steady a perseverance distinguished the operations of the society. It has been honoured with great success. Sixty places are enumerated as having in a short time enjoyed the benefit of its exertions. In twenty of these, preaching stations

were opened and its labours are now extended to about forty, while some formerly under its care have become self-supported.

The appendix consists of about thirty biographical sketches, of equal pathos and interest; some of ministers, and others of private Christians, who took an active part in carrying out the designs of the Institution. We earnestly recommend their perusal, especially to such as are rising into active life; and to each Christian reader would we say, "Go thou and do likewise." We presume that one copy, at least, of this memorial, drawn up at the request of the Society, will be found in every family connected with it. But we recommend it to general attention. The profits are devoted to the interests of the society, so that the purchaser contributes to the propagation of the gospel. We make room for only one more extract, in which we sympathize, and commend it to the serious attention of our readers:—"The great want of the age appears to be, a *deep devotional spirit*; a return in substance, at least, to those exercises of the closet and of the family, for which the Nonconformists and Puritans of a former age were so honourably distinguished. This is the high road to success in all our enterprises."

The JOURNAL of PSYCHOLOGICAL MEDICINE, and MENTAL PATHOLOGY. Edited by FORBES WINSLOW, M.D. (Published Quarterly.) Vol. I.

London: Churchill.

WHEN this periodical was first announced, we brought the editor's prospectus under the notice of our readers, and dilated on the advantages which would result from the establishment of a Journal devoted to the discussion of questions bearing upon the interesting and important subject of the human mind in its disordered state.

From the well-known reputation of Dr. Winslow, the editor, we predicted a successful issue to the experiment: we are glad to say we have not been disappointed. The first volume of Dr. Winslow's Journal is now before us, making nearly 700 pages of closely printed matter, on a variety of topics of deep and absorbing interest, relative to Insanity, in all its various phases. The articles are written with great ability: the subjects of the different essays are happily chosen; and viewed as a whole, the volume deserves our unqualified approbation. Dr. Winslow writes with all the confidence of a man who has been taught in a practical school. The devoted attention which he has paid to the treatment of insanity for many years, enables him to handle with the pen of a master, the many questions, which, as the editor of such a journal, must necessarily come under his considera-

tion. His subjects are philosophically discussed, and yet are so free from professional and technical phraseology, as to be within the comprehension of all general readers.

In glancing our eye over this interesting volume, we find essays on the following topics:—On the Cure of Insanity by the persevering administration of Opiates—On Religious Insanity—On the Influence of Mental Emotion on the Health—On the Condition of Lunacy in England—On the Physiology of Death—On the Use of Ether in the Treatment of Insanity—On the Effect of Solitary Confinement on the Minds of Prisoners—On the Influence of Music in the Treatment of Insanity—On Feigned Insanity—On the Insanity of Lying-in Women—On Criminal Insanity—On Homicidal Mania—On the Education of Children predisposed to Insanity—On the Paralysis of the Insane—On Political and Epidemic Insanity—On Impulsive Insanity—On Hallucinations—Education of Idiots—On the Organization and Management of Lunatic Asylums—On the Treatment of Criminal Lunatics.

We have in the above enumeration merely selected a few papers from a mass of interesting essays, which the volume before us contains. This Quarterly Review cannot fail to add considerably to the high reputation of the editor as a philosophical and psychological physician. To Dr. Winslow is due the credit, we may add the honour, of being the first person to establish a periodical devoted to the discussion of these all-important subjects. It forms an era in British literature. We cannot be otherwise than much delighted with the high religious tone of the articles,—nothing has yet appeared in the pages of the journal to which the most fastidious person could take an objection. We particularly direct the attention of our readers to the essays on the practicability of curing some of the most formidable kinds of mental derangement by the exhibition of *morphine*; but, as Dr. Winslow observes, the medicine requires to be administered perseveringly, until the system is brought completely under its sedative influence. Dr. Winslow maintains that insanity is more susceptible of cure than is generally admitted, and that if grappled with in its early stages, before the brain becomes organically affected, it may be cured as easily as rheumatism, or any other bodily disease. How gratifying must this announcement be to those whose friends and relatives are suffering from this terrible calamity. Dr. Winslow has great faith in the efficacy of medicine in the treatment of the disorders of the mind. He considers that too much reliance is placed on *moral* remedies; and without wishing to undervalue in the slightest degree the importance of a strict observance of moral treatment,

he considers that, as insanity is in every case associated with derangement of the physical organs, if a permanent cure is to be effected, it must be by acting on the deranged manifestations of the mind through the material organs with which it is associated, and whose impairment is the *cause* of the insanity. He thinks we might with as much reason attempt to cure a bilious attack by moral means alone, as to think of re-establishing mental health by an exclusive adoption of remedies, moral in their character.

Dr. Winslow has in his own establishment, (which stands unrivalled among the private asylums in this country for the treatment of insanity,) had full opportunities of testing the efficiency of his views as to the practicability of curing the various forms of mental aberration by a patient and unwearied administration of physical agents, calculated to restore the brain and nervous system to a state of health, and thus, as a consequence, to re-establish sanity of mind. We have been much pleased with the editor's elaborate essay on religious insanity. This should be carefully perused by all persons engaged in the holy office of the ministry. His views are most sound and orthodox. The article in question is replete with great interest.

Dr. Winslow, when speaking of the curability of insanity, observes:

"It cannot but be a matter of the highest gratification to every humane mind to perceive, as the general result of the statistical tables of insanity hitherto published, that at least one-half of the miserable subjects of this most fearful calamity are capable, under proper treatment, of recovery or improvement. This cannot be said of many of the commonest diseases which afflict mankind. And yet how sedulously will friends and relatives watch the earliest germinations of consumption, for instance, and persevere in every remedy till the last gasp; while the caprices of temper, or the changes in character, which are the shadows of coming events far more frightful and deplorable than the excavations of scrofula, or the agonies of cancer, are from ignorance unheeded, or concealed from shame; and when the necessary seclusion has at length been sought for, how impatient for results, how anxious for interference, how wearied of expense, or desirous of change."

In reference to the education of young persons predisposed to insanity, the editor remarks:

"The early education of all such requires much attention. Great pains should be taken to form a character not subject to strong emotions, to passion, and caprice. Among the most frequent causes of insanity, in those not predisposed to it, is the over-indulgence of the appetites and pas-

sions in early life; and to those who inherit a tendency to this disease, such a course is highly pernicious. The utmost attention should be given to securing a good bodily constitution. Such children should be confined but little at school; they should be encouraged to run about the fields, and to take much exercise in the open air, and thus insure the equal and proper developement of all the organs of the body. They should not have the intellect unduly tasked. Very early cultivation of the mind, and the excitement of the feelings by the strife for the praise and the honour awarded to great efforts of mind and memory, is injurious to all children, and to those who inherit a tendency to nervous diseases or insanity, most pernicious."

The important subject of the *Education of Idiots* is occupying much attention at this moment. Dr. Winslow's journal contains many valuable essays on this matter. In reference to this point, the editor exclaims:

"What an occupation—the cultivation of minds all but utterly sterile! And what can repay the originators of this Divine work?—unless it be the consciousness that they, and the labourers in it, are permitted to clothe with sense and reason, however limited, those whom a mysterious Providence has placed on the earth clothed with something like brutality! The holy attempt to awaken faculties hitherto dormant, to restore to themselves and to God, as it were, these lost minds, demands the praise of mankind, as the most stupendous of human endeavours,—endeavours happily not without success; gleams of intelligence shine occasionally through the mental darkness, and these, fostered during days, months, and years, have, in certain instances, increased in number, and have even become combined into a steady, continuous, mild light of reason, shining from the erewhile vacant eyes of the idiot."

The following remarks, in reference to the importance of paying particular attention to the minute comforts of those unhappily suffering from disturbed mind cannot be too generally made known.

"If it be necessary for the treatment of pauper patients that such especial attention should be paid to these points, *à fortiori* how absolutely indispensable is it that patients of a higher class, confined in private asylums, should have around them all the comforts and little elegances of life to which they have been accustomed when well, and whilst at home! It is impossible to be too careful in directing that all the service of the table should be in accordance with the habits of the patients. The sense of banishment from home, and of confinement, and the consciousness of mental

infirmity and dependence, are mitigated in the mind of many a silent, uncomplaining patient, by these means. Among the depressing recollections of the insane of the higher classes, when recovering from insanity, none are more frequent, or felt to be more degrading, than those connected with any want of respect shown to them, or any disregard of decent customs as to their meals. Yet, without great attention, they will sometimes be found, when quite well enough to appreciate what is done, sitting down to a dinner of meat, vegetables, and pudding, all sent to them on one plate. Negligences of this kind produce fretfulness and discontent, and tend to retard convalescence. If attendants are allowed to practise this kind of negligence, they soon fall into habits of rudeness, and even of inhumanity,—fancying that the patients do not observe their conduct, and that their feelings are of no consequence.”

The above extracts from the pages of the *Journal of Psychological Medicine* will be sufficient to justify the laudatory observations which in duty we felt ourselves bound to make in reference to Dr. Winslow's quarterly periodical.

We augur much good from the circulation of this Magazine.

PRACTICAL SERMONS. *By the Rev. W. FITZGERALD, B.A., Curate of Clontarf.* 1847.

Dublin: M'Glashan.

THE sermon is a form of publication presenting many obvious attractions both for preachers and congregations; nothing so easy for the pastor, few more profitable for the flock. But its facility is its danger. There never was an age, whatever croakers may say, in which there was so much good preaching as now, but at the same time there never was one, we are equally bound to maintain, when so many indifferent volumes of sermons were published. The beautiful volume before us does not happily come under this description: it is sustained by competent learning, biblical and profane; and while as far as possible from common-place, possessing in fact an unusual degree of freshness, exhibits no straining after effect. The discourses have every characteristic to admire. They are evangelical, earnest, and full, while simple and short; logical and consecutive in thought and expression, yet divested of much of the technicality of hacknied modes of arrangement. The topics are various, but the chief prominence is properly given to the work and person of the Son of God. As specimens of enlightened criticism, we commend the two discourses on the Royal Priesthood of Christ, from the 110th Psalm,

together with that on the Resurrection of our Lord. There is an admirable sermon also on the duty of searching the Scriptures, in which the author powerfully vindicates the right of private judgment in opposition to the church or the ministry that would impugn or curtail it. He most correctly affirms, that never did God, even to the Jewish priesthood, vouchsafe “such official infallibility as would justify the people in reposing implicitly upon their judgment.” We can only indulge ourselves with one sentence more on this point, worthy of being written in letters of gold in these days: “The Jewish church was so far from being infallible, that when He who was the Truth himself came among them, they rejected, condemned, and crucified him. And for the few who did receive him, it was by steadily refusing to be guided by the judgment of the church,—it was by attending to evidence which that church rejected,—by interpreting Scripture to senses which the church condemned,—in a word, it was by an honest and courageous disobedience to the will and authority of their ecclesiastical superiors, that they were preserved from having share in the general treason of their church and nation.”

We cannot but rejoice that the Irish church numbers among its divines, and the Irish university among its staff of professors, men who think and write in such a style as this.

MEMOIRS and LITERARY REMAINS of the late Mr. DAVID LANGTON, of Stoke Newington; many years Assistant Secretary to the London Missionary Society. *By the Rev. THOMAS TIMPSON; with a Review of his Character.* *By the Rev. THOMAS AVELING.* 18mo. pp. 252.

Aylott and Jones.

WE had the happiness of a very friendly intimacy with Mr. Langton, for the greater part of the period in which he held office in the London Missionary Society. He was a man of no inconsiderable wisdom, and breathed an ever-fervent and exalted piety. He had fine business habits in his office, and was much and justly esteemed by the church and pastor at Kingsland. We heartily rejoice to see this memoir of our departed friend. His “Thoughts on Religious Subjects” will be greatly valued, for their soundness and their hallowed fervour. Mr. Timpson has performed a very acceptable service to the Christian world, in rescuing from oblivion the memory and the Literary Remains of this truly good and estimable man.

Obituary.

THE REV. DAVID RUSSELL, D.D., OF
DUNDEE.

THE removal by death, without warning, of this standard-bearer, in the midst of an unspent course of usefulness, was an event which, with all our early and grateful recollections of him, fell upon us like the shock of an earthquake, or the sudden outburst of a thunder-cloud. We felt awed and subdued, and could only exclaim—"Shall not the Judge of all the earth do right!" Who that saw Dr. Russell in his pulpit, on the third Lord's day in September, and listened to the three effective discourses which he then preached, could have imagined that he was then delivering his last message, and uttering his last warning to his beloved flock? But, alas! it was even so;—his hour was come;—his work was finished; and, without a single pause in his onward and upward career as a herald of the cross, he passed, as in a chariot of fire, to his bright crown and his imperishable reward.

Some of God's servants are called to supplement their public instructions by years of patient endurance, or by long silence in the place where their voice has been melody in the ears of listening throngs; but the sole legacy bequeathed by Dr. Russell to his numerous charge, was a ministry of thirty-nine years, maintained in full vigour to the last, and illustrated by a life of blameless integrity and unwearied goodness. But oh, what a legacy was this!—when we reflect on the surpassing qualities which entered into his pulpit labours, and on the rare virtues which shone forth in his official and private walks!

Our recollections of Dr. Russell trace back for the space of forty years. We heard him, for the first time, in 1808, when he was yet in the novitiate of his ministry, and when he moved in a sphere in which his lofty powers were never fully appreciated; but we can never forget those realizations of heavenly truth which thrilled our spirits, as he laid open the character of the omniscient Redeemer, revealing himself to the woman of Samaria, at Jacob's well. The preacher's figure, at that early period, was lank, his visage pale, and his gestures unimposing. His utterance was rapid, and the cadences of his voice were somewhat harsh as they fell on the ear; but no sooner had he got into his theme, than his rich biblical treasures began to disclose themselves, and for an hour and a half, without the cessation or pause of a single moment, he poured forth a torrent of sanctified eloquence, conceived and uttered in the very

spirit of Christ, and directed, with unerring aim, to the single and glorious object of setting forth the matchless knowledge and grace of Him who made himself known to the woman at the well. The impression of that moment when, with all simplicity and Christian gravity, the preacher resumed his seat, will never perish while memory and consciousness hold their seat. On the minds of his breathless audience he had riveted the impression that the Saviour, whose omniscience he had so vividly sketched, could "tell them all things that ever they did."

Since that period, and for more than thirty years, David Russell took the standing which was due to him both as a preacher and an author. He raised Independency in Dundee to its proper rank, and earned for himself a reputation extending far beyond his immediate sphere. His authorship, though not voluminous—having flowed in the direct channel of his own theological tastes—was a fair illustration of the particular cast and complexion of his biblical research. He was a clear and original thinker, without a particle of the affectation which sometimes disfigures the productions of men of acknowledged fervour. To Dr. Russell was vouchsafed, as the result of close study of the word of God, a large and comprehensive view of the several Divine economies; and hence we may assert, without fear of successful contradiction, that there are no works in our language which so satisfactorily and profoundly illuminate this important branch of Christian theology as the two volumes entitled, "A Compendious View of the Original Dispensation Established with Adam, and of the Mediatorial Dispensation Established through Jesus Christ;" and "The Old and New Covenants." A thorough examination of these masterly treatises would clear away half the mists which brood over the teaching of many an evangelical pulpit. The writer of this article can, from experience, commend these works to his brethren as among the freshest and healthiest productions of the age,—evincing an insight into the mind of the Spirit imparted only to men who dig into the mine of Scripture as one who searches after hidden treasures.

To thousands, in both hemispheres, Dr. Russell's "Letters, Chiefly Practical and Consolatory," have been as a light shining in a dark place. They have rendered definite their perceptions of the great plan of Divine mediation, and have taught them to seek and find their consolation in the truth of God and in the work of Christ, rather

than in the frames and feelings of an ever fluctuating personal experience. We never meet with a perplexed Christian without recommending these letters; and seldom has the experiment failed to produce the result of settled religious comfort.

We might refer, with equal satisfaction, to Dr. Russell's other works; for there are none of them common-place. His essay on "Infant Salvation" is a triumphant refutation of the heartless and almost Satanic theory of the perdition of departed babes, and a most substantial demonstration of the grounds upon which afflicted parents may conclude, with scriptural certainty, upon the beatitude of their little ones whom God has taken from the evil to come. His "Hints to Inquirers" are full of practical wisdom and scriptural pathos; and his appeal, entitled "The Present Position and Urgent Claims of the London Missionary Society" shows how ardently he loved that glorious institution, how little he sympathized with its querulous friends, and how eloquently he could plead its noble cause. But we refer with earnestness to one of his productions, which we long to see as a class-book in every family, and as a standing exercise in every school for the instruction of the young: we need scarcely add, that we allude to his well-known little volume, entitled "A Catechism of the First Principles of the Holy Scriptures," which deserves to be printed in letters of gold, and circulated all the world over.

There can be no doubt that Dr. Russell's penetrating insight into the meaning of Scripture, was the great power which pervaded alike his ministry and his writings. Without any parade of a scholarship which he never possessed, he was so conversant with all the modern aids to Biblical interpretation, and knew so well how to use or to reject the materials which came before him, that few who ever listened to his expositions, or perused his works, could venture to criticise his masterly unfoldings of "the living oracles." In him was fully demonstrated the fact, that a preacher or a writer needs no other quality to render him interesting to the public, than that he should learn with dexterity and power to educe the simple and sublime teachings of the Divine Spirit in the written word. With no remarkable powers of pulpit oratory, and no extraordinary graces of human diction, who ever listened to Dr. Russell, who ever read any production of his pen, without being thoroughly interested in his trains of thought?

The loss of such a man is a heavy calamity to the Christian church. He was the common property of his age and nation. Though in a sect, there was a sense in which he was not of it; but the catholic representation of all, in every place, who call upon

the name of the Lord Jesus, multitudes of whom have been indebted to him for the light and consolation which he has shed upon their path. We weep with his faithful, loving companion, now in the vale of years; but, with her, we rejoice in the prospect of soon meeting him in the undying and unclouded regions of eternal day: "The night is far spent—the day is at hand;" may we follow him, as he followed Christ, that we may at last share in his rest and partake of his glory. We commend Dr. Russell's church at Dundee to the generous sympathy and the fervent prayers of all the disciples of Christ who can appreciate the calamity which has overtaken them. May the God of peace be with them! May the spirit of peace and love preside over all their assemblies, and guide them in all their deliberations, and may the Great Shepherd and Bishop of Souls raise up for them an "able minister of the New Testament," who shall be honoured of God, to carry on that work which his distinguished predecessor had so nobly begun!

To this brief, but heartfelt tribute, we only subjoin a few dates, for the sake of notifying the epochs of our departed friend's career of beauty and brightness. He was a native of Glasgow; was born on the 10th of October, 1779, and died on Saturday, the 23rd of September, 1848, in the sixty-ninth year of his age, and the fortieth of his ministry. In 1803, he entered Mr. Haldane's academy, as a student for the ministry, where he evinced all the perspicacity of mind which he afterwards displayed. In March, 1807, he was ordained pastor of the then newly-formed church in Frederick-street, Aberdeen; but relinquished this discouraging charge in August, 1809, upon receiving an invitation to Dundee, where God had reserved for him all the successes and the joys of a most efficient and happy pastorate, continued without a single interruption of hallowed feeling for the space of nearly forty years.

His celebrity as an author drew from the senatus of the University of Vermont, in the United States, in the year 1834, the honorary degree of Doctor in Divinity, and never was such distinction less cared for, or more worthily sustained. The event, which has deprived the church and the world of this "burning and shining light," was occasioned by a seizure of apoplexy, followed by erysipelas in the head. The symptoms, though occurring in a most healthy subject, defied all medical skill. But he retained consciousness to the last, and bore a noble, but humble and unostentatious testimony to the all-sustaining power of those glorious doctrines which had been the cherished and almost exclusive themes of his ministry. We say farewell, for this little night of life, to our much-loved friend.

We hope soon to meet him where there will be no parting sighs, but where death-divided friends shall meet to part no more.

MISS E. M. FUCE

Was the only daughter of Mr. Thomas Fuce, coal-merchant, Bankside, now left alone, in his eighty-fourth year. She was the support and comfort of her remaining parent,—died of a cancerous disease, and was buried in the same grave as her mother, in Bunhill-fields, Sept. 27, 1848, by the Rev. S. Berne, of the Poultry Chapel.

The writer of these few lines wishes to deposit on her tomb, not a wreath of fading flowers, nor a poet's mournful elegy, but an offering of grateful praise to God, for a friendship of long standing in the Christian world,—a feeble expression of sincere sorrow for the loss which the interests of religion and philanthropy have sustained, and a frail memorial of heartfelt affection for departed worth.

Miss Elizabeth Fuce became early impressed with the importance of Divine truth, under the ministry of the Rev. W. Jay, at Surrey Chapel, and for many years united with that church and congregation, in connection with her parents, in every good and holy work. Their house, like that at Bethany, where Martha, Mary, and Lazarus dwelt, was the resort of the pious. There the first friends and founders of the Village Itinerant and London Missionary Society were accustomed to meet; and there the supplies that regularly occupied, year after year, the pulpit of the venerable Rowland Hill, and many of their children after them, have ever found a welcome home. The bearer of gospel tidings and “the beg-

ging case” were never sent empty away. To succour the aged, and keep the young from temptation was the study and joy of our departed friend. She was eyes to the blind, feet to the lame, and a succourer of many. She made the widow's heart rejoice; thus securing the love and esteem of a wide circle of friends, and exemplifying the truth of the adage, that

“Kindness is the key to the human heart.”

Benevolence was her ruling passion, and, under the most unfavourable circumstances, showed itself strong in death. While her afflicted nature was struggling with pain and disease, and in the prospect of dissolution, her heart was still panting for opportunities of usefulness; and the wish was expressed to subscribe to a charitable institution, that she might be able to aid in securing an annuity for a poor and an afflicted individual.

She is gone to receive her reward! Will no sisters of mercy rise up to call her blessed, and imitate her example? Our fathers and friends, where are they?—we are fast following them to the grave! The millennium of the world is not yet come! The village itinerant will still go forth weeping, and bearing precious seed, and will need to be encouraged. The cause of the perishing heathen and of missions must still be sustained. The young, the aged, the afflicted poor, still need a benefactor. Arise, O God, plead thine own cause! Remember thy former loving kindness. Rouse us all from selfish apathy and torpor, and raise up multitudes to imitate the faith and charity of our beloved and departed sister.

PETER SIBREE.

Birmingham, October 6, 1848.

Home Chronicle.

VOLUNTARY TESTIMONY TO THE EVANGELICAL MAGAZINE.

MY DEAR SIR,—The claim generally put forth for the *Evangelical Magazine*, and which you have advanced in your August Number, though very good, is not that which I feel disposed to place in the foreground when advocating the claims of this periodical. I would notice—

First. The cheapness of the *Evangelical Magazine*. The price places it within the reach of every family.

Secondly. The soundness of its theology, united with deep-toned piety. I do not know any other periodical that matches it in this respect.

Thirdly. Its unsectarian character. In an age distinguished for its sectarianism, it is refreshing to read the pages of the *Evangelical Magazine*, where the heavenly spirit of Christianity is diffused, and where we are reminded that all who love the Lord Jesus Christ are one in him.

Fourthly. Its admirable fitness to produce serious impressions on the minds of the young. As the head of a family, I can speak from observation. I can truly and thankfully certify the great influence which it is fitted to exert in this department of usefulness.

Let each subscriber to the *Evangelical Magazine* procure one additional subscriber, and the circulation is at once doubled!

Your twelve applicant widows would thus be provided for.

I remain, with great regard,

My dear Sir, sincerely yours,

D. DEWAR, LL.D.

*Marischal College, Aberdeen,
Sept. 23rd, 1848.*

AUTUMNAL MEETINGS OF THE CONGREGATIONAL UNION.

THESE important meetings were held at Leicester, on the 16th, 17th, 18th, and 19th of October. The attendance of pastors and delegates was large, and the services were peculiarly animating and refreshing. Though the weather was unpropitious, the preparatory prayer-meeting on Monday evening was such as to promise well for the character of the subsequent sittings of the Union. Dr. Morison presided, and, after suitable prayers by Messrs. Mays and Goode, delivered an address introductory to the deliberations and solemnities which were to follow. He paid a just tribute to the memory of Drs. Payne and Hamilton, which indicated strong personal regard.

On Tuesday morning, at half-past nine, the regular proceedings of the Union were entered upon, in Gallowtree Gate chapel. Mr. Binney, as chairman for the year, presided, and after prayer and praise, delivered an address remarkable for its acute discrimination and touching beauties. It was wholly devoted to the recent losses which have been sustained by the Congregational body, and furnished striking portraits of the men who have been so suddenly removed from the midst of us. We sincerely hope that Mr. Binney will be induced to comply with the earnest request of the assembly to commit it to the press. The remaining portion of the morning sitting was occupied in listening to papers, by the Rev. Messrs. Martin and Poor, on questions connected with the improvement of our Sunday-schools, particularly in reference to special services for the children, and the more extensive formation of classes for senior pupils, with a view to retain them in connection with our schools at the period when they generally retire from them. After dinner, at which Dr. G. Legge presided, an interesting discussion arose on the subject of *Regium Donum*, when a committee was appointed to prepare a resolution which should express the strong disapprobation of it by the Union, and their earnest desire that its present distributors belonging to the Congregational body, would no longer receive it at the hands of Government, nor convey it to their brethren. The resolution was unanimously adopted. On the evening of Tuesday, Dr. Harris preached the annual ser-

mon, in Bond-street, to a crowded assembly, from the words: "The kingdom of God is in power." It was one of his happiest efforts, and was listened to with breathless attention. On Wednesday morning the Union resumed its sittings at the same hour as on Tuesday. After worship, three interesting papers were read by Mr. Wells, Edward Swaine, Esq., and Dr. Massey, on the methods to be pursued by Congregationalists, most calculated to draw the artizan population of our country into contact with our churches. A most important discussion followed, which, with the printing of the papers, will, we trust, lead to very beneficial results. After dinner, steps were taken to adopt vigorous measures for preventing the proposed endowment of popery. On the evening of Wednesday, the ordinary meeting on behalf of British missions was held, at Bond-street, G. Leeman, Esq., of York, in the chair. The speakers were Messrs. Binney, Smith, Wells, Reed, James, and Dr. Massey.

On Thursday morning the last session of the Union was held, and after devotional exercise, a free and fraternal discussion took place, on the present state of the Congregational Denomination in England and Wales, at which many deeply affecting details were entered into, greatly calculated to fan and extend the spirit of vital godliness. On the evening of the day, a public meeting for the promotion of purely voluntary education, as conducted by the Board of General Education connected with the Union, was held at Bond-street chapel; George Leeman, Esq., in the chair.

The spirit which pervaded all the meetings was devout and fraternal, and cannot but be followed by the happiest results to the denomination. The great hospitality of the Leicester churches to the pastors and delegates assembled, will be long and gratefully remembered.

ECCLESTON CHAPEL, ECCELESTON-SQUARE.

THIS elegant structure, built for the accommodation of eleven or twelve hundred hearers, was opened for Christian worship on Wednesday, the 11th of October. The day was fine, and the attendance was large, both morning and evening. The interesting services of the day were opened by the Rev. Dr. Morison, who first read a paper announcing the doctrines and ecclesiastical order to be maintained in connection with this new and commodious sanctuary, and then offered up the dedication prayer. The Rev. James Hill, of Clapham, read the Scriptures, and presented the general prayer; when Dr. Raffles, of Liverpool, preached a most animated and appropriate discourse, full of evangelical truth, from

2 Cor. ix. 15. The Rev. John Stoughton, of Kensington, concluded the morning service.

A large company of ministers and Christian friends, from various parts of the metropolis, ladies and gentlemen, then sat down to dinner in the spacious school-rooms below the chapel; when Dr. Raffles presided, and, with his ordinary tact and benevolence, imparted a measure of his own kind and generous spirit to all around him. Addresses were delivered touching on the events of the day, by the Rev. S. Martin, Dr. Morison, W. Piper, Esq., Roger Cunliffe, Esq., the Rev. George Smith, of Poplar, W. Walker, Esq., and the Rev. Mr. Gilbert, of Islington.

The evening service was opened by the Rev. J. Harrison, of Camden Town, when a very ingenious and effective discourse was preached by the Rev. S. Martin, of Westminster Chapel, from Luke vii. 5. The delightful engagements of the day were closed by the Rev. Thomas Greenfield, of Salisbury. Hymns were read by the Rev. Messrs. Goulty, James, and Greenfield.

We cannot but rejoice in the circumstances connected with the erection of this sanctuary. First of all, it is built at the entire cost of Seth Smith, Esq., (a member of Dr. Morison's church,) who declined a collection even at the opening. Secondly, it is placed in the midst of a dense and increasing population, where no other place of worship at present exists. Thirdly, it is so fine a specimen of the style of architecture to which it belongs, and is, moreover, so beautifully and tastefully finished, that it is peculiarly adapted to the genteel neighbourhood in which it stands. We trust a blessing will rest upon the undertaking, and that the example will be followed by other wealthy Congregationalists.

RECOGNITION SERVICE AT THE TABERNACLE, GREENWICH.

By the decease of the late amiable and respected Mr. Chapman, for many years pastor of the church and congregation assembling in the Tabernacle, Greenwich, Mr. Lucy, late of Bristol, who had been his associate in office before his death, has now succeeded to the entire pastoral charge, by a careful ballot of members, and was publicly recognized in his new position on Thursday evening, the 12th of October, in the presence of an overflowing assembly, evidently deeply interested in the man of their choice. Mr. Jeula opened the delightful service, by prayer and reading the Scriptures. The Rev. J. Watson, President of Hackney College, commended the pastor and flock to the care and sympathy of the great Shepherd. Dr. Leifchild delivered a powerful address to his friend, Mr. Lucy, and the members of the church, from Eph.

iv. 11, '12,—"And he gave some pastors and teachers, for the perfecting of the saints." After prayer by Mr. Russell, (Baptist,) Dr. Morison addressed some seasonable counsels to the general hearers, from Rom. x. 17, and James i. 22. "Faith cometh by hearing;"—"not hearers only, deceiving your own selves." Mr. Pulling closed the interesting engagements of the evening by prayer and the apostolic benediction. Mr. Lucy's ministerial brethren in the neighbourhood were all present to greet him in his work. The service was truly refreshing. May God now send prosperity!

BISHOPSGATE CHAPEL, LONDON.

THE Rev. J. C. Galloway, A.M., formerly of West Bromwich, and late of St. John, New Brunswick, having been constrained by domestic affliction to relinquish his connection with the Colonial Missionary Society, has accepted a unanimous call to the pastoral office in connection with the Rev. H. Townley, at the above place of worship, and entered upon his labours on the 24th of September last.

ACADEMIC HONOURS.

THE Senatus Academicus of the University of Giessen, in Prussia, has conferred the degrees of Master of Arts and Doctor of Philosophy upon the Rev. Samuel Bell, late of Lancaster. In this case, the degrees conferred are not merely honorary, for in order to obtain his diploma, Mr. Bell had to pursue a prescribed course of reading, and then to proceed in person to Giessen, where he passed through a regular examination before the faculty of professors.

ORDINATIONS.

ON Wednesday, the 4th Oct., Mr. Ninian Wight, late student in Highbury College, was ordained as pastor of the Congregational Church assembling in Blackfriars-street Chapel, Aberdeen. The solemn and interesting services were commenced by Mr. Wallace, of Frederick-street Chapel, who led the devotional exercises, and read appropriate portions of Scripture; the questions were put by Mr. Arthur, one of the pastors in the church in George-street, and were answered most satisfactorily by Mr. Wight, who witnessed, indeed, a good confession before many witnesses; Mr. Thomson, the senior pastor of the church in George-street, offered up the ordination prayer, accompanied with the imposition of hands, in which he was joined by all the ministers present; the young pastor was then solemnly and faithfully addressed by his father, the Rev. Henry Wight, of Edinburgh; the Rev. James R. Campbell,

of Edinburgh, addressed the church from Romans i. 11 and 12; both the charge to the pastor and the address to the church were characterised by the peculiar excellences that severally distinguish the two gentlemen who delivered them; the services were concluded by the Rev. Mr. Mc'Niell, of Elgin, who engaged in prayer, and pronounced the benediction; the chapel was crowded by a most respectable audience, and the young pastor received a cordial welcome from the members of the church as they retired from the chapel at the close of the services.

On Thursday, July the 6th, the Rev. J. Ewing, late of Spring-hill College, Birmingham, was ordained to the pastoral office over the church and congregation assembling at Grove-street Chapel, Boston. The Rev. A. Creak, M.A., of Lincoln, commenced the service by reading a portion of Scripture and prayer; the Rev. T. R. Barker, of Spring-hill College, Birmingham, delivered a most elaborate and luminous introductory discourse; Rev. P. Strutt, of Spalding, asked the usual questions; the Rev. E. Brookes, of Sleaford, offered up the ordination prayer; and the Rev. A. Ewing, M.A., of Gosport, (father to the minister,) gave a most solemn, affectionate, and faithful charge.

After the services, about sixty ministers and friends partook of a cold collation, in the lower school-room, when addresses were delivered on the duties devolving on Christians; and more particularly urging the necessity of union and co-operation among the churches in the southern division of the county.

At five o'clock about 200 sat down to tea in both school-rooms, after which they retired into the chapel; when the Rev. J. Kennedy, M.A., of Stepney, London, delivered an eloquent and powerful discourse to the church and congregation.

Among other ministers present were the Revs. Dr. Hillier, of Spilsby; Gladstone, Horncastle; Gallsworthy, Pinchbeck; Rose, Alford; Dickinson, Kirton; Metcalf, Lincoln; with other ministers of various denominations in Boston and its neighbourhood. The services of the day were well attended, and deeply interesting.

On Tuesday, September 5th, the Rev. Joseph William Griffiths was ordained pastor of the Independent church at Grays, Essex. The usual services were conducted by the Revs. R. S. Bailey, F.S.A., of Sheffield; J. B. Talbot, of London; J. Young, M.A., of Poplar; S. Smith, T. Adams, and others.

There was a good attendance on each occasion. After the first service, the mini-

sters and friends of the cause, to the number of fifty, partook of an excellent repast, provided for the occasion.

THE ordination of the Rev. T. E. Drover, late of Newport Pagnell College, to the pastorate of the Congregational church assembling in Mill-street Chapel, Wincanton, Somerset, took place on Tuesday, the 4th of July. The Rev. Josiah Bull, A.M., of Newport Pagnell, delivered a most suitable introductory discourse. The Rev. E. P. Erlebach, of Mere, asked the usual questions; the Rev. W. Skinner, of Bruton, offered the ordination prayer; and the Rev. John Watson, Theological Tutor of Hackney College, (late of Newport Pagnell College,) gave a very affectionate and excellent charge to the young pastor. In the evening, the Rev. Henry Quick, of Taunton, preached a striking and appropriate sermon to the church and congregation. The Rev. J. Nunn, of Shepton Mallet, and the Rev. J. Whiting, of Wareham, with other ministers, took part in the services of the day, which were of a deeply interesting character. The attendance on the services was good, and it is gratifying to state that the prospects of the newly-ordained pastor are of a very encouraging nature.

THE public recognition of the Rev. William Shaw, late of Highbury College, as pastor of the Independent church assembling in George's-street chapel, Cork, took place on Wednesday, the 13th of September last.

The services of the day were commenced at noon by the Rev. James Gailey, of Cove, (Presbyterian,) who read the Scriptures and prayed. The introductory discourse, a clear and comprehensive statement of the great principles of Congregationalism, was delivered by the Rev. John Burnet, of Camberwell, the former pastor of the church in Cork.

The usual questions to the minister were proposed by the Rev. William Tarbotton, formerly of Totness, now of Limerick. The ordination prayer was then offered up by the Rev. Samuel Shaw, of Moy, father of the young pastor. The charge was delivered with much affection by the Rev. William Urwick, D.D., of Dublin, from 2 Tim. ii. 1.

In the evening, Mr. Burnet addressed the church and congregation, on their duties and obligations, from Phil. i. 9.

On Thursday, 5th October, the Rev. Samuel Hebditch, late of Highbury College, was publicly recognized as pastor of the Independent church, Ashburton, Devon. The Rev. Dr. Alliot opened the service,

by reading the Scriptures and prayer; the Rev. E. Jones, of Plymouth, gave the introductory discourse, in which the principles of Congregational Nonconformity were set forth with great clearness and force; the Rev. J. Pyer, of Devonport, asked the questions; the Rev. E. Paltridge, of South Petherton, offered the designation prayer; after which a most affectionate and impressive charge was given to the young pastor by his late tutor, the Rev. J. H. Godwin. In the evening, the Rev. W. Spencer, of Devonport, ably stated and enforced the duties of the church and congregation.

Mr. Hebditch settled in this town in April last; and both pastor and people appear to be enjoying the smile of the chief Shepherd.

CHAPEL OPENED.

AN exceedingly neat village Chapel, reflecting great credit on the architectural taste and talent of Mr. Woodland, Ramsgate, was opened for Divine worship, on Sept. 13, at Upstreet, near Canterbury; on which occasion sermons were preached by the Rev. D. Harrison, Whitstable, and the Rev. H. J. Bevis, Ramsgate.

HEREFORDSHIRE CONGREGATIONAL ASSOCIATION.

The first Congregational Association for the county of Hereford was formed at Ledbury on the 6th of October last; the ministers present were,—Revs. J. Hyatt, of Gloster; White, of Hereford; Owen, of Bromyard; Buck, of Ross; Pinn, of Whitchurch; and Chancellor, of Ledbury. Several lay delegates assisted on the occasion. Interesting and encouraging statements were given respecting Ledbury, Ross, and Bromyard, at which towns a hopeful revival in religion has taken place.

The cases of several other towns and villages comparatively destitute of the means of grace were considered. It is confidently expected that the Association just formed will be the means of facilitating intercourse between the few Independent churches at present scattered about the county, and of producing more vigorous exertions among all Christians on behalf of the thousands in Herefordshire, who have so long lived in darkness and in the shadow of death. Their claims on the Christian church are urgent, and require prompt attention. All religious and statistical information respecting the various Independent churches in Herefordshire, as well as respecting those places either in want of ministers, or entirely destitute of the preaching of the gospel, is earnestly solicited by the Secretary, Rev. H. J. Chancellor, of Ledbury. The Treasurer to the Association is Mr. Abley, Hereford.

NEW INDEPENDENT CHAPEL, LEDBURY.

THE Independent Chapel in this town is now so old and inconvenient, that it is absolutely necessary to build a new one. It has been built about 150 years, and will not hold more than 150 persons. The number of hearers has so considerably increased, that on sabbath evenings there is not sufficient accommodation for them. The friends now assembling in the present place of worship are exceedingly anxious to raise a new one, in a more open and convenient situation, and have determined, with the assistance of others, to commence the work at once.

The parish of Ledbury contains a population of about 5,000; but there is not church and chapel accommodation for even 2,000. It is therefore proposed to build a chapel that will seat about 500; together with school-rooms for sabbath and day instruction.

The low state of religion in the town, the inadequate provision made for the spiritual and secular instruction of the people, as well as the inconvenient size, dilapidated state, and obscure situation of the present chapel, have induced the friends assembling in that place of worship, to make the present movement, and to solicit attention to the present appeal.

Signed, on behalf of the church and congregation of Independent Dissenters,

HENRY JOHN CHANCELLOR, *Pastor.*

JOHN BURDEN, *Deacon.*

CHARLES EDWARDS, *Treasurer.*

This case is recommended by the Herefordshire Congregational Association of Ministers: viz.—Edward White, Hereford; D. W. Owen, Bromyard; W. Pinn, Whitchurch; W. P. Buck, Ross. Also by John Wyatt, Gloster; A. M. Browne, Cheltenham; W. V. Ellis, Esq. Gloster.

P.S. Contributions to be sent to the Treasurer.

SUFFOLK CONGREGATIONAL UNION.

THE autumnal meeting of this Union was held at Woodbridge, on the 4th and 5th of October last. There were present twenty-two ministers, belonging to the Union, and the Rev. J. Lord, Baptist, of Ipswich. The attendance on all the services was truly cheering and satisfactory. The introductory sermon was preached on Wednesday, Oct. 4th, at the Quay Meeting-house, by the Rev. J. C. Bodwell, of Bury St. Edmunds, from 1 Cor. xiii. 13.

A prayer-meeting was held at Beaumont Chapel, on Thursday morning, from seven to eight. The Union sermon on "The Influence of Prayer on Christian Character and Usefulness," was delivered at the Quay Meeting, by the Rev. W. Notcutt, of Ipswich, from Psa. lxxiii. 28, "But it is good

for me to draw near to God." After which the Rev. J. Whitby, of Ipswich, presided at the Lord's supper. A conference of members of the Union took place at 3 P.M., in the Quay vestry. The concluding service was held at Beaumont Chapel, at seven, when a large assembly was addressed by the Rev. G. L. Smith, of Halesworth, on "The obligation of Church Members to promote each other's Spiritual Advancement;" by the Rev. W. Warren, of Wattisfield, on "The obligation of Christians to seek the Salvation of Men:"—and by the Rev. J. Tyndale, of Needham-market, on "The importance of immediate decision for God."

The excellence and impressiveness of all the engagements forbid the special mention of any. A spirit of deep devotion, solemnity, and holy pleasure, eminently pervaded all the services.

HALF-YEARLY MEETING OF THE WEST MIDDLESEX ASSOCIATION.

THIS recently-formed and rising Association held its half-yearly meeting at Finchley, in the chapel of the Rev. Mr. Birch, on Tuesday, the 26th of September, when the Rev. Dr. Morison preached the half-yearly sermon from Matt. xxi. 28. Though the weather was very unfavourable, the attendance of pastors and delegates was remarkably encouraging. The great topic of the day was the new chapel at Isleworth, built by the Association, which has been full from the day of opening. As 400*l.* remain yet to be provided, in order to clear off the debt, it is hoped that liberal friends will come forward at once, and aid this noble undertaking, upon which God has so peculiarly smiled. Mr. Birch and his friends, with a most commendable generosity, provided ample refreshment for the whole company assembled. To many, the day was very edifying. Let Congregationalism cultivate more practical union, and its strength will be greatly increased.

EALING, MIDDLESEX.

THE chapel erected for the use of the church and congregation under the pastoral care of the Rev. G. J. Adeney, at Ealing, Middlesex, was opened for public worship on Wednesday, the 4th of October.

The Rev. Dr. Morison, of Brompton, preached in the morning from Acts vii. 49, and the Rev. Dr. Leifchild in the evening, from Eccl. ix. 10.

After the morning service, above 100 of the friends dined together at the Assembly-room, which was tastefully decorated for the occasion. After the dinner, addresses were delivered by the Revs. Dr. Morison, W. C. Yonge, J. W. Richardson, J. T.

Cumming, E. Miller, J. Dickinson, E. Davies, and Dr. Leifchild.

The attendance at the services was most encouraging; and the contributions during the day, including a few promises, amounted to upwards of 9*l.* The devotional exercises were conducted by the Revs. J. Mather, J. W. Richardson, T. W. Gittens, E. Miller, J. Davies, J. Dickinson, J. T. Cumming, T. Smith, and E. Davies.

Among the other ministers present in the course of the day were the Revs. W. B. Leach, T. G. Stamper, J. Edwards, W. A. Popley, G. Newbury, and T. W. Dawson.

The chapel, which is a neat and commodious edifice in the Gothic style, is erected on the site of the former place of worship, which was too small to accommodate the increasing congregation.

CALL ACCEPTED.

THE Rev. James Roberts, late of Ebenezer Chapel, Birmingham, has succeeded the late Rev. William Moore, at Bethesda Chapel, Truro, Cornwall, having entered on the pastorate there on the 13th of August last, with very gratifying prospects of successful ministration and pastoral comfort.

BINGLEY, YORKSHIRE.

THE Rev. William Atherton, who has sustained the pastorate at this place with increasing respect and usefulness for nearly eight years, having accepted the unanimous invitation of the church and congregation assembling in Upper Chapel, Idle, formerly the scene of Professor Vint's labours, and recently that of the Rev. J. Stringer, Secretary to Airedale College, to become their pastor, resigned his charge at Bingley on the 26th Sept. On which occasion, amid a numerous attendance of friends, all expressing but one feeling,—that of sympathetic regret and affection,—he was presented by the senior deacon of the church with a valuable piece of silver plate, bearing an appropriate inscription, as a memorial of their regard and esteem to him whose labours they prized, whose counsel they valued, and whose best earthly and everlasting good they earnestly supplicated. The people retired deeply moved, and cannot but long remember the parting scene. It was truly gratifying to witness the strong attachment that existed between the pastor and his people. Mr. Atherton entered upon his new sphere on the 1st of October, 1848, with most encouraging prospects of comfort and usefulness. May his valuable ministrations be succeeded by the "Spirit poured out from on high!"

General Chronicle.

THE DISHONESTY OF ROMANISM.

THE *North British Review* for February has well exposed this, in the person of Dr. Wiseman, the Roman Catholic Bishop for the metropolis:

"It is a melancholy fact, that the most respectable divines of the present day in the church of Rome do not hesitate to quote passages in favour of their doctrines, as the most decisive authorities, knowing them to be false. This sort of dishonesty taints the whole religious literature of that church. They seem to think it perfectly innocent. We make this remark with pain, but we make it deliberately, being obliged to advert to one glaring instance of it in connection with our subject. Bellarmine quotes a homily ascribed to Athanasius, in which there is a prayer to the Virgin, and gives it as a proof that the great champion of orthodoxy invoked the mother of Jesus. Yet, when pronouncing his judgment on the different works assigned to Athanasius, he condemns the treatise containing this homily as a forgery, declaring the evidence against it to be irresistible! Ever since Bellarmine, it has been excluded from the works of Athanasius, and condemned by the most strenuous defenders of the church of Rome. The Benedictine editors, in 1698, classed it among the spurious works ascribed to him. They begin their preface thus:—'That this discourse is spurious, there is no learned man that does not now adjudge.' They prove from the style, and other internal evidence, that it must have been written three hundred years after the time of Athanasius.

"And yet," says Mr. Tyler, "after the utter repudiation of the whole homily, as a work falsely attributed to Athanasius; after its unqualified condemnation by Bellarmine, after the Benedictine editors have declared that there was no learned man that did not adjudge it to be spurious, the forgery being self-condemned by evidence clearer than the sun; after Baronius has expressed his assurance that all learned men desirous of the truth would agree with him in pronouncing it to be spurious,—after all this, we find it quoted in evidence as the genuine work of Athanasius, in the middle of the nineteenth century, without the faintest shadow of an allusion to the combined judgment by which it has been condemned, or even any suspicion ever having been entertained of its being a forgery."—p. 170.

"The author referred to is no less a personage than the Right Rev. Dr. Wiseman, recently appointed by the Pope, Bishop of the Metropolis, and well known to be the

most distinguished champion of Romanism in the United Kingdom,—an accomplished scholar and an eloquent writer. Could he be ignorant that he was deceiving his readers? He refers to a work as the production of Athanasius, (Serm. in Annunt., tom. ii., p. 401,) the irrefutable proof of whose spuriousness 'is drawn out at large by the Benedictine editors in the very edition and identical volume of the works of Athanasius to which Dr. Wiseman refers for his authority when he quotes the passage as genuine!'—(Dr. Wiseman's Lectures, vol. ii., p. 103. London, Booker. 1836. See also Berrington and Kirk, pp. 430, 431.)

"There are many other instances in which Dr. Wiseman has been convicted by Mr. Tyler, the Rev. W. Palmer, and others, of adducing quotations in evidence which betray either the most unaccountable ignorance or the most culpable fraud. But in such a case ignorance would not be disgraceful, it would be highly blameworthy."

THE CHURCH CAN ONLY LOOK TO HER HEAD.

"THE Church," says D'Aubigné "ought to look for her subsistence only to her Head. I fear that the more she looks beyond herself for the treasures by which she must live, the more she will dry up those in her own bosom; whilst, on the contrary, the more that the life of the Church shall be appealed to, the more will that life be seen to develop itself in her, and to bear precious fruits. Wealth, then, abounds in all quarters. 'Never were we so rich as after having given everything,' said to me once a layman of the Free Church of Scotland, who gives to it the third of his substance. I believe that this will hold true in the things of the Spirit still more than in regard to the good things of this life: 'To him that hath shall be given, and he shall have more abundantly.'"

AFRICA.

PROGRESS OF CIVILIZATION AT LATTAKOO.

AT Kuruman, or New Lattakoo, the scene of Mr. Moffat's labours, the progress of civilization is astonishing. The merchants upon the stations during the past year, disposed of 1,000*l.* worth of goods, consisting of haberdashery, hardware, and tools; besides what was sold by other traders. Since the receipt of the Bechuana New Testament, nearly 100*l.* worth have been sold, and a sum above 30*l.* has been received for hymn-books. The number of

church-members is 246: six native assistants are employed in missionary work. A great portion of the Scriptures has been rendered into their language, and other portions are in progress. Besides school-books, an edition of 10,000 copies of the Assembly's Catechism has been printed, and the missionaries are carrying through the press a version of the "Pilgrim's Progress." The schools are in an efficient and prosperous condition, and the number of readers is rapidly increasing.—*Christian Spectator*.

TRACT SOCIETY.

THE JUBILEE FUND.—THE AMOUNT OF CONTRIBUTIONS.

THE Committee gratefully acknowledge that the receipts of this special fund rather exceed 2,000*l*. They look at the present contributions as an earnest of the intentions of their friends, and they entertain a sanguine hope that their future generous offerings will raise the Jubilee Fund to an amount which will enable them to devise liberal things for Ireland and the opening countries on the continent of Europe, without entrenching upon the Society's ordinary income.—*Ibid*.

WHAT HAS THE TRACT SOCIETY DONE SINCE APRIL LAST?

THE following grants have been made to the countries specially noticed in the Jubilee appeal since the close of the Society's last year's accounts in April:—Austria, 150*l*.; Germany, 355*l*.; France, 310*l*.; Switzerland, 41*l*.; Italy, 40*l*.; Ireland, 136*l*.:—Total, 1,082*l*.—*Ibid*.

WHAT DOES THE TRACT SOCIETY INTEND TO DO SPECIALLY FOR IRELAND?

THE Committee intend to publish a few brief, practical, evangelical tracts, by competent writers thoroughly acquainted with the Irish character. Such tracts to be as much as possible in the peculiar style and manner of the people; they will have a new form, and differ in appearance from the general tracts of the Society.

The Committee also intend to publish small books for Romanists, to counteract, if possible, the evil tendency and influence of the books entitled, "The Path to Paradise," and "The Key to Heaven,"—two highly popular Roman Catholic books; and also a cheap edition of "The Life of Martin Boos," a useful work for extensive circulation in Ireland.

Some of the Society's correspondents are anxious for the publication of short portions of Scripture in small tracts, and in a neat form; such as Scripture narratives, the Parables, or particular chapters which

may tend to counteract Popish errors. One friend writes: "They should be headed with a wood cut on the subject, or something which, as a *picture*, or for *its* sake, the people would like to keep. Such pictorial portions would be excellent things to give to children, through whom large portions of Scripture might be carried into Roman Catholic houses." These scriptural tracts the Committee hope to undertake.

The Committee have maturely considered the importance of employing *colporteurs* for the sale of the Society's works in Ireland. There are many difficulties in the way of efficiently promoting the plan; yet, looking at the great want of religious books in many parts of Ireland, and the painful indifference of the people to evangelical truth, the Committee think that the plan should be fairly tried. They hope to secure ten pious, devoted *colporteurs* to itinerate through the country, under careful superintendence.—*Christian Spectator*.

WHAT DOES THE TRACT SOCIETY INTEND TO DO FOR THE CONTINENT OF EUROPE?

THE Committee have determined to offer prizes for good, evangelical tracts, not exceeding two sheets, to be adapted to the present circumstances of France, Italy, and Germany. Prizes of 25*l*. will be given for each of the best tracts in French, Italian, and German; and prizes of 15*l*. for each of the second best tracts in such languages. The subjects of the tracts, and the parties to adjudicate them, will be shortly arranged.

The Committee have made liberal grants of tracts for *colporteurs* in different parts of the Continent, and intend to continue their aid, believing them to be the means of most extensive usefulness.

The Committee are arranging other plans for the efficient circulation of Divine truth, partly by the publication, in a neat form, of portions of the Scriptures, with suitable notes. These plans the Committee hope to be able soon to mature.

These statements they hope will induce many friends to increase their efforts for the Jubilee Fund, without which the usefulness of the Society in these eventful times will be greatly impeded.—*Ibid*.

WILL THE CLERGY AND MINISTERS OF OUR COUNTRY ASSIST?

THE Committee have made to them the following special appeal.

"Can you be the Society's advocate to your own congregation, by preaching a collection sermon, the proceeds to be specially devoted, as your people may wish, to Ireland, France, Italy, or any other European nation to which access can now be obtained? If it be impracticable to secure

a sabbath-day collection, may we ask you to plead our cause at a week-day service, or by a lecture in your school-room?"

The Committee trust that many of the Society's ministerial friends will kindly make the suggested effort. A small collection from many congregations, will greatly swell the Jubilee Fund.

The Rev. Algernon Wells, of Clapton Chapel, has announced a collection after a sermon by the Rev. James Sherman.—*Christian Spectator.*

TRACTS IN CHINA.

"We spent," say Messrs. Stronach and Pohlman, "two days in an excursion to the towns and villages in this vicinity, the most interesting of which was a trip to the large city of Chiang Chin, (about thirty-five miles distant,) during which we had frequent opportunities of addressing large crowds in the villages on the side of the river which leads to the city, and in the city itself. It is perhaps twice as large as Amoy, and is surrounded on every side by considerable villages. We were, as usual, well received, the whole population seeming anxious to see us; and we were followed by great multitudes in our visits to the large and ancient temples, which are the boast of the city. In these, and at the very feet of the gigantic images worshipped in them, we addressed attentive audiences on the great topic of our mission, and met with not a single interruption, while demonstrating the folly of idolatry in scenes where it had so long reigned, and the glory of that Saviour who came to abolish all worship but that presented in spirit and in truth to the great Father of our spirits. Tracts were sent to the residences of the principal mandarins; and before we left, one mandarin, who had not received any, came down himself to the river-side to ask us to send him some."—*Ibid.*

GENEVA.

SKETCH OF MERLE D'AUBIGNE.

(From the Rev. Robert Turnbull's *Pulpit Orators of France and Switzerland*.—See *Review Department*.)

GENEVA has been celebrated for centuries as the residence of great and good men. Rising, with a modest and unpretending aspect, amid the rich and varied scenery of Lake Lemman, parted by the blue waters of the Rhone, and protected, at a short distance, by the Alps on the one side and the Jura on the other, it has sheltered more men of genius and scholarship than any other city of its size in the world.

Among these Dr. Merle, usually styled D'Aubigné—a name borrowed from his maternal ancestors, and highly distinguished in the annals of France and Switzerland, is among the most celebrated at the present time. At once a historian and a preacher of extraordinary genius and eloquence, he deserves a high place among the pulpit orators of France and Switzerland. His remote ancestors were Huguenots, who fled from France to Geneva in the reign of Louis the Fourteenth. His father, Amie Robert Merle D'Aubigné, a worthy citizen of Geneva, had three sons; the oldest and youngest of whom are respectable merchants, one in the city of New York and the other in New Orleans, and the second is J. Henry Merle D'Aubigné, the subject of this sketch.

He was born in the year 1794, on the margin of Lake Lemman, just beyond the city walls, where he yet resides, in the house which belonged to his father—a charming retreat for a man of genius. He was educated at the Academy, or University, as it is sometimes called, of his native city, and was destined for the ministry of the Protestant Church. But we must go back a little, and introduce him to our readers, as the Providence of God introduced him to the work of the ministry, and the field of literary and religious enterprise, which he so worthily fills.

In Scotland were two Brothers, James and Robert Haldane, the sons of a wealthy country gentleman, who lived, as too many are apt to live, without any distinct recognition of their relations to the unseen world, and wholly engrossed with the engagements and pleasures of time. Both had received a liberal education, and gave indication of high talents and great energy of character. The youngest was captain of an "East Indiaman;" but on one occasion, when making preparation for a voyage to India, was delayed longer than usual, and, as he had little to do, was induced to study the Scriptures. The consequence was, that he found his heart engaged, before he was aware, in the great and thrilling truths of the Gospel. Other circumstances conspiring, he was induced to abandon his commission, and, instead of going to sea, gave himself to study and the preaching of the Gospel, in the suburbs of Edinburgh. He subsequently became the pastor of a large Baptist church in that city, and has been the means of accomplishing an untold amount of good.

His conversion, of course, greatly affected the mind of his brother; who, it is said, was not altogether pleased with the change. But skating one day upon a deep pond in his pleasure-grounds, the ice gave way, and he sunk, without the power of extricating himself. He continued in this situation for

some time, and would have been drowned, had not one of his servants, passing that way, come to his relief. This, concurring with the impressions received from his brother's conversion, gave a new current to his thoughts. He was induced to investigate the subject of Christianity, and yield his heart to its high claims. He sold a large portion of his property, and devoted it to benevolent uses; and what was yet better, he devoted his fine talents to the cause of Christ. He became the author of several religious works, which evince great talent and piety, and, among others, one on the Evidences of Christianity, which is among the best ever written upon that subject.*

Subsequently Mr. Haldane made a journey to the continent of Europe, and took up his residence for some time at Geneva. He was much affected with the low spiritual condition of the Protestant Churches there, which had become infected with the rationalistic and neological views prevalent in Germany. Indeed, the clergy themselves had so far departed from the faith of the Reformation, as to reject nearly all the fundamental doctrines of the Gospel, particularly the divinity of Christ and the doctrine of atonement. Mr. Haldane made himself acquainted with the students attending the Theological School in Geneva, and invited a number of them to his house, and, by free conversation, endeavoured to teach them the principles of Evangelical truth, and the nature of vital religion. At the same time he formed them into an association for prayer, in which exercise they spent much time at his residence. This course was continued for some time, till at last quite a number of the young men abandoned their scepticism, and yielded their hearts to the claims of a pure and elevated faith. Among these were Felix Neff, subsequently pastor in the high Alps, and one of the purest and most devoted men that ever lived; Henry Pyt, another well-known and truly pious man, and Henry Merle D'Aubigné, the author of the "History of the Reformation," and President of the New Evangelical School of Theology in Geneva.

We had the pleasure, a few years ago, of meeting Dr. Merle, at his residence in Geneva, and at the house of Colonel Tronchin, on the south-western shore of the lake. He is a noble-looking man, with much dignity and affability of manner. He has the appearance of robust health, although, like most other hard students, he frequently suffers from indisposition. His

complexion is dark, and somewhat florid; his hair black and massive; forehead broad and capacious; eyes dark and piercing, overshadowed with immense bushy eyebrows, and his whole countenance indicative of intelligence, decision, and energy. He speaks with rapidity and force, much in the style that he writes, evincing great enthusiasm and imagination. Intermingled with all this, is a vein of sobriety, discrimination, and good sense, exceedingly racy and refreshing. Occasionally, he seems dogmatic, and almost intolerant; but this arises from the clearness and decision of his views—the depth and fervour of his feelings. In his family and among his friends, he is distinguished by his amenity and kindness. Simple-hearted as a child, he loves his home and his kindred, and takes great delight in long rambles and tours among the mountains. His family is large and interesting; and one of the most pleasing sights that one sees, on entering his house, are the caps, hats, and playthings of the children, hanging in the hall, surmounted by a large and well-used map of the United States.

We have already mentioned his conversion to vital Christianity, while a student in the Theological Seminary of his native city. Soon after his ordination, he travelled through Germany, visiting the various places renowned in song or story, and above all, the scenes of the Reformation under Luther. He traced the steps of that stern old hero, at Eisleben, Erfurt, and Wittemberg. He penetrated the depths of the Thuringian forest, where Luther had long wandered in disguise, near the old town of Eisenach; ascended the abrupt and conical mountain on which stands the venerable castle of Wartburg, and entered Luther's room, in which the master-spirit of the Reformation wrote and meditated, "wrestled" and sang.* Here are shown an old arm-chair, in which Luther sat, and a broad, old-fashioned table, much notched and worn, on which he wrote, with his Bible on one side, and his ink-stand on the other. One can easily imagine how the spirit of a young and enthusiastic scholar and Christian, like Merle D'Aubigné, must have been stirred within him while gazing at the relics of the stern but glorious old Reformer. It so happened that, at this very time, (1817,) the Germans were about to celebrate the third Centenary Jubilee of the Reformation. All the youth of the German Universities met, some days before the Jubilee, at the Castle of Wartburg, to celebrate the memory of Luther. The old town of Eisenach presented a strange but gay spectacle. It was filled with young

* Our authority for the statement respecting the Haldanes is the Rev. David Sutherland, of Maine, a venerable and worthy clergyman, who was educated in Scotland, and was intimately acquainted with both brothers. A different version of the affair was published some years ago, which was inaccurate in several particulars.

* Luther had a fine genius for music; and nothing interests a stranger more than the large old "Gesang Bucher," which are shown in his room at Wittemberg.

men, in singular costumes, making speeches and singing songs to the memory of Luther. D'Aubigné, as a Genevese student, took part in the proceedings. He attended Divine service in the church at Eisenach, and afterwards celebrated at Leipsic the festival of the Jubilee itself. Wherever he went, memorials of the Reformation welcomed him; the bells rang out their merry peals, and the people were rejoicing. The idea of Luther and his times took powerful possession of the mind of D'Aubigné, and it was then that he formed the design of writing the "History of the Reformation." He subsequently visited all these places afresh, and the various other scenes of the Reformation in France and Switzerland, making himself familiar with the localities, and peopling them anew with their distinguished actors. In this way, his history has all the vigour and freshness of personal annals. He introduces his readers to the very scenes in which the facts transpired, and makes us personally acquainted with Luther and Melancthon, Jonas, Cruciger, and Pomeranus, Hans Sachs, and the Elector of Saxony, and a hundred more who figured in the drama of the Reformation.

Dr. Merle D'Aubigné is familiar with many languages, and not only speaks French, his native tongue, but German, Dutch, and English, with great facility. He spent considerable time, as a student, in Berlin and Leipsic, examining the public libraries, and making himself familiar with the annals of the period upon which he proposed to write.

Subsequently he was invited to take charge of a French Protestant Church in Hamburg, in which place he resided four years. Thence he was invited to Brussels, by the King of Holland, to preach in a church which he had caused to be erected for the benefit of French Protestants in that city. In 1830, a revolution took place in Belgium, which compelled the Dutch and all those who were favourable to the king, or considered such, to leave the country. On this account Dr. Merle made his escape, and returned to his native city. This event happened to be most opportune, as the friends of truth who, since Mr. Haldane's visit, had been gradually multiplying, had desired to found a theological school, where candidates for the ministry might pursue their studies, under an evangelical influence. The arrival of Dr. Merle decided them to proceed immediately to carry this plan into effect. The Geneva

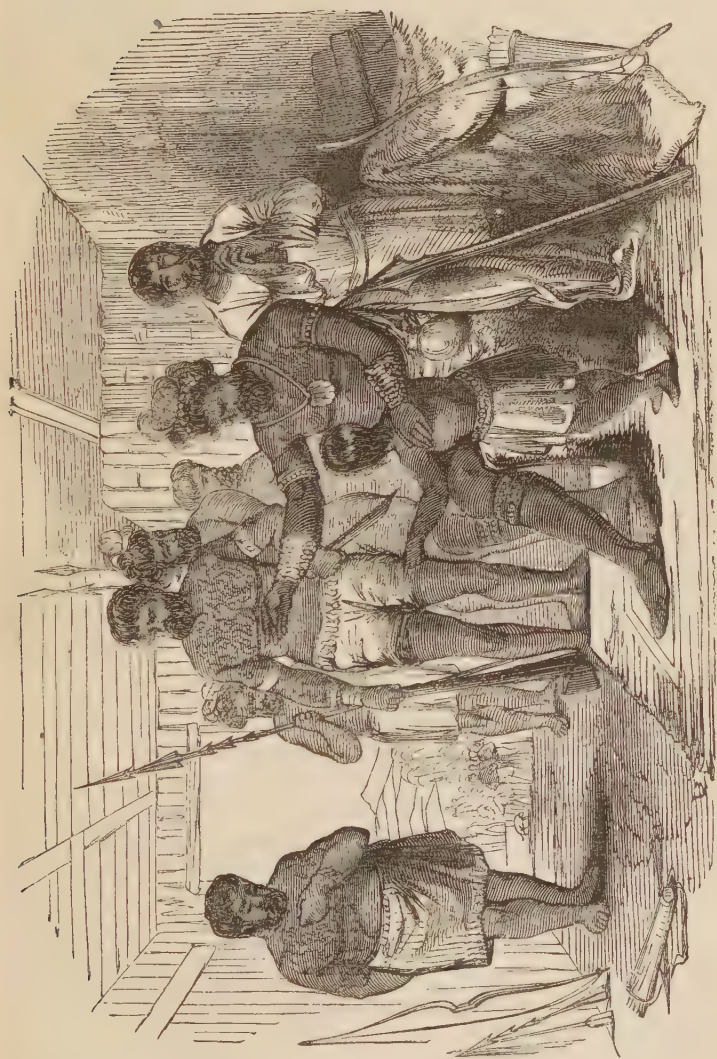
Evangelical Society was formed, and one of its first acts was to form the contemplated seminary. In this Dr. Merle took a prominent part, and was appointed President of the Institution, which has been the means of accomplishing much good.

It may be added, that Dr. Merle is as much distinguished for the depth of his piety as the splendour of his talents. He is a truly humble, spiritual man. His creed is decidedly Calvinistic. He dwells, with intense relish, on the strong and often picturesque and eloquent language of the old Reformers, and rejoices in their stern and honest advocacy of the grand doctrine of justification by faith alone; the test, as Luther said, of a standing or a falling church."

His History has attracted much attention among the literary men of Europe. Guizot regards it with high admiration, and advised the author to extend it at least to six volumes. The narrative is glowing and picturesque, the descriptions clear and lively, and invested with a rich, warm colouring. His brief, condensed observations flashing like lightning gleams from a darkened sky; his dramatic energy, rapid narration, and vivacious style; his abundant facts, anecdotes, and quotations, so striking and appropriate, forming, so to speak, a piece of the most beautiful "literary mosaic," impart an extraordinary charm to his History; make it, in fact, a household book for Christendom.

His discourses and homilies have the same general characteristics; but in our judgment are inferior to portions of his History. They are gemmed, it is true, with the same striking thoughts and lively illustrations; but are less free from mannerism and declamation. Indeed, our author needs a wide range in which to expatiate with perfect ease, and reveal all the resources of his learning, sensibility, and imagination. Still, his discourses are amongst the best of their kind that have appeared on Continental Europe, and deserve the attention of all who can appreciate genius and virtue. They are inferior in depth and grandeur to those of Vinet, but they sparkle with fine conceptions, lively imagery, and striking expressions. They are penetrated, moreover, with a spirit of the deepest piety, which imparts the hues of heaven to the whole, as the azure of the sky is mirrored in the clear depths of his native lake. This forms their true life, and gives them a beauty and worth far transcending that of mere literary polish and oratorical display.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



THE VICTIM OF CANNIBALISM.

“The father asked the son, ‘Whether he should be killed?’ The son replied, ‘Let him be cut up in pieces alive!’” — *Vide* p. 603.

CANNIBALISM IN NEW CALEDONIA.

THIS revolting practice, which has happily been abolished in every Island of the Pacific where the Gospel has taken root, still prevails in some of those Groups from which the darkness of heathenism has not yet been chased away. "The dark places of the earth are full of the habitations of cruelty."

IN NEW CALEDONIA, the barbarous practice continues; and, though very limited in extent, yet it there assumes a form, and is accompanied by circumstances, which greatly aggravate its intrinsic horrors. For some years, attempts have been made to plant the Gospel in that Island, but the extreme barbarity of the natives has hitherto prevented any European Missionary from settling; and, with the exception of occasional visits by some of our brethren residing in the nearer Groups, the work has been entirely carried on by Native Evangelists.

The Teacher at present stationed in this Island is a devoted Rarotongan Christian, whose moral heroism and spiritual compassion, in labouring to bless a race of people so fierce in manner and so savage in disposition, are worthy of all commendation. The horrifying event described in the following article, and of which he was an eye-witness, was related by this zealous and faithful messenger of Christ to our esteemed brother, the Rev. Charles Pitman, from whom the account has been received. It is a deeply affecting consideration that the terrible scene, of which our native brother was a spectator, and which he sought in vain to prevent, originated in the desire of one who is a perfect child in years, but whose horrid wish, sanctioned by the customs of the Island and yielded by parental indulgence, would seem to betoken a more than common maturity in the attendant cruelties of Cannibalism.

In reflecting on this sad occurrence, the Christian will be more forcibly impressed with the value of revealed truth, not only as the means of saving and civilising the nations of the earth, but of training up the children of heathen parents in the way that they should go; imbuing their minds with right principles, and filling their hearts with tenderness and benevolence, so that they may prove to society a blessing, and not a curse. We are assured that many a prayer will be offered for this poor child—the son of the *New Caledonian Chief*—that the power of converting grace may reach his heart—that his cruel and sanguinary spirit may be taken away—and, instead of continuing to be a devourer of human flesh, that he may, under the teaching of the Rarotongan Evangelist, soon become a follower of the Saviour, and one of the gentlest among the lambs of his flock.

"The dreadful scenes," says Mr. Pitman, "witnessed by Taunga, living so long amongst wretched cannibals, were, as related by him, enough to harrow up all the feelings of humanity, and suffuse the cheek with tears of compassion for the poor perishing Islanders. The Teacher visited many districts in that island, and wherever he went he was well received and invited to remain amongst them: when he left they entreated him to send some one to instruct them in this new word—this he promised to do as soon as he could. Several Chiefs travelled a great distance to see him and to inquire into the nature of the doctrines he published; and to them he made known the Saviour of sinners. They all invited him to accompany them to their districts.

"Taunga afterwards travelled to a distant part of the island, and arrived amongst a people whose language he could not understand; but he witnessed, whilst there,

a most horrible transaction, such as he had not seen in any other part of New Caledonia.

"In the district of Eugene, the locality under notice, a feast was held, and the people of the Chief, whose name is Pasan, brought him food. The son of the Chief, a lad about six years of age, observed amongst the offerers a very corpulent man, and *asked his father for that man*. The father complied, and, when he sent the people away, he ordered the man to stay behind. Poor fellow! he well knew for what purpose. Accordingly the Chief soon sent for him. On his arrival the father asked the son, Whether he should be killed? The son replied, Let him be cut up in pieces alive! (p. 601.) The father instantly ordered it to be done according to the wish of his child. The man, who acted the part of executioner, then cut off one arm, soon after the other, next a leg, then the other leg, till only his head and trunk remained: notwithstanding this dreadful mutilation the poor victim lived, until his head was severed from the body.

"Taunga was horrified at the dreadful spectacle, and wept at the cruelty of these cannibals. The poor fellow winced at every stroke, but resistance was useless. The Teacher remonstrated as well as he could with the Chief, and interceded for the poor sufferer, but to no purpose. He inquired if this was a common practice, and found it was a privilege only granted to the son of a Chief during his minority. But, as often as the tenants of the Chief bring food and the son desires any individual amongst them, his wish is granted, and the victim is either killed as food for him, or cut up in pieces alive, as in the instance described.

"Many horrid scenes which he witnessed during his travels in that land of darkness, Taunga disclosed to us, but the above is the most tragical. He could not do much in that district owing to his ignorance of their language, but he intends at some future time to attempt the acquisition of it, in order to convey to them the glad tidings of salvation.

"Oh! ye youths of Britain, think of the blessings you enjoy in that happy land of light and liberty! Prize your privileges! Bless God for your spiritual advantages, and for pious parents and teachers! Magnify and extol the blessed God that you were not born in the district of Eugene in New Caledonia; and, when you bow your knee to the great Author of all your mercies, oh, remember and pray earnestly for the wretched cannibals of that land of darkness, and forget not to pray for the Native Evangelist, Taunga, who has again left his native shores to visit that poor deluded people, for whose salvation he ardently pants!"

CHINA.

WE rejoice in being able to present the following intelligence from our esteemed brethren at Amoy and Canton. The statement of Mr. A. Stronach, who writes from the latter station under date of July 1st, supplies most encouraging assurances of the progress of the Gospel in that city, and also brings to view some gratifying facts which exemplify the improved tone of feeling that has been produced among its inhabitants, especially the upper classes, towards the teachers of Christianity. The establishment of social intercourse with the higher ranks of the Chinese is a circumstance peculiarly favourable to the future prospects of the Mission. While it may thus be hoped that many may be won to the Saviour from the more elevated grades of society, their association with the Missionaries of Christ will help to commend the Gospel to the acceptance of the poorer classes,

and to encourage all the secret disciples of the Saviour in the lower walks of life to an open profession of their faith.

ENCOURAGING PROSPECTS AT AMOY.

A few months ago (writes Mr. S.) I transmitted an account of two Chinese whom the Divine Head of the Church has been graciously pleased, through my instrumentality, to add to the number of his disciples at this place. I am thankful to say that both of them, father and son, continue to give us much joy. They are most regular in their attendance on all the means of grace, and their lives and conversation are calculated to commend the Gospel to all who are at all acquainted with them. I trust they are daily "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Every Lord's Day, at the close of the afternoon-service, they both assist me in endeavouring to enforce the truths preached on the earnest attention of those hearers who remain, and in explaining the way of salvation to others who may afterwards come into the chapel. They manifest an ardent desire to see many others of their countrymen brought to a knowledge of the Saviour. Go-to's younger son has ceased to oppose, and now comes constantly with his father and brother to the chapel.

At our Daily Chinese Services, as well as those on the Lord's Day, the attendance is generally very encouraging. Often, while expounding divine truth to the large and earnestly-listening congregation before me, the presence of the Lord is powerfully realised. The hearers attend with peculiar earnestness and feeling, and many of them evince the conviction of their minds that the Gospel is indeed from Heaven. I think myself warranted in believing that a goodly number of my hearers are now "receiving the love of the truth that they might be saved;" and that, ere long, through the divine blessing, we may expect to be gladdened by hearing them saying one to another, "Come and let us join ourselves to the Lord by a perpetual covenant that shall not be forgotten." We know that the Lord is able to fulfil this our ardent desire, and that he has graciously engaged to hear the prayers of his people.

From the various towns and villages near Amoy, a good number of persons come occasionally into the chapel, and hear the word of God: they also receive books to take home with them on their return. Occasionally, also, natives of different parts of the Empire, who come to Amoy in the trading junks, visit me in the chapel. Some of these men, after listening with wondering interest to the revelation of redeeming love, earnestly request, and receive Scriptures and Tracts to carry back with them for their families and friends.

On Saturday, the 6th of May, a respectable and intelligent Chinese, of the name of Lin, a native of one of the northern districts of

the province of Canton, on passing the chapel and seeing there a number of men solemnly listening to my discourse, came in and sat down beside them. He soon evinced great interest in the truths discussed, and at the close of the meeting accompanied me home. He came very often to us afterwards, and attended all our religious meetings. He also read diligently in private the various books I gave him, and made rapid progress in the knowledge of divine truth. After some time he earnestly, and repeatedly entreated me to baptize him, as he wished to profess himself a disciple of the Lord Jesus. But, as he was soon to go north, with the vessel in which he came to the port of Peking, it was judged better to defer his baptism till he should more fully consider the nature of the profession which he desired to take upon himself. The vessel sailed northwards last week. While at Amoy, he repeatedly received supplies of religious books to distribute among his friends; and he has taken a good many Scriptures and Tracts on board with him. Should he return to Amoy, and be still stedfast in his determination to profess himself a Christian, we shall then gladly receive him "in the name of the Lord."

The members of our mission circle paid a visit, on April 24th, to the Chinese Commandant. He and his family, who are natives of this province, wished to see us all at their own house. There our female friends were admitted into the ladies' apartments, and were received very kindly by the secluded inmates. As my sister can now talk a little in Chinese, she tried to tell them something about the Gospel; and, seeing one of the Commandant's daughters peculiarly intelligent and fond of reading, we sent her afterwards a variety of interesting religious books in their own language. We hope that, amidst the abundant leisure which they possess, they may feel interested in reading the glad tidings concerning "the true God, and eternal life."

On Friday, May 26, the five high Mandarins of Amoy unitedly invited all the members of our Mission, expressly including the female portion, and also the ladies and gentlemen of the Consulate, to dinner at the Admiral's large house, within the citadel. It was a new thing to see these great men sitting at the same table with persons of the other sex, and those, too, foreign ladies; and giving up to them what they regard as the most honourable seats. The females of the party were taken by the Admiral to the ladies' apartments of his house, and remained conversing with them a considerable time; the Chinese and the Foreigners appearing to feel mutually interested in each other.

PROGRESS OF THE MISSION AT CANTON.

THE re-opening of this station by the Society was communicated in our number for September. By the ensuing statement, dated in June last, since received from Dr. Hobson, it will be seen that the resources of the medical art are proving a most powerful auxiliary to the success of Missionary labour in Canton, and that a firm foundation has been laid in this city for the maintenance and extension of the Gospel:—

I am happy (writes Dr. H.) to inform the Directors that I am now settled in my new house at Kun-le-fou. I moved in with all my furniture and boxes on the 8th instant, in open day, without any loss, trouble, or annoyance. After three days every thing was arranged in its proper place; and, on the Sabbath following, we were enabled to enjoy and sanctify that holy day by calling the little church together, and joining them in celebrating the Saviour's dying love. There were fourteen men and women, including Mrs. H. and myself; and a few spectators. A-fa conducted the service solemnly and feelingly. I handed round the elements, and closed with exhortation and a song of praise. In the evening I conducted a religious exercise for the benefit of my servants and the few patients in the house.

On the Monday I re-opened the Dispensary, which for a week had been temporarily closed, and 200 persons applied for medical relief. I receive the sick three times a week, and each inspection occupies five or six hours. This, with the weather so hot, is no light task; but I go through the duty with care, comfort, and joy, as I see and feel that I am thereby promoting the best interests of the Mission.

The Directors will, I am sure, be pleased to hear that the Lord has opened the way to conduct a Missionary Hospital in the new and important neighbourhood in which I am now located. All the Missionaries in this city are surprised and delighted at my success, as they know the difficulties of such an undertaking; and some have tried in vain to rent a house in this neighbourhood.

The order of our arrangements in the Dispensary is as follows:—On the arrival of

A-fa at 9 o'clock, the native assistants assemble in my study and lecture-room for prayer and reading the Scriptures. We then go below, where a number of patients are assembled, and A-fa addresses them on the practical truths of the Gospel. A tract is given to each patient; and women and men alternately, eight or ten at a time, are admitted into the Dispensary. While I am healing, A-fa sits near me and speaks appropriately to those waiting their turn. After six hours' hard work, the whole are prescribed for and attended to. The Dispensary then closes, and we each return to our rooms exhausted after the labours of the day.

Our labours in healing and teaching go on admirably together—the one draws large numbers of patients to the place, who are, for the most part, relieved and cured; and the other publishes unto them the Gospel of peace and salvation. If any of our friends in England could be present, they would be pleased, I think, to see the arrangement and order everywhere observed. The room, that I have fitted up as a waiting-room and chapel, answers its purpose admirably. It will seat 200 persons. Last Sabbath was our first public preaching-day. About 100 were present; among others, several Chinese ladies and gentlemen from our vicinity. A-fa spoke warmly and well; and I endeavoured to commend and apply what he said.

Has not the Lord evidently been with His servants? for how can we explain the success of our plans and operations thus far, if His presence had not come up with us, giving us favour in the sight of the people, and stopping the mouths of ill-affected and wicked persons prejudiced against foreigners and hating their religion.

INDIA.

SALEM.—ENCOURAGING VIEW OF THE MISSION.

THE following statements from our brother, Mr. Lechler, under date of March last, will be read with great interest and thankfulness. It will be observed, on the one hand, that divine mercy is multiplying its triumphs among the people; and on the other, that the most encouraging efforts are in progress for the advancement of the Native Christians in their social and secular interests. The difficulty of making temporal provision for converts from Hindooism has long proved a source of great anxiety and embarrassment to our Missionary brethren, and acted as a serious

drawback to the development and prosperity of their work. But the statements of Mr. Lechler shew that the obstacle is not insurmountable. He exhibits in promising operation the means by which it may probably, to a great extent, be overcome; and we trust that this encouraging example may stimulate to similar attempts in other parts of the Missionary field in India.

Fruits of the Gospel.

On my journey last month (writes Mr. L.) into various parts of this district, I had the pleasure of baptizing thirty-three persons, small and great, in three villages—Muteloor, Aruloor, and Samathanapooram. Amongst them were some whole families. Most of these individuals are the fruit of several years' hard labour, but it is hoped also a kind of first-fruit and the beginning of a future church. Considering the depth of ignorance, vice, and consequent misery from which they have so recently emerged, they have made creditable progress in Scripture knowledge, and have evidently exercised a simple and steady faith in the Redeemer. I was particularly cheered and edified by the language of a widow woman who very lately lost her husband and two of her children. I had first some fear that she would not be able to stand her trials, but be induced by her numerous relatives to go back to heathenism. But the Lord has been better than my fears. She manifests an humble and strong faith in Jesus which it is very pleasing to witness. "Had I remained in ignorance of Him," she said, "what should I have done? I should be without hope and comfort, like other heathen; but now I know that this affliction came from the Lord—I know He sent it that I should give my whole heart to Him."

Youthful Disciples of the Saviour.

Most of the candidates evinced similar simplicity and confidence in the Saviour. Much of the good work, no doubt, must be ascribed to the instrumentality of their teacher, *Andrew Grantham*. He has lately very much improved himself, though he regrets that he does not know a useful trade in order to be in this respect also an example to the people. I observed with great satisfaction that he and his wife (the latter brought up in our school) have been active and faithful in their Christian labours.

There were among the candidates for baptism two children—brother and sister—the one about 10, the other 12 years of age, whose parents are residing in the Christian Village, but are yet unbaptized, not having given evidence of a change of heart and conduct. As it is not generally my custom under such circumstances to baptize young children in the presence of their parents, I wished to let these two children wait until their father and mother by the Lord's grace

might come with them; but their beseeching looks and petitions, and the testimony their teacher gave of them, made me change my plan. It appears they often unite in prayer for their parents privately, and with their school-fellows; and when they see their parents doing anything wrong they tell them of it, and repeat the text of the Bible which they have learned on the subject at school. Their parents also wished them to be baptized. May the lesson which their young children have thus taught them, not be in vain!

When I left the village, the boy just mentioned prevailed upon his parents, though the eldest of five children, to let him come with me to Salem, that he might obtain more knowledge, and learn a trade.

The power of Christian Humility.

Last Sabbath, after administering the Lord's Supper to thirty persons at the morning-service—in the afternoon I baptized a widow, whom Mrs. Lechler and myself brought in from the above villages some years since. She was then in a state of great wretchedness, but soon increased in knowledge and industry. Her activity and honesty (qualities certainly not common in India) made her a complete Pharisee among our people, whom she thought (though erroneously) she far surpassed. The Lord has brought down her pride, and she is now as humble and amiable, as she was before proud and scornful. Two ear-jewels and a nose-ring which she had worn, she took off on Saturday, saying, "Give them to the Missionary Society, I do not want them any more."

Anniversaries of local Societies.

I will now give you a short account of our two annual meetings, held last week. The subjects of the first were our little Bible and Tract Association, and the efforts which have been made among us in collecting money and in distributing Tracts and Scriptures. Some of the readers gave an account of the Bible and Tract Societies, and the means required for their advancement; and shewed that it was the duty of Christians to support them. Some interesting statements were also made, by our lads, of the benefits they had received from the word of God, and of the conversations they had with the heathen when at their work, or while engaged in distributing Tracts. The meeting

was truly interesting and edifying; the speeches were simple and to the point, and superior to those we ever had before.

Our second meeting, though of a more secular nature, was likewise interesting. The subjects were our Industrial Engagements, or what we used to call the *Philanthropic Society*, and our Savings Bank. The former was originally designed to set up poor farmers in the three Christian Villages, and to assist them by loans, &c. We have found, however, that those who have not been brought up and trained as Christians, should seldom, if at all, be entrusted with money, and that the safest and perhaps only way of improving them is to induce them, by the word of God and example, to become active and industrious, and bring their children up in the same way. As it is we have some very pleasing fruits from this little society, which more than compensate for the disappointment, trouble, and expenses connected with it.

Plans of Temporal Improvement.

About a Savings Bank I never thought, or even wished to do so, before I came to India, and particularly to Salem. The custom of the poorer classes is, to spend all, whatever their income is, little or much; or to make their savings up into jewels, at a very great loss—at least one half. So it was with the few Christians I found here; and not only so, but some were deeply in debt. It was about two years before I could get them out of debt; and then the Savings Bank was set on foot. At first, very few availed themselves of it—some were disinclined to relinquish their former habits, and others suspected this novelty altogether. Perseverance, however, and the example of the few, wrought a favourable change. Some of the teachers, and those who had the smallest pay, have now a little money in this Bank, and are able to render some assistance in the Lord's cause; while the capital of the whole, though still small, is in the hands of a dear native Christian, who was thus set up in business, and at the same time enabled to spend at least one half of his time in distributing Tracts, selling Scriptures, and speaking the word of truth to those who came to him, without being dependent on European support.

But to return to the public meeting. The people, and especially our school-children, were greatly animated. One of the lads rose, and said with much feeling, and with tears in his eyes, "When our minister first commenced these various institutions among us, I thought it was all for his own profit, but of late I have seen that it is all for us—I therefore publicly ask his pardon, and the pardon of all present." This, as well as the rest of his short speech, was

said in evident sincerity, and made a deep impression. He is the son of a carpenter, now dead, with whom our industrial school originated.

Good Effects of the Introduction of Trades.

Another of our lads, who learns bricklaying, came to my room after the meeting, saying, "When you first told me to work I was much displeased, and for a long time I did not like my trade, but now I see the advantage of it, and feel truly thankful. In future I will always do as you tell me."

One of the Teachers who addressed the meeting said, somewhat in these words: "Friends and children, when our Teachers first introduced these trades among us, I did not like it—I thought it was wrong, because it is not done so in other Mission-stations, but now I see that it is *not* wrong. I see a spirit of activity and industry diffused among us—I see that in some measure our large school of nearly 70 children is supported by your work, and you may support it still more. When I think of the Apostles and our Saviour himself, how they at times supported themselves, how the Apostle Paul, by means of his trade, found an entrance for the Gospel in Corinth—when I think of Mr. Williams of the South Sea Islands, how he introduced the Gospel there, and how he sent forth native teachers, I feel grieved and ashamed because I know no trade. If a famine were to take place in Europe, or if a war should break out, what would become of us, who have hitherto lived on the bounties of the London Missionary Society, and of other children of God in distant lands? We have got up upon their shoulders and are carried by them. It is high time that we should use our own legs, and show to them, and to the people of this country, that Indian Christians have learned to stand and walk alone. Let us be thankful for the many great mercies we have received from the Lord through our kind friends of the Society, and let us obey our minister, and cheerfully co-operate with him. They have done all they could for our temporal and eternal welfare—let us mind this, and go and do likewise."

The Arts of Life auxiliary to the Gospel.

From the few facts I have stated you will observe that this station is gradually acquiring some new features, which, in the course of time and by the blessing of the Lord, may prove important. You must not, however, think that we give all, or even our first attention to secular concerns. The preaching of the word of life to small and great, and the education of the young, is my chief and dearest work, and I trust ever will be. The eldest of our lads, the Schoolmasters and Readers of the station, study the Bible, Theo-

logical Lectures, &c., with me two hours a day. Nearly every one of the boys, who learn trades, has either joined the church or is a candidate for church-fellowship. Their studies keep pace with their work. You will be able to form an idea of this improvement in knowledge when I state, that one or two of the old Readers shew reluctance to preach before our eldest lads, because they feel them to be their superiors. Should the Lord open more effectual doors before us, as we hope He will, one of these young men is ready, and others are preparing, to go forth with the Bible in one hand, and their carpenter's adze in the other, to be witnesses of Christ.

You will say it is very natural that I should be sanguine regarding my own plans and ways. I can truly say that I never sought or even thought of teaching trades—all was put into my way, and I trust by a wise Providence. We have boys of our own training, who, with their masters, are

competent to undertake the building of a house, and make furniture for it. This I believe has never been done before in Southern India, though it is by a friend of mine at Agra, and much more extensively. A few days ago, when a gentleman of the Civil Service paid me a visit and commended the plan of the brethren at Mangalore of introducing trades in that station, from which he had just come, I told him that we had done so here for the last six years, and he expressed himself highly gratified.

From what I have seen in India of the work of Missions, I feel convinced that something material is wanting, and I believe it is *civilisation*. We want such men as your Williams and Philip to show us the way—men who are able to say *Come* instead of *Go*. The climate certainly is not in our favour; still the Indians must be roused from their native lethargy, and be more instructed in the beneficial effects of physical energy and practical Christianity.

FRUITS OF THE GRIQUA MISSION.

THE facts recorded in the succeeding statement from Rev. E. Solomon, dated April 7, are highly interesting and encouraging. To many of the native tribes, included in the extensive field of labour occupied by the Griqua Mission, the Gospel has evidently come not in word only, but in power. A great and blessed change is taking place among multitudes, from whom the shadows of death have scarcely yet departed: they are beginning to walk in the light of truth, and to enjoy the purity and freedom it bestows on all who love its brightness. Many of our readers will remember the Bechuana girl who visited this country with Mr. and Mrs. Moffat, and will rejoice to learn, from the communication of our Missionary brother, that she has now become like Lydia, whose heart the Lord opened. Mr. Solomon writes:—

I have much pleasure in stating, that the work among the Batlaru Tribe of Bechuanas is still advancing. The interest excited among them remains unabated, and individuals are still coming forward to profess attachment to the Redeemer. I paid them a visit about a month ago, and was much gratified by what I saw: their eager desire to attend the means of grace was most pleasing, and the prayer-meetings were especially well attended. At Gossiep, a small village with a population not exceeding 400 at the most, there was an attendance of above 150 worshippers at the Sabbath-morning Prayer-meeting held before sun-rise. At the Monday-evening Missionary Prayer-meeting about the same number were present.

At Gossiep and Tsantsaban I received 17 additional members: amongst these was *Sarah Roby*, a young Bechuana woman, who, when an infant, was rescued from the grave by Mr. Moffat, whom she accompanied on his late visit to England. Notwithstanding the privi-

leges she enjoyed in the family of Mr. Moffat and during her visit to England, her mind does not appear to have been much impressed; and, on her return to this country, her conduct was so unbecoming that Mrs. Moffat was obliged to part with her. She then came for a short time to Griqua Town, and, during her residence here, she manifested such levity and carelessness that I trembled lest she should become a total wreck.

Sarah then went to her father, who lives at Gossiep, and before long appears to have felt her guilt and responsibility. When she saw so many young Bechuanas coming forward to give themselves to the Lord, her conscience smote her, she felt that if she, who had enjoyed such superior privileges, remained impenitent and unbelieving, while so many with fewer advantages embraced the Gospel, an awful responsibility would rest upon her. She therefore resolved to seek pardon for her past neglect, and grace to enable her in future to serve the Lord. She

accordingly entered the class of candidates, and, having continued to give satisfaction, was received, together with her husband, into church fellowship. I have no doubt you will be pleased to hear this account of one in whom many friends at home feel interested.

At Griqua Town itself I hope there is a slight movement among the Griqua females. Six of them have come forward as candidates for church membership, amongst them are two daughters of our chief Waterboer, the younger of them is an interesting girl. She was formerly a sad trial to us on account of her temper, which was of the most violent character, but in this respect she is indeed a new creature, being now remarkable for her mildness and gentleness. After having had so long to grieve over the apathy of our

Griqua friends, we rejoice over these few, and regard their coming forward as a token for good.

I also had lately an opportunity of visiting the Coranna village of *Cupido Witboog*, where we have a Native Teacher, of whose labours I have written on former occasions. Owing to the want of a suitable locality, the people of this village have been long wandering about, and have consequently become much scattered. They are at present living near Tsantsaban, but their number is much smaller than it was about two years ago. The work of God, however, appears to be prospering among them. I received six members into church-fellowship, and there are several young people as candidates for this privilege.

SPREAD OF THE GOSPEL AMONG THE BECHUANAS.

OUR devoted brethren in the Bechuana country continue to enjoy an ample share of the divine blessing on their labours. In season and out of season, they break the bread of life among the native tribes; and it is their reward and their encouragement to see, as the result of these endeavours, Ethiopia stretching out her hands more widely unto God. From the latest communication of our brother, Mr. Moffat, dated in March last, we take the appended extract, by which it will be observed, that not only the spiritual, but the social blessings of Christianity are becoming more diffused and fixed among the tribes to whom, either personally or through the instrumentality of Native Evangelists under his superintendence, he unceasingly ministers the word of life:—

In the month of January, (writes Mr. M.), I left Kuruman to visit our stations on the Kolong River, namely, Borigelong, Lingopeng, and Boochap. Having spent several days at Borigelong, I informed myself thoroughly of the circumstances of the people. The forenoon of one day I devoted to the examination of about 20 candidates for baptism, and in the afternoon held a church-meeting when about 90 members were present.

On the following Sabbath we had an overflowing congregation, and in the afternoon about one hundred sat down to commemorate the death of our Lord and Saviour. I felt and others felt the season to be peculiarly refreshing.

In the Sabbath-school I found 291 scholars—adults and children. In the day-school, from which many were absent watching the native grain, I found 130 children in various stages of progress.

On the whole I was greatly delighted with what I saw of the progress of the Gospel, and the diligence and faithfulness of our Native Teacher Morisanyane, at Borigelong. By far the greatest portion of the population is still heathen; but their influence is fast declining, and one after another is coming out from among them and joining themselves to the people of God.

The Chief has been guilty of great severities against the poor friendless Bushmen; and, in addition to this, he has increased the turpitude of his crime by taking some of the captives and selling them to the Boors. I did not fail to lay these things before him, and to urge home the enormity of his guilt. He listened with respect, and admitted the truth of all I said, adding, “I know I am living like a heathen!” As we pray, so do we hope, that he may yet be a brand plucked from the burning. Mahutu, his venerable old mother, continues rejoicing in hope. Though feeble and nearly blind, neither wind nor weather keeps her from the house of God; and one cannot be long in her company without being assured that the word of God dwells in her richly.

Tlapi, or *E. H. Nolan*, our Native Teacher at Lingopeng, labours among a considerable population. The church-members number about fifty, and the candidates ten. Both the Sunday and Day-schools are exceedingly well attended; and, taking everything into consideration, the aspect of this out-station is such as to cheer our prospects and animate our hopes.

During the days I spent at Lingopeng, there was a Christian marriage, the first in that place—the ceremony hitherto having

been performed at the Kuruman. Many of the heathen, who were curious to witness it, attended; and, during the discourse which preceded, some of these heard the Gospel for the first time, and to its message lent an attentive year. The bride and bridegroom, and man and maid, all in their best attire, standing before the rustic pulpit, receiving instruction how they ought to live in their

new relationship, was to them a novel scene. The heathen portion of the congregation, instead of laughing as was expected, walked away in perfect decorum, remarking that the sight was very fine. Tlapi remarked that he thought a marriage every week would be a very good thing, as affording occasion for addressing the people on subjects of the highest importance.

DEATH OF REV. J. KITCHINGMAN.

WE have this month to record the death of another devoted Missionary in South Africa—the Rev. James Kitchingman of Bethelsdorp, who terminated his earthly course at Port Elizabeth, June 25th. He died of dropsy in the chest; and, in his last illness, endured the extremities of human suffering. But his end was peace—his departure triumphant.

For more than thirty years our lamented brother laboured faithfully as a Missionary of the Cross—first in Namacqualand—afterwards at Bethelsdorp—then at the Paarl, from whence he returned to Bethelsdorp, where, for the last seventeen years, he devoted himself steadily to the spiritual and temporal interests of the coloured population. He died at the age of fifty-six, after a life distinguished for fidelity to his Saviour and usefulness to his fellow-men.

Mr. Robson, of Port Elizabeth, has communicated the following particulars of this afflictive dispensation:—

My fears respecting him have been realised. Yes, our worthy brother has departed from this world, and his mortal remains are now sleeping side by side with those of Mrs. Grant, in Bethelsdorp churchyard. I watched his expiring agonies from about one o'clock on Sabbath-morning till half-past seven, and then closed his eyes. It is just five weeks yesterday since he came to Port Elizabeth for medical aid, and he felt satisfied that everything had been done that was practicable to arrest the progress of disease and preserve his life.

The first mortal symptoms appeared on Thursday, the 15th instant; and on Sabbath, the 18th, Dr. Chalmers informed him that his end could not be far distant: he then sent for those of his family who were at Bethelsdorp, as he was desirous of giving them his parting advice and blessing. Our dear brother's sufferings were very great. From the 15th instant to the hour of his death on the 25th, he seemed just like a person kept breathless under water for a season; and then allowed again for awhile to respire. "My brother," he said to me, "my sufferings are unspeakable—I cannot tell what I feel." Under his severest distress, his humility, patience, submission, resignation, and fortitude, were eminently displayed. When he first mentioned his own presentiment respecting the issue of his sufferings, his mind was a little depressed. "The following lines," said he, "are expressive of my sentiments and feelings;" but there was an emphasis in

the manner in which he uttered them which it is not easy to conceive:—

"Great Author of my being,
Who seest my inward care,
The ills of thy decreeing
Enable me to bear;

The justice of thy sentence
With meekest love to own,
And spend in deep repentance
My last expiring groan."

As his end approached, his prospects became brighter and brighter; and, as his sufferings increased, proportionate aid was afforded him. Once, after respiration had been for some time suspended, and I was anxiously watching to see what the result would be, he emerged from deeps into which he had sunk, and raising his eyes to heaven, repeated, in a very earnest and feeling manner, the following lines:—

"While sore afflictions press me down,
I need thy quickening powers;
The word that I have rested on,
Shall help my heaviest hours."

On a similar occasion, he exclaimed, "My Lord, though he slay me, yet will I trust in him. The way, brother Robson, is long and hard; but why should a living man complain? all is mercy—all is right. Were I to consult my own feelings, I would rather depart, and be with Christ, which is far better; but I wait his time. Why tarry the wheels of his chariot, and why is he so long in coming? Come, Lord Jesus, come quickly."

After ceasing to breathe for some time, when respiration and articulation returned, he gave utterance to his feelings in the beautiful language of Pope :—

“Cease, fond nature, cease thy strife,
Let me languish into life.”

And he often repeated, with much feeling, the following lines :—

“A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all!”

“Ah!” said one, “you fall into good hands, my dear brother! His heart, His love, His hands, are omnipotent: He will not let you perish.” To which he replied—

“His honour is engaged to save
The meanest of His sheep;
All that His heavenly Father gave,
His hands securely keep.”

He has left an humble and decided testimony to the power of religion to sustain the mind under the severest sufferings and the most painful death. When cold as death to the touch, he himself felt as if burning. “Brother,” said he, “cold water seems mixed with fire.” He was afraid of impatience. Oft he would pray, “Keep me from a murmuring thought or word.” He was dumb with silence. Oft had the billows of Jordan nearly overwhelmed him; and oh! tremendous was the swelling surge that bore him to Canaan’s shore. He is now entered into rest.

MISSIONARY OFFERINGS OF THE POOR.

An interesting Missionary meeting, in aid of the London Missionary Society, was lately held at Cannock, in Staffordshire: The following is an extract from one of the speeches delivered upon that occasion, and we present it to our readers as recording an act of christian liberality, on the part of a very poor man, equally deserving of praise and imitation:—

I have now, (said the speaker, a native of the Principality), a story to tell—a true story. There *are* true stories, and I believe this to be one.

Within twelve miles of this platform, there lives a poor lame man. He is single, earns 13*s.* a-week, and is a member of a sick-club. Moreover, he is a simple and affectionate disciple of the Saviour. If you were to visit the engine-house where he works, you would always see one thing there, namely, his Bible. Two or three years ago, this poor lame man became deeply interested in the case of the heathen, who are ready to perish! Now and then he would give his minister 2*s.* 6*d.* for the Missions. The minister once said to him, “Are you sure you can afford these half-crowns?” He replied to the effect, that if he could not live honestly without them, he would keep them. “But say nothing,” continued he, muttering as he limped away, and looking up to heaven, “it’s between Him and me.” Last year the minister gave him a Missionary-box. Sometimes he was seen going about, with this box under his arm. But he obtained little in that way: most of what his Missionary-box produced, he put in himself, out of his own hard earnings. And how much will the meeting suppose this same poor lame man’s Missionary-box had in it when it came to be opened last Lord’s day? 7*l.* 16*s.* 6*d.*! By the request of brother Nickson, of Brownhills, I now present it to the Rev. Mr. Knill, for the London Missionary Society—a whole burnt-offering.

One more story, and I have done: it happened a great many years ago, but it is perfectly true.—The Lord Jesus and his disciples once met in the house of Simon the Leper. Now while Jesus sat at meat, a poor sinner came in who loved her Saviour. She *also* had a box: it was *her* Missionary-box, full of very precious ointment, which cost at least 7*l.* 16*s.* 6*d.*; all to be expended on her Redeemer. She approaches, and breaks the box over His sacred head. Instantly the place is filled with the rich perfume. But the disciples scowled upon her; and began to talk of waste and want. Alas! for them. Had these censorious disciples viewed this anointing aright, they might well have blushed to see this dear woman show more faith in God, and more love to the Saviour, than they felt or fancied. Jesus looked at them with a mixture of indignation and pity, exclaiming, “Verily I say unto you, whosoever this Gospel shall be preached in the whole world, there also shall this, that this woman hath done be told for a memorial of her.”

DEATH OF THE REV. T. BULLEN.

WE deeply regret to state that intelligence has been received, through Dr. Ross, of Sydney, of the death of the Rev. Thomas Bullen, after an illness of three weeks, at his station in Tutuila, Navigators Islands. We have not received any details of this sudden and mournful event, but these may shortly be expected.

ORDINATION OF MR. W. KENT.

ON Wednesday, September 27th, Mr. William Kent, appointed to British Guiana, was ordained to the Missionary Office at Trevor Chapel, Brompton. The Rev John Davies read the Scriptures and prayed; Rev. W. G. Barrett described the field of labour; and Rev. J. J. Freeman, Home Secretary of the Society, asked the usual questions. The Ordination Prayer was presented by Rev. J. A. Miller, and the Charge by Rev. Dr. Morison, by whom the Concluding Prayer was also offered.

SETTLEMENT OF THE REV. T. JOSEPH.

OUR esteemed brother, the Rev. Thomas Joseph, late of Tahiti, has accepted an invitation to the Pastorate of the Church and Congregation assembling in the Congregational Chapel, Upminster, Essex; and appropriate Recognition Services were held on Thursday, Oct. 5. He is followed by the warm esteem and affection of the Directors, combined with their best wishes for his prosperity and progress in his new sphere of labour.

ARRIVAL AND DEPARTURE OF MISSIONARIES.

HOMEWARD.—The Rev. William Clarkson and Mrs. Clarkson, from Baroda, Oct. 7; Rev. D. G. Watt, from Benares, Oct. 2; Rev. Robert Dickson, from Jamaica, Oct. 6.——
OUTWARD.—The Rev. William Kent and Mrs. Kent, per *Apollo*, Capt. Peake, for George Town, Demerara, Oct. 18.

* * THE Rev. J. J. FREEMAN gratefully acknowledges several valuable packages of stationery, apparel, &c., for distribution in South Africa, the particulars of which will be given in the *Missionary Magazine* for December. As it is arranged for Mr. F. to sail for the Cape about the middle of November, it will be an additional kindness if those friends, who yet purpose to respond to the appeal of the Society, will forward their contributions to the Mission-House by the 4th of the present month.

ACKNOWLEDGMENT FROM MRS. ADDIS.

MRS. ADDIS desires to return her sincere thanks to the kind friends who have responded to her appeal of February last, on behalf of her *Native Female Boarding and Orphan School*. The donations were very opportune, and she assures the donors that the money shall be strictly and economically applied to the purpose intended. This timely assistance has taken away much of her anxiety, and will prove a stimulus to further exertions on behalf of the degraded females in this place.

MISSIONARY CONTRIBUTIONS

From the 20th September, to the 18th October, 1848, inclusive.

£ s. d.		£ s. d.		£ s. d.	
H. C.	50 0 0	Mrs. Sugden	0 2 6	<i>Hampshire.</i>	
Ditto for Mrs. Porter's		Mrs. H. Ormerod	0 2 6		
School, Cuddapah.....	10 0 0	Mrs. Freeman.....	0 1 0	Titchfield.....	7 0 0
60 <i>l.</i>		A Friend	0 0 6	<i>Isle of Wight.</i>	
Colossians III. 23	2 0 0	Mr. Jos. Barker	0 0 6		
M. T., aged 9 years, <i>Id.</i> per		Mr. Jas. Denham	0 2 0	Newport, per Rev. E. Giles,	
Week for that period ..	1 19 0	Miss Hoyle	0 2 6	for the College at Cal-	
Miss Collie	1 0 0	Miss Ellen Hoyle	0 2 0	cutta	1 0 0
Clapham Auxiliary, on		Mr. Jos. Rattye	0 1 0	<i>Lancashire.</i>	
account.....	17 17 6	Mr. Jas. Rattye	0 0 6		
Holywell Mount Aux-		Children of the Sabbath-		Mid-Lancashire Auxiliary	
iliary, on account	19 17 9	school, per Mr. Ormerod	0 7 4	Society, per T. Eccles,	
Juvenile Branch, ditto.....	12 19 5	38 <i>l.</i> 4 <i>s.</i> 10 <i>d.</i>		Esq.:—	
<i>Buckinghamshire.</i>				Lower Chapel, Darwin....	15 0 4
Kingsland Sunday-school,		Stony Stratford	3 4 6	James-street Chapel, Black-	
for a Chinese Boy at		<i>Cheshire.</i>		burn, per Rev. E.	
Hong Kong	3 15 7	Nantwich, a Class of Boys'		Jukes:—	
For the Missionary Ship ..	0 8 7	Congregational Sunday-		Collected by the Misses	
4 <i>l.</i> 4 <i>s.</i> 2 <i>d.</i>		school	1 0 0	Briggs	5 0 0
Latimer Chapel Auxiliary,		<i>Derbyshire.</i>		Ditto by Miss Rock and	
on account	9 3 8	Chesterfield, Soresby-street		Miss Wraith.....	6 19 0
Poultry Chapel Auxiliary,		Chapel	12 16 6	Ditto Rev. E. Jukes's	
in addition to 270 <i>l.</i> pre-		Chinlley	5 0 0	Missionary Box	0 18 10
viously acknowledged ..	72 16 6	Derby, London-road.....	37 19 0	Collections after Ser-	
Stepney, Ladies' Branch,		Glossop	10 6 6	mons, per Rev. G.	
on account	17 10 0	Marple-bridge.....	5 0 0	Clayton, and Rev. A. J.	
Mrs. A. C. Blagrove, for		<i>Devonshire.</i>		Morris	30 16 11
the enlargement of the		Bideford	24 10 0	Ditto at Public Meeting	15 17 3
Chinese Chapel at Hong		For the College at Cal-		Elizabeth Jane Eccles,	
Kong	50 0 0	cutta	1 10 0	Missionary Box	1 11 5
Master Carter's Missionary		26 <i>l.</i>		Park-place Sunday-school	2 0 0
Box.....	1 5 7	Plymouth, Devonport, &c.		Mill-hill Chapel, per Rev.	
<i>To purchase Presents for the Stations</i>		Auxiliary Society, per W.		H. H. Scullard	4 14 6
<i>in Africa.</i>		Stuart, Esq., on account	101 0 0	Chapel-street Chapel, per	
A. Foster, Esq.	1 0 0	Totness, Collection in		Rev. A. Fraser.....	63 6 1
A. B., South Shields.....	1 0 0	Bridgetown English Free		Marsden, Missionary Boxes	2 10 4
G. Freeman, Esq., Chelten-		Church, by Rev. Dr.		Ditto, for Mary Walton,	
ham	40 0 0	Raffles	6 15 0	at Mr. Porter's School,	
<i>For the College at Calcutta.</i>		<i>Dorsetshire.</i>		Vizagapatam	2 10 0
W. Patrick, Esq.	5 0 0	Blandford, Legacy of late		Ditto, for Mary Eliza-	
J. Patrick, Esq.	1 0 0	R. Worsley, Esq., per		beth Massey, at the Or-	
J. E. Dunt, Esq.	2 10 0	Messrs. Worsley & Fisher		phan School, Cudda-	
E. Swaine, Esq.	2 2 0	(less expenses).....	49 6 8	pah	2 10 0
M. A. E.	2 0 0	Corfe Castle.....	2 10 0	Ditto, Public Meeting..	5 1 8
Mr. Selwyn, at the request		<i>Durham.</i>		Great Harwood	1 13 0
of his Sister.....	1 0 0	Durham	24 18 0	A Poor Man.....	0 0 6
J. P. M.	1 0 0	A Friend, for Native		Haslingden (less expenses,	
Rev. Dr. Harris.....	5 0 0	Girl, Jessie Matheson	4 0 0	18 <i>s.</i>)	10 10 8
<i>W. Struthers, Esq., for the</i>		Ladies' Working Soci-		Accrington, per Rev. Mr.	
<i>School at Cuddapah, in-</i>		ety, for Mrs. Porter's		Lings (less expenses,	
<i>cluding annual Subscrip-</i>		School, Madras	7 0 0	10 <i>s.</i> 3 <i>d.</i>)	2 8 3
<i>tion for a Boy.....</i>		35 <i>l.</i> 18 <i>s.</i>		<i>For the College at Calcutta.</i>	
	14 0 0	South Shields, on account	12 0 0	Mr. Biggar	1 0 0
A Gentleman in Mark-lane,		Sunderland Auxiliary, on		Mr. John Lucas ..	0 2 6
for the School at King-		account	32 11 9	A Servant.....	0 1 0
ston, Jamaica	1 0 0	<i>Essex.</i>			1 3 6
J. Tyrie, Esq., for the Wi-		Bocking, Alice, Emma, and		Ditto, Mr. Thos. Forrest..	1 0 0
dows and Orphans' Fund	10 10 0	Fanny Daniel, for the		Ebenezer Chapel, Darwin	134 9 5
<i>For the Normal School at New Am-</i>		School at Kingston, Ja-		Clitheroe, per Rev. J. Wads-	
<i>sterdam.</i>		maica.....	0 10 0	worth.....	8 0 0
Per Rev. E. Davies:—		Epping, S. Latham, Esq.,			
Joseph Sturge, Esq.	10 0 0	for the Press in Guiana.	1 1 0	Less expenses, per Deput-	
The Society of Friends ..	25 0 0	<i>Gloucestershire.</i>		tations, &c.	19 7 10
Walsall:—		Moreton-in-Marsh.....	5 0 0		298 13 10
Mary Tapley, (a little girl)	0 10 0	Tetbury	12 10 0	Tockholes	3 16 10
Brighouse, Yorkshire:—				Darwen, per Mr. Ashton,	
T. T. Ormerod, Esq.	1 0 0			for College at Calcutta..	5 2 6
A Friend	0 5 0				307 13 2
Mr. Allat	0 2 6			Burnley,	43 0 6
Mr. Atkinson	0 2 6			Chorley, St. George's-street	
Mrs. Hepworth	0 2 6			Chapel	4 10 7

£ s. d.		£ s. d.		£ s. d.	
Mrs. Glover, for Native Teacher, Chas. Glover	10 0 0	Worcestershire.		Mr. S. Richards	1 1 0
Ditto, for ditto, George Storer Mansfield	10 0 0	Auxiliary Society, per Rev. Dr. Redford:—		Mr. G. Carter	1 0 0
Ditto, for Female Education in India	10 0 0	Broadway—Rev. B. Cuzens.		Boxes	4 17 11
Mrs. Lowe, for Native Teacher, James Hill	10 0 0	Collected by—		Thank-offering, per Mr. Stand	1 0 0
Mr. Hardy, for ditto, Joseph Hardy	10 0 0	Miss Bunn	1 14 8	Day and Sunday-schools	5 4 0
Missionary Boxes of—		Miss Stockford	1 3 0	Congregational Collections	19 6 4
Mrs. Aldington	0 10 1	Miss Clark	0 8 11		35 11 3
Mast. Willis Patterson	1 4 4	Missionary Boxes	0 16 2	Less Expenses	0 11 3
Master Pegg	1 5 4	After Sermons by Dr. Redford	5 12 3		35 0 0
Master W. Holloway	1 0 0		9 15 0		
Collected by—		Less Expenses	1 7 6	Worcester—Rev. G. Redford, D.D., LL.D.	
Miss Smith	0 0 4		8 7 6	Angel-street Chapel:—	
Miss Aldington	1 14 6	Bromsgrove—Rev. C. J. Beedle:—		Annual Subscriptions.	
The Misses Partridge	4 2 6	Missionary Boxes	1 15 3	Mr. R. Hardy	1 1 0
Miss F. Leonard	4 7 10	Mr. Perkins and Sabbath-school	2 19 6	Mr. R. Padmore	1 1 0
Mrs. Ellis	2 4 0	At Monthly Prayer Meetings	1 8 0	Mr. R. Evans	1 1 0
Miss Whitehouse	0 17 4	Public Meeting	4 10 0	Mr. W. Hill	1 0 0
Miss Gibson	3 4 2		10 12 9	Mrs. Stokes	1 1 0
Mrs. Bickley	1 13 5	Less Expenses	1 6 6	Mr. E. Evans	0 10 6
William Edkins	0 2 0		9 6 3	Mr. R. Gillam	0 10 6
Miss Redding	1 0 0	Dudley—Rev. J. Raven.		Mrs. Flower	0 10 6
Ebenezer Girls' School, for Native Teacher, Sarah Mansfield Glover	10 0 0	Annual Subscriptions	11 1 5	Mr. J. B. Baugh	0 10 0
Ditto, for General Purposes	3 17 8	Collections after Sermons	23 2 0	Mrs. Wright	1 0 0
Ditto Boys' ditto	7 2 0	Ditto by Children	6 15 4	Mr. J. Williams	0 10 6
Ditto Fraternal Association	1 1 0	Public Meeting	8 13 2	Rev. W. Crowe	0 10 0
Mrs. Beasley	1 0 0	Sunday-school	15 5 8	Mr. G. Joseland	0 5 0
Ditto, for College in India	1 0 0	Young Men's Association	4 7 7	Small Sums, by Mr. G. Brecknell	1 10 0
	145 18 8	Female ditto	7 6 0	Collected at Annual Sermons, by Rev. J. Stoughton and Rev. R. Knill	24 8 11
Less Expenses	0 5 0	For four Orphans (two boys and two girls)	12 0 0	Boxes	8 17 0
	145 13 8	Boxes	3 16 4	Public Meeting	12 3 10
Lozell's Chapel:—		Juvenile ditto	4 12 6	Young People's Association	16 10 0
Collected by Mrs. Whittingham:—		By Richard Pickrell, a blind man	0 13 0	By Mrs. Redford, for Mrs. Porter's School, at Cuddapah	7 16 0
The Misses Rogers	2 2 0	For Native Teacher, Jas. Dawson, by Mr. J. Whitehouse	10 0 0	Home Sunday-school	1 4 5
Mr. Wm. Sutton	2 2 0	For Native Teacher, John Whitehouse, by Mrs. Whitehouse	10 0 0	Blockhouse ditto	0 12 4
Young Gentlemen in Misses Rogers's School, Box, for China	0 12 6	Collection for College at Calcutta	50 0 0	Cumhampton, by Miss Pardoe	1 2 5
Ditto, for Schools in India	0 15 0	Mr. Jas. Wood, for China	5 0 0	Ombersley School	0 16 3
Mr. Whittingham	0 10 0		172 13 0	Donations (add.)	0 5 0
Mrs. Parker's Box	3 0 1	Less remitted on College Account, 30%, and expenses, 4l. 8s.	34 8 0	Sacramental Collection, for Widows and Orphans	5 1 5
Mr. Hall	0 4 0		138 5 0	Leigh Sinton, Collection Children, by rags, bones, &c.	6 10 4
Mr. Rogers	0 8 0	Evesham—By Mr. A. Wright	5 0 0	By Mary Powell	2 2 0
Miss Higgins	0 5 0	Malvern—Rev. C. Lee.		Birdport Chapel, Rev. G. Hewlings, Collection and Missionary Boxes	16 7 8
Lozell's Sunday-school Box	0 13 1	Public Meeting	17 10 0		121 14 6
Boys' Bible Class Box	0 5 2	Less Expenses	0 18 6	Less Expenses	8 0 0
Day-school Box	0 6 2		16 11 6		113 14 6
Anniversary	1 3 7	Redditch—Rev. H. Humphreys.			334 8 9
	12 6 6	By Miss E. Humphreys	1 10 0	Wichbold, near Droitwich, per Mr. J. Groves	1 5 0
Highbury Chapel	14 5 9	Boxes	6 10 0	Yorkshire.	
Collection, Town-hall	43 11 8	Public Meeting	6 3 0	A Thank-offering for the recovery of a beloved Wife from a dangerous illness	10 0 0
Capt. C. R. Moorsom, R.N.	1 1 0		14 3 0	Middlesborough	7 0 0
The Annual Offering of a Wesleyan	1 0 0	Less Expenses	0 19 0	Pickering	9 7 8
	682 13 8		13 4 0	For David, Malagash Teacher	2 2 4
Less Expenses	13 8 9	Stourbridge—Rev. J. Richards.			112 10s.
	669 4 11	Rev. John Richards	2 2 0	Hull, Mrs. Allycott, for the College at Calcutta	1 0 0
Hartshill, near Atherstone	6 11 0	Rev. James Richards	1 0 0	Elloughton, Sunday-school, for the Missionary Ship	0 13 0
Wiltshire.					
Birdbush	5 1 6				

£ s. d.			£ s. d.			£ s. d.		
West Riding Auxiliary, per J. Crossley, Esq.:—			Dundee, E. Baxter, Esq., Annual Subscription, one-fifth additional			Mrs. William Smith		
Halifax, Annual Collections, Sion Chapel.....			For the College at Calcutta			A Tea Dealer, for Chinamen		
Square Chapel.....			80l.			Mrs. Daniel Stevenson		
Harrison-road ditto			Edinburgh, Miss Geddes, for Native Girl, Margaret, in Mrs. Lewis's School			Miss Wallace		
Ditto, Public Meeting			112l. 11s. 8d.			Principal Haldane		
Leeds Branch on Account			Glasgow Auxiliary Society, per J. Risk, Esq.:—			Dr. P. Mudie		
For the College at Calcutta,			Subscriptions, &c.			Falkland, Miss Gilgour, per Rev. Mr. Greig .. (Don.)		
Messrs. E. Baines & Sons			Dr. T. M'Credie, Isle of Arran, for the West Indies			Forfarshire.		
O. Brooks, Esq.			Fenwick, United Presbyterian Church			Public Meeting in the United Presbyterian Church, ditto		
J. Wade, Esq.			Ditto, Female Society			Park-street, United Presbyterian Missionary Society		
6l.			Strathaven, Second United Presbyterian Church			Ditto, Juvenile Missionary Society		
Hawes, R. C. Allen, Esq., for the College at Calcutta			Collections by the Deputation:—			Mr. Munroe's Missionary Box		
Brighouse, Rev. R. Bell, ditto			Cambridge-street Church, Rev. Dr. Eadie			Edinburghshire.		
Rawden, Benton Park Chapel			George-street Chapel, Rev. Dr. Wardlaw			Musselburgh, Public Meeting, Congregational Chapel, Rev. B. Roebuck ..		
SCOTLAND.			Ditto, Public Meeting, less 34s. 2d. expenses			Portobello Auxiliary Society, Rev. R. Lang:—		
Collections by Rev. W. Campbell:—			Nile-street Chapel, Rev. A. Fraser			Collected at the Public Meeting		
Inch, Free Church, Rev. P. Ferguson			Wellington-street Church, Rev. Dr. Robson			Collected by—		
Stranraer, Ivy-place United Presbyterian Church, Rev. R. Hogarth			Less Expenses			Miss Drew		
Free Church, Rev. G. Charles			Glasgow, A Friend, by Rev. A. Tidman			Mrs. Campbell		
Public Meeting			Waterbeck, A Friend			Miss Christie		
Girvan, United Presbyterian Church, Rev. D. Sim			Collections, forwarded by Rev. G. Christie:—			Mr. George Stewart		
Maybole, United Presbyterian Church			Paisley, Public Meeting, Rev. Mr. Frances's Church, Collection			Ann Neal		
Ayr, Henry C. Gray			Haddington, Collection at Public Meeting			Miss Buchanan		
At Rev. Mr. Kenwick's			Miss Scott			Mr. W. Ochterlonie (Sub.)		
Kilmarnock, United Presbyterian Church, Rev. J. Symington			Mrs. Wight's Female Bible Class			Mr. Christie .. (ditto)		
Free High Church, Rev. T. Main			Miss Wight's Missionary Box			Mrs. Christie's Missionary Box		
Congregational ditto, Rev. R. Weir			Master A. Dunlop's Missionary Box			Chapel Missionary Box ..		
Juvenile Meeting			Fifeeshire.			Mr. Aitkin's Missionary Bible Class, Joppa		
Mr. J. Thomson			Dunfermline, Free Abbey Church, Rev. A. Philip, Collection			A. B., from Sabbath Scholars		
Missionary Boxes			Queen Anne-street United Pres. Church, Rev. Mr. Young, Collection			Female School Missionary Box		
Ditto, for the College at Calcutta			Cong. Chapel, Rev. R. H. Craig, ditto			31l. 8s. 3d.		
United Presbyterian Church, Rev. D. T. Jamieson (D.) ..			Sabbath-school Boxes, connected with ditto			Miss Boyd, Edinburgh, for Hankey		
Helensburgh, Juvenile Offering			St. Andrew's, Missionary Society			Stirling, North Free Church, Rev. A. Beith, Collection ..		
Mr. Wardlaw's School			Collection at Public Meeting			Congregational Chapel, Rev. A. Russell, Sabbath Collection		
Mrs. M'Click, for China ..			Young, Collection			Ditto, Public Meeting Collection		
Collection			Cong. Chapel, Rev. R. H. Craig, ditto			Ditto, Missionary Prayer Meetings, ditto		
Paisley, Rev. Mr. Nisbet's ..			Sabbath-school Boxes, connected with ditto			Thomas Gibbs, Esq., (2 Years' Subscriptions) ..		
Rev. Mr. Banks's			St. Andrew's, Missionary Society			Mrs. Gibbs		
Free High Church			Collection at Public Meeting			Mr. E. Johnston .. (Don.)		
Stewarton			Market-street Chapel Sabbath-school			Mast. W. Russell's Missionary Box		
67 0 3			Dr. H. Cleghorn, H.E.I.C.S. 1 0 0			Mast. A. Russell's ditto ..		
Less Expenses			107 10 8			Less Expenses		
66 0 3			GERMANY.			Calw, per Rev. D. Barth:—		
Aberdeen, Juvenis			Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Joseph John Freeman, and payable at the General Post Office.			For Graham's Town		
Per Rev. W. Fairbrother:—			12s. 5d.			For the Christians in Madagascar		
Arbroath, Free Church Collection								
Independent Chapel, Rev. Mr. Gillies								
Cupar, Fife, Free Church Collection								
Two Friends .. (Don.) ..								
16l. 1s. 11d.								

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Joseph John Freeman, and payable at the General Post Office.



(Portrait of John Campbell, Esq.)
London.

THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR DECEMBER, 1848.

THE PROPOSED ENDOWMENT OF POPERY.

WILL our statesmen urge on this fearful crisis, by parliamentary majorities, amidst all the risks and collisions to which it will necessarily conduct?

Although we can scarcely persuade ourselves that they will venture on a course of action so ill-advised, yet the state of public report, and the well-known theories of the Prime Minister, render it imperative on us, as public journalists, to perform our duty to our country, by uttering the voice of warning ere it be too late.

But, in doing so, we must at once disclaim all sympathy with those who would raise, on mere political grounds, the "no-popery" cry against our Roman Catholic fellow-subjects, or who would seek to deprive them of a single right as citizens, or as members of the body politic, on account of their religious creed. With us the maxim is a settled one, never to be disturbed while reason holds its seat, THAT SOCIAL PROSCRIPTION, ON ECCLESIASTICAL GROUNDS, IS PERSECUTION, IN WHATEVER FORM IT MAY EXIST, OR WHATEVER SECT MAY BE ITS VICTIM. Our protest, therefore, would be just as loud and as earnest against the proscription of Romanists as against the proscription of any of the Protestant communities of Great Britain.

Having made this avowal, which we should have been prepared to do long before

fore Catholic emancipation was achieved, we shall not expect to be charged with political hostility to Romanists, because we are resolved to do all in our power to prevent the endowment of Roman Catholicism.

Time was—and we are old enough to remember it—when the leading statesmen of the day contended for an exclusively endowed national instructor, called the Established Church, and when they saw no shadow of injustice in subjecting to civil and political disqualifications those who dissented from the State-endowed community. Now, without relinquishing the former part of their creed, statesmen, of almost every grade of political opinion, have been brought to concede that the social and political proscription of Dissenters must cease, and that a man's creed must not subject him to the loss of civil status in the body politic. Hence, the measure of Catholic Emancipation, the extinction of the Test and Corporation Acts, and the provisions included in the late Bill for Municipal Reform.

For these improvements in our national system we are not ungrateful, nor do we forget the men who fought the battle of principle in the face of blind prejudice, ancient prescription, and unjust laws.

But amidst this advancing light, in certain directions, it had been well

for our country, if our statesmen had penetrated a little deeper into the philosophy of the subject upon which they have undergone so obvious a change. They see, very clearly, that a man must not lose his social rights because his conscience has made him a Dissenter; but they seem not to have the slightest conception that, to compel a man by law to support either a good or a bad religion, is altogether to step out of the province which belongs to secular statesmen, and, in fact, to trench upon the prerogative of "the King of kings, and Lord of lords."

As so much injustice and oppression have been practised under the old theories of a national establishment, the politicians of the day seem disposed to compensate for the wrongs inflicted in the past, and to confer on as many sects as will accept their aid, the full or partial support of the State.

This looks so well in theory to those who are just awakening from the dream of ages, that it is lauded as the very perfection of statesmanship. But what if some large and enlightened sections of the community should be restrained by conscience from sharing in the national spoil? What if they should regard the acceptance of a fraction of State money as tantamount to an abandonment of all that they hold sacred in their allegiance to the Son of God? What if they would rather, a thousand times, endure all their old proscriptions, than pollute themselves by becoming religious beneficiaries of the State? Are statesmen, then, in these circumstances, to reason thus with themselves—"Well, let these narrow-minded sectaries take their own course; we must carry out our plans irrespective of their scruples; we must look at the masses who will approve our course, and leave others to fret their little day at what we have done?" And is this the liberality, is this the justice of those who profess to be the great patrons and dispensers of liberty? Are the remonstrants no part of the community? Have they done no service to the State? Are they so entirely fractional as to be overlooked? Have

they no influence in the body politic? Have they done nothing to ameliorate the ignorance and barbarism of our country? Are they not as loyal subjects of the British crown as any in the land? Have they not contributed their full share to the stock of our national intelligence and patriotism?

The public men referred to will not take the negative of these interrogatories. They know something of modern Nonconformists, and they have been largely indebted to them for that portion of their creed which inclines them to do away with all actual proscriptions for the sake of conscience. But has it never occurred to them, that the greatest injustice that can be practised, under the guise of law, is that by which a man is compelled to support a religion not in accordance with his own convictions?—a religion, it may be, which he abhors,—which he regards as the curse and blight of the human family? Is there no hardship in all this?—nothing opposed to the rights of conscience?—nothing inconsistent with civil and religious liberty?—nothing to make a man blush for his country's laws?

We had imagined that the question of establishments was so illuminated in our day, that *recession*, rather than *progression*, in the direction of religious endowments, would be the order of the future. For what thoughtful man has not been led to doubt of their working? Who has not seen that they give larger advantages to error than truth? Who has not felt their crushing influence upon all our social charities, and upon that generous sympathy which ought to circulate as the life-blood through the whole Christian community of a country? Have establishments of religion been such smooth and facile instruments in the hands of statesmen, that, instead of one such institution, we are now to have as many as their own notions of expediency, or the exorbitant demands of various classes of religionists, may think fit to inflict upon us? Meanwhile, are Nonconformists, who struggle hard to maintain their own principles and modes of worship, to

be additionally taxed to support these absurdly-diversified and contradictory schemes? Were there no glaring dereliction of principle in this new form of ecclesiastical endowment, its sheer injustice to Nonconformists, looking at their present and growing numbers, ought to deter any statesman of character from venturing upon it.

If the old Church principle had its fallacies—and they were many—the new one, springing up in its place, is infinitely less consistent and intelligible. We can understand the idea of one church—pronounced by the State to be a competent teacher—appointed and paid as the professed national instructor, whether answering its end or not. It has, at least, the *primâ facie* recommendation of homogeneity. But the notion of supporting, at the public expense, a variety of churches,—some of them directly antagonist to each other,—is so monstrous a conception, that any wise man ought to be deterred from giving it the sanction of his name.

We never had any very strong faith in what has been termed “the National Conscience;” but if the same parties who still adhere to the *Protestant Establishment* of this country should lend themselves to the project of erecting a *Popish Establishment*, we shall have less faith in it than ever. Such strange procedure, on the part of public men, is enough to banish conscience from the land, and to tempt certain minds to look on religion at large as little more than a mere game of political chance.

In such a high matter as religion, we dare not make allowance for the long list of casualties which may urge public men in particular directions. Nothing can ever occur to compel any man to do that which is wrong; and no course of events can sanctify a wrong action when once it is done. There may be certain bearings in the aspects of Irish society which might tempt a statesman to hold out the bribe of an endowment to its restless priesthood. But we are bold to say that expediency alone, were there

no such thing as principle in the world, might hold him back from acting upon so short-sighted a policy. Such a course would, after all, be but an experiment—an experiment just as likely to convulse as to tranquillize the Sister-Island. But even if it should succeed—if the protests of Romish bishops should be surmounted,—if the Pope’s counsels should fail to be regarded in Catholic Ireland,—if the priesthood should at last look up, and teach their flocks to look up, with respect to British authority and British rule,—does it follow that the endowment of Popery would be an expedient measure? We are firmly persuaded that no such results would spring from such a measure; but were it otherwise, we must look at other aspects of the question before we could pronounce it to be expedient. We must ask whether statesmen can act expediently, in a country like Great Britain, when by their measures they wound and lacerate the consciences of the best men in the land? Whether it is expedient to tax vast masses of the people for the support of a religion which they verily believe to be Anti-Christ?—whether it is expedient to foster, by direct endowment, a system which nine-tenths of all the learned men who ever wrote on Scripture have pronounced to be “that wicked one, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming?”—We would have statesmen pause, and reflect on the peril which, by this new and ominous policy, they may bring upon their country, by implicating it in the direct support of that paganized form of Christianity, against which God’s fearful judgments are now so obviously directed. While the vials of Divine wrath are being poured out upon all the principal seats of the beast, and all Europe is convulsed as by the up-heavings of a mighty moral and political earthquake, it is surely not a time for Protestant England to re-establish her relations with Popery, and to make herself the ally of “the man of sin.”

Our politicians may perchance carry their favourite measure; but if, by doing so, they should place Great Britain in the same category with the other nations which have "given their power to the Beast," and which must share with it in the plagues which are utterly to waste and consume its strength, the men of a coming generation will look upon them as the greatest foes of their country's weal.

We are well aware that this will be deemed little better than raving by the patrons of a religious liberalism. But we are content to feel that it is the raving of Milton, and Stillingfleet, and Newton, and Baxter, and Doddridge, and all the great Commentators on Scripture which our country has produced. It is not the superior wisdom of our statesmen that makes them set light by this view of Popery, but their neglect of that study of God's word, which would restrain them from pursuing a line of policy which might bring them and their country into direct collision with its most fearful warnings.

But if our statesmen do not read with sufficient care their Bibles, some of them *do* read history; and surely its stern lessons might teach them that they owe nothing to Popery and Romanists but *political* justice. With this they ought to be content. They are entitled to nothing more. There will be foul play to England if more is awarded to them. From the system of Popery we must stand aloof as a nation. It has wrought ill for the peace of States, and the improvement of mankind. History reveals it as the parent of superstition, the incentive to infidelity and atheism, and the tyrant or the troubler of every land on which it has planted its foot.

The present is not surely the fitting season for statesmen to impose new ecclesiastical burdens upon our over-taxed country; when men are beginning, in all intelligent circles, to see that State-connection only degrades all that is *true* and *divine* in religion; and ought never, therefore, to be made the buttress of that which is *false*.

In the Tractarian demonstration of late years in this country, we have but too plainly seen how easily a masked Popery can take shelter even in the bosom of a professedly Protestant Establishment, and bid defiance to the voice of public opinion. Let Popery be endowed; and will not the immediate result be an increasing sympathy between our Anglo-Catholics and Romanists, perilous alike to the future liberty and prosperity of our beloved country?

As Nonconformists, therefore, we are deeply interested in the all-absorbing question of the proposed endowment of Popery. We feel that it would be a heavy *political wrong* inflicted on us; that it would be a grievous oppression of our conscience; that it would band Romanists and High-Churchmen against our common liberties; and that it would increase and embitter all the evils which we already suffer from the existing forms of the endowment principle.

But we are Englishmen as well as Nonconformists; and our patriotism forbids us to look with favour upon the endowment of Popery. Such a measure we regard as fraught with infinite peril to the land which gave us birth. Irrespective of the crying injustice of taxing all the honest and earnest Protestants of this country for the support of anti-Christian doctrines and forms of worship, we believe that the obnoxious endowment contemplated would place the British nation in an entirely new position in relation to the Divine government. Popery is a doomed thing; and nations which take part with it, in its direct support, will undoubtedly share in those judgments which are to bring it low even to the dust.

With these solemn convictions, every day gathering strength from the events of Divine Providence, we solemnly call upon our statesmen to beware of inflicting an injury upon their country which they can never repair. Great Britain is, at this moment, the wonder of the world,—the monument of God's mercy among the nations. Can any thoughtful man

fail to perceive that the spirit of our Protestantism has been, under God, the source of our national security and strength? But let that spirit be extinguished,—let Popery become a State-sustained religion in the midst of us,—let the public mind become indifferent to the all-important question, *whether Popery shall be established or let alone?* and who shall be able to assure us that our children may not be doomed to see our country sinking amidst the wreck of nations, which have symbolized with the anti-Christian foe,—the mystic Babylon destined “to sink as lead in the mighty waters?”

If our readers think with us on the subject of the proposed endowment of Popery, they will bestir themselves, in all Christian and constitutional ways, to resist it, and to form a public sentiment in opposition to it which Parliament will be compelled to regard. We pronounce the measure to be unjust, uncalled for, and, in the truest sense of the term, *revolutionary*. Emphatically we affirm, that the endowment of Popery will be the setting sun of England's glory!

Brompton.

J. M.

TRACTARIAN TACTICS.

PART II.

IN the year 1841, when the Tractarians were high in hope, from the unexpected success which had marked their progress, the *British Critic* for July, a periodical of their own, frankly stated their object to be, “the unprotestantizing of the National Church,” and adds, “We cannot stand where we are; we must go backwards or forwards,—and it will surely be the latter. It is absolutely necessary towards the consistency of the system which certain parties are labouring to restore, that truths should be clearly stated which as yet have been but intimated, and others developed which are now but in germ; and as we go on, we must recede more and more from the principles, *if any such there be*, of the English Reformation.” If it be asked what that system is which these parties were then labouring to restore? the only reply must be,—the system which prevailed in England at the Reformation,—or that which obtained prior to the usurpation of the bishop of Rome,—ante-Nicene Christianity; a thing so monstrous that its admirers have not yet dared to unveil its hideous features before the eyes of a British public, and which elicited from Constantine, at the first œcumenical council held at Nicæa in the year of our

Lord 315, the extraordinary declaration, “that the errors of a clergy condemned to celibacy ought to be concealed, so that no scandal might be brought upon the church.”* This system, which the Tractarians tell us, when pressed hard with their predilections for the Church of Rome, is that which they wish to restore, is thus described by one who has fathomed all the depth of its “filthiness of flesh and spirit.” “There is no degradation of the intellect, no substitution of forms for realities; there is no drivelling belonging to the monkery of the middle ages, that may not be matched to the full in the monkery of the bright times of Chrysostom, Ambrose, and Augustine.”† Away, then, with the attestations so recently put forth, of shrinking from all contact with Rome! Look at her colleges and cloisters. Anglican priests are everywhere seen, not only symbolizing with the priests of Antichrist, but occasionally assuming the cope and the tonsure.

Some, however, may charitably acquit the Tractarians of any deliberate purpose

* “Si suis oculis episcopum alienæ uxori struprum inferre forte videret, facinus illud nefandum suo paludamento se obtecturum,”—*Baron. An.*, 325. xvi.

† Taylor's “Ancient Christianity.”

or intention in this matter. They admit the fact, but ascribe it wholly to the tendency of the arguments employed in defence of the Anglican establishment. This charitable construction, though plausible, places the Anglican theory in no very enviable predicament. It seems to justify the conclusion of Mr. Jephson, (Dr. Hook's late curate, now a priest of Rome,) that "weakness and inconsistency are not accidental qualities of the Protestant Church, but its very essence." Of this, all who attempt to defend it, whether against Romanism or Dissent, soon become painfully conscious. Dr. Hook's peculiar theory of a church, is not only a miserable failure, but a shocking impiety, and one, too, which has not even the merit of originality. In spite of Tractarian sophistry, "Anglicanism is Popery half-reformed, or the Reformation half-papalized. It is Protestantism without its vital faith, its free spirit, and its scriptural evidence. It is Romanism without its specious though fallacious catholicity, its historical prestige, its infallibility, its meretricious splendour, and its alleged miracles." "The Bible, the Bible only, is the religion of Protestants." Popery cannot stand against it. But whatever system interposes "the Church" between God and the conscience, between the word of God and the faith of every individual, is essentially popish and anti-scriptural. The popish controversy, as between Anglican disputants maintaining church principles, is sure to end in the triumph of Romanism; and the only question now is,—Are the present pseudo-Protestant assailants of Popery the mere dupes of their own sophistry, or the deliberate and traitorous betrayers of their church? We think their sinuous tactics, from the beginning up to the present moment, prove beyond a doubt that their intention is by every unscrupulous method to effect a total revolution in the Church of England, which, as they hope, will bring her and her erring Latin sister into happy union, absorb the papacy in the catholicity of the Nicene age, and thus restore a corrupt and debased form of

Christianity, with all its demoralizing institutions, from which popery itself was a reformation. We trust that the free spirit and the Protestant mind of England will be aroused to a sense of danger before this threefold plague, in the form of priestcraft, deluge the land. Egypt had its darkness, its locusts, and its other loathsome abominations in succession. The Christianity of the Nicene period unites them all. A competent witness, already quoted, says of the much-vaunted catholicity of this period,—“Our ears are stunned with the outcry against the corruptions of popery. I boldly say that popery, (foul as it is—has ever been in the mass,) might yet fairly represent itself as a reform upon early Christianity.” Again,—“The Church of Rome has done *the best it could* to bring the cumbrous abominations bequeathed to it by the saints, and doctors, and martyrs of the pristine age into a manageable condition; and if we are to hear much more of the corruptions of popery, as opposed to primitive purity, there will be no alternative but freely to lay open the scenes of the early church, and to allow them to disgorge their contents upon the wholesome air.”

This is the ultimatum of the Tractarians,—but Rome is their present destination. The spirit of Loyola is upon them. His sworn disciples are in their councils, and their operations are in strict accordance with their character. Tract XC. is their charter. The laws of their order,—especially their fundamental principle, that the end sanctifies the means,—are the code and the soul which guide and actuate them in their conspiracy against Protestantism.

With us the new zeal which maintains the catholic sufficiency of the Anglican Church, the apostolicity of her priesthood, the inspiration of her prayer-book, and the efficacy of her sacraments, as opposed to the exclusive assumptions of the Roman pontiff, amounts to nothing. Taking the preceding history of Tractarianism into consideration, the Jesuitical character of its early progress, the tactics of its leaders up to a certain period, the

position they now occupy, and the methods they adopt in making their ostensible object subservient to their real designs, we think ourselves warranted in coming to the conclusion we have thus broadly announced.

Our conviction is not weakened when we know the influence which Jesuitism, in times past, has employed for inoculating the University of Oxford with the errors of popery. Archbishop Laud, in a letter to the Vice-chancellor, Dr. Frewen, dated Feb. 7th, 1639, says, "You had need be very careful of the University; for while none of you think of it, the Jesuits and their instruments are busy. At this present they have seduced a young youth of Exeter College." Crosthwaite affirms, "that there is positive proof that, for a considerable period, Jesuits were regularly trained on the continent, and sent over to these countries, to enter into the ministry, not only of our church, but of every sect in the nation." Several quotations to the same effect are given in a very able pamphlet, entitled, "Jesuitism traced in the Movements of the Oxford Tractarians," by Henry Fish, A.M.,* the writer of which states his own persuasion, "that there is another conspiracy against the Protestant religion organized and at work, on an extensive scale, in which the Oxford Tractarians, either as chief, or subordinate agents, sustain a prominent part. Nor do we assert this without sufficient reasons." Since 1842, how have these reasons accumulated! The Tractarians have been for several years preparing a race of clergymen for the pulpits of the nation, whose views and opinions are within a hair's breadth of popery. But are they therefore Jesuits? We are sure that the line of conduct which they pursue might reasonably be prescribed by a Jesuit chief, bent on the destruction of the Church of England. And let it not be forgotten, that Jesuits are not only allowed to become heretics and schismatics *for the good of their Church*, but it has ever been deemed by

them an honour, and is a privilege granted to them by several popes. What can be more appropriate to the present state of things in England than the boast of the Jesuit, Pellavicino: "By these principles," that is, by condescending to mingle with heretics as adherents and brethren, "we have gained so much authority with the wisest of the reformed clergy, that we are in no small hopes, at present, to see very soon those apostolic lovers of our doctrines, and the heroic promoters of church authority, *even beyond what we can pretend to*,—to see them, I say, openly become one flock with us, and restored again to the unity of their holy mother, (as they themselves acknowledge,) the Roman Catholic church?"*

Baxter informs us, "The Jesuits crept into *all societies*, and acted *all parts*, (save the peacemaker's,) and being a foreseeing generation, they looked further than the short-witted men whom they overreached." Dwelling in the midst of us, and living on intimate terms with many of the clergy, is it to be supposed that they have changed their principles or relaxed their activity?

It has been one great object with the Jesuits, ever since their order was instituted, to obtain such a position as to have the formation of the minds of youth. Part of their vow of obedience runs thus: "and therein peculiar care in the education of boys." Father Petre, in a letter to Lechaise, who was confessor to the king of France, says, "I have gained a great point in persuading the king, (James II., to whom he was confessor,) to place our fathers, (the Jesuits,) in Magdalen College, in Oxon, who will be able to tutor the young scholars in the Roman Catholic religion." And is there nothing which ought to alarm the nation, nothing ominous in the fact, that the Tractarians have their established colleges and private seminaries, marked with every character of Romanism, both in Ireland and in England? The tutor of Exeter College boasts of being the founder of two. A writer in the *Church and State*

* Published by Hamilton, Adams, and Co., Paternoster-row, 1842.

* Popery against Christianity. Intro., p. 28.

Gazette throws some light upon these insidious institutions, accompanied with the astounding statement which we quote as an extract from the *Patriot* of Sept. 7: "Take the new missionary college at Canterbury. True, its statutes are approved by the present excellent primate; but who does not know that a system depends for its effect less upon the laws and its officers—that the master is the school? And when I see the principal among the supporters, at Oxford, of Mr. Ward; and its Vice-Principal, Mr. Pearson, among the aiders and abettors of Mr. Monro's semi-popish seminary at Harrow Weald, I can have no doubt that for years the effect of such an institution must be to send out clergy to the colonies of the complexion of those who are now leaving the Church in Australasia for the Romish schism. At New Shoreham, again, Mr. Hope and Mr. Wheeler, apparently under episcopal sanction, are organising a school to instruct the young in those 'church principles' which have already led one hundred and twenty members, (chiefly clergy,) of our Universities into the more congenial fold of the Romish Church; while at Radley Hall, near Oxford, Mr. Sewell has established a school with a system of compulsory fasting, and a chapel decorated by the notorious Pugin; and this, too, it is said—though it is to be hoped falsely said—under the patronage of the Bishop of Oxford!—in the face of the fact that a former institution of the same parties, St. Columba's, Stackallan, is now tottering to its fall through the discouragement given by the Irish primate to its Popish features." Mr. Sewell has published a "Journal of a Residence at the College of Columba in Ireland, with a Preface," which makes strange revelations. It says nothing indeed of the decline of the institution in Ireland, but a great deal of the encouragement afforded to that of St. Peter's at Radley Hall.

The Reformation it seems has given too much of a Protestant character to our public schools and universities, and if Romanism is to be restored, colleges must be

established better adapted for the accomplishment of this object. This is not in so many words avowed, but the *animus* is too plain to be mistaken. An Anglican priest may be a Jesuit in disguise. He may well be suspected of a sinister design against a Reformed Church who labours to restore and revive all the Popery which necessity alone compelled the Reformers nominally to retain in its rubrics and canons. These new colleges, uncalled for, by the Church of England, whose public seminaries are sufficiently numerous, are *created*, to use Mr. Sewell's significant term, at the present time for this express purpose. "The person," he says, referring to himself, "responsible for framing the statutes of St. Peter has stated to the proper authority (*i. e.*, to the Bishop,) and has no hesitation in stating to the whole world, 'that no earthly consideration should induce him to *create* at this time a place of education in which the public uniform observance of *the fasts of the Church* by the masters and teachers was not an essential condition.'" Further on he complains that the fact of this being a command of the Church is disputed in these days: he then proceeds, after the manner of his order, to win confidence by a communication which in Protestant minds ought to excite suspicion and alarm. "Knowing that the question on the very first fast day must be brought under the discussion of the college, that a difference of opinion on such a point would be fatal to the entire harmony and mutual affection of the society; that it could only be prevented by an external decision; that nothing so clears the duty of self-denial from temptations to extravagance, or vanity, or spiritual pride, as to regard it as a *simple matter of obedience to external authority*; having before him instances of disunion introduced into collegiate bodies by differences of opinion and practice on this very question; knowing that whatever laxity of practice may exist at present in the Universities, it is not only a source of regret and difficulty to good men, but is

daily diminishing, and is directly contrary to the spirit and practice of former days—the days nearest to the *Reformation*;* being able to account for the absence of any rule upon the subject in the statutes of our existing collegiate bodies, by the recognised, undisputed existence of such a rule in *ancient times* externally in the church;† and lastly, knowing well the tendency of all societies to sink gradually into *self-indulgence*, from which they can rarely be extricated with safety except by some clear acknowledged external law in their own statutes to recall them to their duty; upon all these accounts he did think it not only expedient but absolutely necessary to prescribe in the statutes of the college that the fasts of the Church, no less than the festivals, should be regularly observed by the warden and the fellows. Of the boys no mention was made, because the practice of the church seems to extend the obligation only to adults. It was prescribed also that the observance should be public. The very object of the institution is to set before the young the full system and image of the Church in its discipline as well as in its doctrine;”—that is, Tridentine Theology and a Popish and Antinicens Ceremonial. An excellent preparation for the celibate with monkery, asceticism, and all the social abominations which they naturally generate. This is Mr. Sewell's *beau idéal* of an Anglican Church. What a salutary horror he must have of Romanism! The fast days at St. Columba are kept with exemplary and edifying strictness. “After much deliberation the fast days are now marked by there being no butter or eggs served up at breakfast, and no high table for the fellows at dinner; and those whose health does not allow them to conform rigidly to this rule can have what they

require in their own rooms.” But, alas! where is perfection to be found? An arch-intruder found his way into paradise. Can it be matter of surprise that a wolf in sheep's clothing should enter the Hall of St. Columba? Here, again, we must allow the Tutor of Exeter College, Oxford, to speak in his own language: “One of our first elected fellows, whose opinions we knew did not exactly coincide with our own, and who had some peculiar notions, had always declined turning to the east on the recital of the creed. What a spectacle was thus exhibited to the boys every day in the chapel! of one of the teachers in the service of God, proclaiming significantly that he believed their other teachers were directing them to commit a sin, and were themselves committing one!” Conform or resign, was the alternative held out to this practical heretic. He would resign and he would not. “While things were in this state, the primate's visitation arrived; and even then, in the evening services, when the primate, the bishop, a number of clergymen of station, and all the congregation turned at the Creed, * * * * alone persisted in keeping his former posture. The thing was so marked, that the governors present could not help observing, and *being shocked with it*; and after a discussion, it was resolved that the warden should signify to him the wish of the college that he would comply with their usage.” This he declined; and he was formally “requested to resign.”

The Jesuits sought the guidance and control of literature throughout Europe during the golden age of their paramount influence; and this they did because letters could not be suppressed, and by these means they hoped to render all that kind of knowledge which advances civilization and the real enlightenment of society either stationary or useless. The patrons of taste and the fine arts were the enemies of science and true philosophy. The Tractarians would fain walk in their footsteps. Within their own Church this is impracticable. They

* The whole of this paragraph requires to be read very carefully. More is meant than meets the eye. It is drawn up with great subtlety. The italics are ours.

† Does not this apply equally to all the prevalent abuses and corruptions of Christianity in ancient times as well as to fasts and festivals?

can only hope to succeed where there is an infallible Church and a supreme universal bishop; and the one the oracular voice of the other. In his commendatory preface to "Amy Herbert," the Tutor of Exeter College, Oxford, thus expresses himself:—"The editor has willingly undertaken to revise the publication, under the impression that books intended for the young should *as much as possible be superintended by some clergyman*, who may be responsible for their principles." This may do in the Church of Rome, but in the Anglican Establishment it can only produce confusion and every evil work. In this Church every wind of doctrine blows, and there are almost as many conflicting opinions as there are pulpits. A father of a family, let us suppose, in his choice of books for his children, adopts Mr. Sewell's principle. One has undergone the revision of Archbishop Whately, another bears the imprimatur of Daniel Calcutta, a third is sanctioned by the Chaplain to the Bishop of Oxford, and a fourth by Dr. Hampden the Bishop of Hereford; while Dr. Hook cries out at the top of his voice, "Hear the Church!" Under this aspect let us take a view of Church Principles. The father, whose case we have imagined, is involved in deep perplexity. All the books he has purchased speak a different language, and are at variance on doctrines which he deems of vital importance. The question is, Can he obtain satisfaction in his own Church? Who can impart it? The Church? But, where is the Church to be heard? Who is to be the organ of communication to tell him what is erroneous and what is orthodox? By their ordination vows the clergy are bound to obey the Church; and the laity ought to receive the truth as explained by the clergy. The tradition preserved by the Church is the authoritative interpreter of Scripture, and this is committed to the clergy for the benefit of their hearers. Moreover also every layman is in duty bound to admit the explanation of the clergyman of his parish, who in

fact is the voice of the Church speaking to him. If that clergyman be a curate and in any doubt, he must consult and subscribe to the explanation of his rector; if a rector, he must in like circumstances follow his bishop; if a bishop, his metropolitan; and if that metropolitan be the Archbishop of York, then he must appeal finally to the Archbishop of Canterbury; and here is the pinch, if the Archbishop of Canterbury be in doubt, what is to become of him? He must appeal, says our oracle, to antiquity,—that is, to be left floundering among the fathers,—to find out, if he can, "*the quod semper, quod ubique, quod ab omnibus.*" Foiled in this, in vain he refers to Holy Scripture. Unless he can make the Church and the Bible agree, he must place his soul in jeopardy by rejecting the one or the other. His only refuge, we repeat it, is an infallible Church and a universal Bishop. But no; says the Rev. Francis E. Paget, M.A., and Chaplain to the Lord Bishop of Oxford, it is expedient that henceforth we renounce all connection with our erring Latin sister. My "Tales of the Village" are "written expressly to illustrate the working of Church Principles as opposed to those of Romanism and Dissent:" and declarations of similar import are made by the Sewells and Gresleys, and the other novel writers of the Tractarian party. It is amusing to trace in these volumes the different working of real and assumed hatred. Dissent and Dissenters are in the gall of Tractarian bitterness; and the bonds of iniquity would not be wanting were they within the reach of their mighty malice. But Rome and Romanists are regarded with gentle love, censured and then praised, scolded and fondled in the same breath. These novels are doing their nefarious work in the drawing-rooms and boudoirs of the wealthy and the fashionable; and indeed too readily do they obtain admission and welcome to humbler dwellings. They contain the germ of that heresy which polluted the early church with its filthy celibate; and should they succeed as well as their predecessors, they will sow

asceticism and reap licentiousness. The twofold perversion of Christianity and human nature, implied in forbidding to marry, and thus virtually passing a severe and practical censure upon domestic virtue and the social religion which blesses families and renders them a blessing, must lead to results similar to those which disgraced the Nicene Church, and which are to this day a standing reproach to the Church of Rome.

Be it remembered, that on the young women of England these Romanized Anglicans are at this moment practising their most insidious arts. Protestantism has raised our fair countrywomen to a high state of intellectual and moral culture. Where they possess piety it is of a healthy and ennobling character. A true Englishwoman is neither a plaything nor a slave. She is a help meet for man, and not the tool of a meddling and bigoted priest. Sufficient indications are given in these Tractarian missiles, that the degradation of woman, so as to bring her into a state of abject subser-

viency to the Church, is their principal object. It behoves therefore all the natural guardians of the daughters of England to counteract the poison so insidiously administered. Let the fair embroiderers of capes and other priestly vestments, and who so learnedly discuss Church Principles in their little working coteries, think whither they are being allured. Do they prefer sisterhoods to families?—would they be nuns rather than brides?—married virgins according to the practice of the Nicene Church, or affectionate wives? Will they be mothers, or the mere automata of womanhood? What is a *sœur nativité*, or a *sœur* of any other class, with her matins and vespers, her fasts and vigils, but a melancholy exhibition of a monstrous and useless existence? while a Christian mother, with all the domestic and social virtues clustering around her, belongs to the noblest order of sanctified humanity. Let our Angelicas and Angelinas ponder this and consider! The Novels of the Tractarians we reserve for a separate notice.

THE WORKING CHURCH.

[The substance of the following Discourse was delivered before the Half-yearly Meeting of the West Middlesex Association, held at Finchley, on Tuesday, the 26th September, and was unanimously voted to be printed in the *Evangelical Magazine*, by permission of the Editor.]

“Son, go work to-day in my vineyard,” Matt. xxi. 28.

PART II.

3. *Our labour must be directed to specific objects.*—The office which has been assigned to some in the vineyard, indicates the express character of their work. Thus it is with *Pastors* at home, and *Missionaries* abroad. Theirs is the solemn trust to “watch for souls, as they that must give account.” Nothing do we need more in these times than a thorough *working* ministry. To all who have undertaken to be the instructors of others, the call of the Master is loud and imperative: “Go work in my vineyard.” They are to “preach the word, to be instant in season, out of season; to reprove,

rebuke, exhort with all long-suffering and doctrine.” The times upon which we have fallen are strikingly peculiar; and if our ministers are found lagging behind them, and yielding to self-indulgence, instead of taking the lead in that high order of service, which is now demanded, we may expect a reaction, which will be crushing in its influence upon the denomination to which we belong. Within the limits of Christian rule, every minister of Jesus Christ must be permitted to labour in the way most consonant with his own predilections and tastes; but, dear brethren, let us all be

so entirely consecrated to our work, and so diligent and energetic in the performance of it, that no man shall dare to think of us as loiterers in the vineyard of our Lord.

The *deacons*, too, of our churches have a distinct sphere of service allotted to them, by the office which they sustain; and using that office "*well*," upholding the hands and cheering the heart of the pastor, and ministering with diligence and kindness to the prosperity of the Christian cause, they shall "purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." To you, dear fellow-labourers, the Master is saying, in a voice of beseeching earnestness,—"*Go work in my vineyard.*" The aspect of events, and the state of the churches, require a new order of service in those who undertake the office of deacon. They must, in all cases, be men of business and detail, that the secularities of our churches may be conducted with a strict mercantile propriety;—but they must be more than this, if the cause is to advance;—they must be men of enlargement and intelligence,—men of generous sympathies,—men who can look out with compassion upon the state of the world,—men who are prepared to make sacrifices,—men who will not quench, but always enkindle the ardour of the churches.

Sunday-school teachers, that important class of agents in our day, have a definite line of occupation marked out for them. They move in a commanding sphere. Their responsibilities are great. Their work is solemn. The Master's eye is upon them. And results are testing the fruit of their labours. The great demand upon them is *work*,—intelligent work,—appropriate work,—earnest work,—cheerful work,—untiring work,—prayerful work;—work that shall be ever renewed and continued under the hallowed impulse of love to Christ, and compassion for teeming thousands of children, "who are as sheep without a shepherd." Then, and only then, will they be prepared for their momentous service, when they hear

Christ saying to them, with all the emphasis of his own authority and love: "*Son, go work in my vineyard.*"

But many there are among us, who, of necessity, have no *official* designation pertaining to them;—but are *they* to stand by "*idle all the day*," as if nothing had been assigned them to do? Forbid it, conscience,—forbid it, every dictate of Christian benevolence,—forbid it, all the pressing interests of "*a world lying in the wicked one*," and of a church languishing for the lack of earnest and consecrated effort! Definiteness of purpose, and holy-resolved action, must summon thousands to their Master's service, who now content themselves with their church-standing and their church-privileges, and have no distinct walk of usefulness to which they addict themselves. With a voice, full of authoritative rebuke, Christ is saying to thousands of such professors in our day: "*Go work in my vineyard*;"—shake off your unhallowed sloth;—wake up to the obligations of the Christian calling;—rouse yourselves to some definite service for ME; the world is perishing; the Church calls for your aid; the hour of final account draws nigh, when the *unprofitable* will be ranked with *wicked and slothful* servants."

If aught beside these plain and truthful appeals needs to be urged, to enforce our Lord's command, to all who value his appeal, "*Go and work in his vineyard*," it is,

III. THE SEASON OF EFFORT.—"*Son, go work*," says Christ, "*to-day in my vineyard.*" It is not *to-morrow*, but *to-day*, that our service is required. Our season of effort corresponds to the season of the gospel call: "*To-day*, if you will hear his voice harden not your hearts, as in the provocation, as in the day of temptation in the wilderness;" "*to-day*," says Christ, "*go work in my vineyard.*"

While we are resolving and preparing to do something for Christ, the lamp of life is being rapidly spent, the destinies of eternity are hastening on, fresh hindrances are springing up in our path, the

fields to be cultivated are neglected, the Spirit is grieved, and the Master regards us as disobedient and ungrateful servants. It is *now*, emphatically, with Christ and the church, that "is the *accepted time*." I have no right, while present and pressing claims are neglected, to be dreaming over the proposed doings of "a more convenient season." I may never live to see it; and how shall I account to Christ, if he calls me before it arrives, for the unoccupied intermediate space of precious time which he has afforded me?

Promptitude of action is at once the demand of conscience and the word of God, and of the times upon which we have fallen. Ours is not the *future*, but the *present*. In a sense, indeed, we labour for posterity and for eternity! but the effort and the action must ever be a present thing; and the consequences must be left with Him who will overrule and adjust all; so as that when we are dead and gone, not a single well-directed and well-principled effort shall have been found actually to be in vain.

If the parable before us is calculated to rouse to greater intensity the labourers in our Lord's vineyard, it is surely no less fitted to bring those to deep and serious reflection who, under the guise of the Christian profession, have hitherto been living at their ease, and doing but little or nothing to help on the cause of a world's salvation. If I could speak to them, in a voice of thunder, I *would*; to remind them of opportunities for ever lost, of the "talents they have hid in a napkin," of the brethren in Christ they have grieved, of the sickly notions of Christian obligation they have cultivated, of the sad moral they have conveyed to the world, of the barrier they have placed in the way of their own comfort, and of the fearful subtraction they have made from the quota of service to which Christ and his cause were entitled. But did I say I would speak to them "*in a voice of thunder*?" No, dear friends, I would plead with you in accents of love; I would remind you of the claims of your

Lord; I would tell you of the heights and depths of his immeasurable love; I would take you to the garden and the cross, and in sight of his tears and his blood, I would call upon you, with melting tenderness and affection, to listen afresh to the words which drop from his earnest and beseeching lips, "Son, go work *to-day* in *my* vineyard." Oh let not your decision be delayed: "The night is far spent, the day is at hand." "Work," then, "while it is called *to-day*; the night cometh when no man can work."

IV. THERE ARE THE QUALIFICATIONS OF THE LABOURERS.—But here I must not, dare not dwell: they have been, in a measure, implicated in the other parts of our appeal. We have supposed the existence of Christian principles and Christian character. How, in the absence of these, can men "serve Christ with their spirits in the gospel?" The thing is an impossibility: no man can serve two masters. If the world claims you, and you are yet whirling round and round in its vortex, you cannot be the servants of Christ. We want to see a bold and a holy church, standing out from the spirit of the world, instinct with light, and love, and purity, and zeal.

1. *You can only serve Christ in the spirit of faith.*—The lesson of genuine activity must be learnt at the cross. Legitimate obedience to Christ's will can only flow from faith in his Person, and realizing dependence on his sacrifice. It is this only that will raise you above the life of sense, and prepare and enable you to make those sacrifices for him which the selfishness of the worldly principle will never dictate. A true faith in Christ, produced by a full and practical recognition of his claims upon you, as an individual disciple, will lead you in child-like submission to say: "Lord, what wilt thou have me to do?" and as, in this spirit, you examine the various precepts which he has addressed to his willing disciples, you will say, with a full heart, "His commandments are not grievous."

2. *You can only work in Christ's vine-*

yard, as you are constrained by the power of his love.—In his vineyard there are no slaves; but all are willing servants. They are bound to their Master's service by the tie of unquenchable love. They have vowed obedience at the cross. They are thrilled by the thought of infinite obligation. They owe their eternal all to Him in whose vineyard they are called to work. They love their service, just because they love their Master; and they see, too, that all he is calling them to do is but to spread abroad the savour of his own precious name, that others may partake their felicity, and that the world may come to know how free and how blessed are they who serve Christ.

3. *You can only serve Christ by determining to be wholly and undividedly his.*—Of those whom he will recognise, he demands that they should “forsake all and follow him.” There must be no rival claims where *his will* is concerned. Where he leads, we must follow. Where he interposes his interdict, we must pause and refrain. Other lords must not have dominion over us. Other masters must not have *our* subjection. We are *his*: he claims us; he is entitled to us; and we must yield him an undivided homage and an unshrinking service. There is no other principle upon which we can prosecute the Christian life. Our allegiance cannot be shared. He who died for us must be the Sovereign of our hearts. There he must reign supreme. There he must find his temple, and there he must have his kingdom. This will secure an unflinching, a joyous, and a productive Christianity. Compromise will detach us from the Master and from his cause; and when we have finished our course, the reflections will be painful and the prospect dark and foreboding.

Such, dear brethren, is the faint outline of a train of thought, which would require the elaboration of a volume to do it even partial justice. I offer it as

a feeble, but grateful contribution on the altar of our associated labours. I know that the principles advocated will work well for our personal Christianity, and for the prosperity of our individual churches. And I am yet to learn that if these are raised to a state of healthy action, we shall yet be lacking in the qualifications for a wide-spreading Christian fellowship. Combination will then be most hallowed and effective when the materials of which it is composed partake in the largest measure of the mind of Christ. We are not, as Independents, owning no foreign ecclesiastical control, a series of selfish little republics, bound by no tie to our brethren, and caring nothing for the good of sister-churches; but we own an immediate and direct allegiance to Christ, that, under him, we may exercise the more freely the love of brethren, and make the principles of his kingdom tell upon the regeneration of the world.

It is with us, in this fellowship, “the day of small things.” But who shall despise it? We have begun to cultivate communion with our sister-churches, and with this act of homage to Christ, we have combined our humble endeavours to enlarge the borders of his empire.* If we are but prepared to “go and work to-day in his vineyard,” we shall be drawn towards each other in generous bonds of Christian union; for he who loves his Master's work will love his fellow-labourers in the field, and will feel that the union of parts is the strength of the whole.

And “now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy; to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever! Amen.”

* In the erection of the chapel at Isleworth, opened on the 19th September.

INDIRECT TEACHING; OR, HINTS TO SCHOOLMASTERS.

[A VERY able Journal has made its appearance, under the auspices of the British and Foreign School Society, entitled, "The Educational Record." If the future numbers are equal to the first, it will render eminent service in the cause of scriptural education. The article which we now introduce to our readers is so well adapted to tell advantageously upon the minds of schoolmasters in our schools, and, indeed, upon teachers of youth in general, that we shall have the thanks of a large class, for giving it a place in our widely-circulated columns. As we intend, every month, in future, having something for our readers on the subject of education, we think we cannot better begin our labours than by the insertion of the following paper.—EDITOR.]

It is scarcely credible how large a portion of our mental impressions are made unconsciously, both on the part of ourselves, who are their subjects, and of those by whom they are made. Some of the most enduring and influential effects on the moral characters of men are thus produced. Trivial circumstances, even words and glances, if they happen to strike a mind which is in the right posture for receiving them, often produce an irresistible impression, which, though sometimes instantaneous, is frequently concealed for a long time, and afterwards reappears under another shape, having become for ever incorporated with the mind into which it had been received.

In the season of childhood, the human soul is peculiarly susceptible of such unintentional impressions. The eye, the ear, and all the mental faculties are ever on the watch, and the results of childish observation go far to fix the stamp of the habits which are then in process of formation. Hence, in discussing the matter of popular education, it has been frequently said, and with much truth, that the question does not lie between education and no education, but between good education and bad. No man lives a

single day without receiving some impressions which help to mould his character, and he is continually subject to the operation of processes which are either making him better or worse. Aristotle says, that a sculptor does not *make* a statue from a block of marble, he only *finds* it—it was there before—but its full perfection depends upon the manner in which it is sought out and brought to light; and its goodness or badness, its beauty or deformity, results not so much from inherent excellence or defect, as from the skill and care with which the chisel is used. The conceit is ingenious, and applies aptly enough to the formation of the moral image of man: circumstances are arising every hour which do something to improve or to mar, to embellish or deface it. How nameless and imperceptible many of these are, we may all fully understand if we recall the events of our life, and the occasions which have given it its tone and direction. We receive the finer polish or the rude disfigurement from many incidents which do not come within the range of what is called teaching; yet by them we are as surely taught, our moral nature as surely affected, and our future happiness as surely advanced or retarded, as by all the items which are comprised in the "curriculum" of school education.

We are led from such thoughts to consider the vast amount of indirect teaching which must necessarily be going on in every school, and which depends on the personal qualities of the teacher: his habits, manners, and general demeanour, may either impart lessons of the highest kind, or neutralize the effect even of the best routine instruction. We are convinced that more is done indirectly, by the conduct of a schoolmaster or mistress, to educate the child, than is commonly understood, and we are led to this belief by two considerations:

First: The extreme keenness of a child's observation. A great moralist has said, "The proper study of mankind is man;"

and children often evince, if not a knowledge of this aphorism, considerable facility in its application. They do not, indeed, think they are studying; but, because their powers of perception are on the alert, they are ready to become the subjects of any new impulses, and, without knowing it, they are receiving into their half-awakened minds notions of right and wrong, and rules of behaviour, which will probably abide with them through life.

Secondly: Because these powers of observation are peculiarly likely to be directed towards the teacher. A child, on first entering school, is commonly predisposed to look up to his master with a strange mixture of fear and reverence. He comes, for the first time, into the presence of a person whose knowledge he supposes unbounded, and whom he is taught to regard as the ultimate appeal in all cases requiring wisdom and discernment. There are no heights of learning which he can hope to attain, which his instructor has not already reached: in him the youthful pupil perceives the embodied representation of all that is just, and wise, and good; he knows no higher type of the character of a scholar and a gentleman, and supposes that all the results of education, all the ends towards which his youthful energies are to strain and struggle, are comprehended in the attainments, and exhibited in the character of his teacher. With such ideas in his mind, it is not surprising that he watches his conduct with a scrutinizing eye, and that if, after a while, he becomes able to detect imperfection or weakness, he prides himself on his discovery, and thinks his vigilance rewarded.

A thoughtful consideration of these things should, we think, lead tutors and teachers to watch narrowly over those minor developments of their own character, from which, when they least expect it, so many conclusions are drawn, and which go so far to elevate or depress the standard of moral propriety existing in the consciences of the children under their tuition.

The management of temper forms one of the most important as well as the most difficult problems for the solution of a teacher. Among the varied and perplexing occurrences which the history of every school presents, how many have a tendency to disturb the equanimity of its superintendent. Some of the most trying of these are connected with his unsuccessful efforts to reach the understanding of his pupils. In such cases, when wounded pride and just anger are excited together, it requires a great effort of moral courage to adopt the course which is strictly right. Throughout the whole of the school-hours he is liable to be interrupted and vexed as cases of disobedience occur; complaints come before him when his mind is busily engaged, or at other unsuitable times; at one moment he must reprove an offender, at the next he must use language of encouragement and kindness to a learner who has been diligent. For one who is not amenable to any superior for the exercise of his authority, and who, within his little kingdom, is a perfectly arbitrary monarch, it is very difficult to preserve a serene temper, in the midst of the many harassing annoyances to which he is daily subject. It requires a large amount of discrimination and self-command, to distribute smiles and frowns throughout a whole day exactly in the proportion in which they are deserved, to dispense equal justice to all, to subdue all traces of passion, and to restrain that disposition to act tyrannically which will occasionally rise within the mind even of the most earnest-hearted and patient teacher. "He is fit," said Bishop Hall, when describing David's gentle behaviour to his elder brother, just before the conflict with Goliath, "he is fit to be God's champion, who is first victor over himself;" and, indeed, he only is fit to stand in the high and responsible position of a teacher of youth, who can thus subdue his own inclinations, and place them under the dominion of reason. Not one struggle of this kind will pass unnoticed, not one instance of a victory over the

promptings of passion will be without its effect upon the hearts of his scholars. Silently and unconsciously they will carry away with them lessons of patience and self-control far more effective than any oral instruction can give, and they will learn to love and respect, not their master only, but the knowledge he represents, and the religion which he teaches; they will see a meaning in his office, and a beauty and dignity in his character, and the beneficial effect of such perceptions upon their future lives is almost incalculable.

But, for the want of this power of self-government, this mastery over temper, no scholarship can compensate, nor any skill in imparting mere book-knowledge. The respect with which the child is apt to regard his teacher is weakened by every exhibition of fretfulness or passion; the timid feeling of childish homage is soon exchanged for a self-confident critical spirit, and the process whereby he detects the faults of a superior is the most likely to lead to a forgetfulness of his own. Truly, Dr. Channing was right when he said, that "a boy compelled, for six hours a-day, to see the countenance and hear the voice of an unfeeling, petulant, passionate, and unjust teacher, is placed in a *school of vice*."

Another way in which the indirect influence of the teacher is of material importance, is in the choice of his language. The most accurate acquaintance with the rules of English grammar will never make a correct speaker, unless the learner is in the habit of hearing elegant

English spoken. Valuable as the study of the grammar of our own language is, as a mental discipline, it has remarkably little to do with the practice of correct speaking: the proprieties of language are learned by imitation, not by rule: it is by comparison with the standard to which his ear has been most accustomed that each man judges the accuracy or inaccuracy of expressions, and not by any logical deduction from the rules of syntax. Hence our speech is formed on the model of that of the persons with whom we most frequently converse. A teacher neglects a most important means of instruction, who does not practise constant care in the selection of his expressions, and who, both in small things and great, in the business of teaching, and in familiar intercourse with his pupils, does not strive to employ the choicest and best language. The best practical teacher of English grammar is he whose own expressions are the most uniformly dignified and judicious. Besides, it should be remembered that the effect on the mind and manners, produced by an habitual care in the choice of words, is very great: gracefulness of speech and refinement of thought are very intimately connected; they act and re-act upon each other; each has a tendency to promote and maintain the other, and we are convinced that any care bestowed on this point will be abundantly recompensed by the improved behaviour, and the higher tone of mutual intercourse, among the children of a school. J.

HINTS FOR THE REVIVAL OF PRAYER-MEETINGS.

To the Editor of the Evangelical Magazine.

SIR,—The subject of Social Prayer-meetings in our churches, a communication upon which you inserted in your last number, will, I have reason to hope and believe, appear to you to be one of so much importance, especially at the present time, as to need no particular

apology for another effort being made to excite the attention of our members and church-officers thereto.

Whether the few words now offered be deemed worthy of any consideration or not, it will be matter enough of satisfaction and thankfulness to me, if by God's

blessing, and the gracious direction of his providence, a wholesome agitation may be awakened on the subject itself.

I have been early taught to consider, (and maturer thought and reflection have but served to confirm the opinion,) that the life and healthiness, usefulness and prosperity of a church, must depend upon, and are greatly to be tested by, the character of its meetings for social prayer, and the degree of estimation in which these are held.

I fear that the expression of regret on the part of your correspondent will find but too ready a response in the minds of others connected with our various churches throughout the country; and if there be, in any case, languor or decay, is it too much to connect such a state of things with some such a cause as that alluded to.

To my own mind, at least, it appears conclusive, that all Scripture warrants the strongest expectations from the *association* of God's people for earnest prayer, and sufficiently explains the consequences of barrenness and leanness, in case of neglect or non-appreciation of this privilege.

That such a want of appreciation, if not of the exercise itself, yet of the exercise as generally conducted in our Congregational churches, does exist, is, I think, too plainly evident. Indeed, from the circumstance of the *non-attendance* of members, (the adult *male* and rising youth especially,) one has been often inclined to doubt whether the prayer-meetings were really reckoned to be an appointed service of the church *at all*.

Your correspondent has touched upon certain causes which may in some measure account for a want of interest in these meetings; and I think most opportunely and wisely has he done so; for though the imperfections attaching to such exercises may not indeed serve to justify an absence from them, yet would it seem to be the highest policy to remove every just ground of dissatisfaction, and to endeavour to render the meeting as interesting and inviting as possible.

The few hints dropped in the communication before referred to, need, I think, only to be fully brought out and acted upon, in order to work, under God's blessing, a most beneficial change; and I venture to remind your readers of them under the following heads or recommendations: viz.

Shorter prayers, and more in number to engage.

Short hymns; say two, or not exceeding three verses, (and these set to suitable tunes, in proper keeping with the spirit of the hymn.)

Appropriate passages of Scripture, to be occasionally interchanged with the hymns, or read in addition; and upon which

Diversity of supplication, or particular themes of prayer might, in an easy and *natural* way be encouraged, as founded on such passages.

I venture to predict, that, were but these points seriously considered, and made matter of *previous thought and study*, with a view to be acted upon by those who from time to time lead the engagements; and if, in addition to this, notice were given of the prayer-meeting by the minister, *sabbath by sabbath*, and a gentle intimation conveyed that none who attended would be called on to engage, but such as had signified their willingness to do so, a very great change would soon appear in our meetings; and our churches experience all the healthful glow which would follow upon a more general and constant attendance on these means of grace.

Evidence enough might be brought in confirmation of the reasonableness of these expectations; and the importance attaching to most of the points adverted to has been proved by experience in many cases, and in a measure, at times, by all of us, especially as regards shorter and more frequent prayers, as contrasted with few and long ones, which latter often prove well nigh wearisome to such as may be returning, harassed, perhaps, and fatigued from daily business, or just escaped out of it for a little time. In

such a case life and energy are especially needed, and they are at all times and to all acceptable.

Commending these few remarks to the prayerful consideration of your readers,

I am, Sir, yours respectfully,

LAICUS.

MATERIALS FOR REFLECTION AND DEVOTION.

THE SABBATH.

THE sabbath is old as the creation. Let me feel the reverence due to an institution so originated and of such antiquity; and let me take an especial lesson from the use to which it was appointed by God. He rested from the labours of the preceding week. O that I could make the day thus set apart, and for such a purpose, a day of holy rest from the secularities and cares of our every-day world! Thereby I should at once both sanctify and enjoy it,—making it a day alike of pleasure and of profit to my soul. But for this end let my conversation be in heaven—let my pleasure lie in communion with God. Quicken me, O Lord, with a sense and perception of the things of faith.—*Dr. Chalmers.*

THE BLOOD WHICH SPEAKETH.

GIVE me, O Lord, an interest in that blood which speaketh better things than the blood of Abel. His cried for vengeance; Christ's for the forgiveness of all who trust in it. My God, work in me this trust! Give me full assurance of heart in the blood of sprinkling. Let me have the same precious faith in a more excellent sacrifice, by which Abel obtained the testimony and the acceptance of a righteous person. Without faith, O God, it is impossible to please thee,—it being the first and greatest of those commandments which are pleasing in thy sight; for this is thy commandment, that we should believe in the name of thy Son, Jesus Christ.—*Ibid.*

ABRAHAM'S DAY.

MY God, give me to rejoice in the light of that new-risen day which made Abraham glad when he saw it from afar. May Christ be precious to me. He who

is the Sun of righteousness, with healing under his wings. Instead of exclusiveness, there was a most expansive liberality in the first call of Abraham. It was connected with a great purpose of mercy in behalf of mankind at large. It was for the sake of all the families of the earth; and let me, therefore, read in this the same extent of invitation, and so the same warrant for confidence, that is held out in the widely-sounding proclamation of—"Look unto me, all ye ends of the earth, and be saved."—*Dr. Chalmers.*

SPIRITUAL CARE OF CHILDREN.

FAVOURITISM in families is the fruit, in general, of a merely instinctive regard. What I stand in need of is a spiritual regard for my children,—an affection for their souls,—a higher care than for this world's blessings,—a deep practical concern for the good of their eternity. He who despised the birthright was afterward disinherited of the blessing. Let me seek first the kingdom of God and his righteousness; and this is the most effectual way of having all other things added unto me. But let me not seek this by an unfair policy; neither let me fret because of the unfair, and at the same time successful policy of others; for thus it is often, as in the case before us, (Gen. xxvii. 1,) that God fulfils the high purposes of his own pleasure. Let me, under every provocation, be still, and acquiesce in the Sovereignty of Him, without whose permission there can no accomplishment take place.—*Ibid.*

WORLDLY AMUSEMENTS.

As to amusements—I mean what the world call such—we have none: the place, indeed, swarms with them, and cards and dancing are the professed business of almost all the genteel inhabitants

of Huntingdon. We refuse to take part in them, or to be accessaries to this way of murdering our time; and by so doing, have acquired the name of Methodists.—*Cowper*.

DETRACTION.

DETRACTION is that killing, poisonous arrow, drawn out of the devil's quiver, which is always flying about and doing execution in the dark; against which no virtue is a defence, no innocence a security; it is a weapon formed in hell, and formed by that prime artificer and engineer, the devil; and none but that great God, who knows all things, and can do all things, can protect the best of men against it.—*South*.

REASON—ITS PROPER PLACE.

SOME say their *reason* declares certain doctrines of revelation to be untrue, and that is enough. Your reason? And what, pray, is your reason? How much is its dictum worth? What weighs your reason in the great scale of minds? Who made it a judge of what its Maker ought to reveal, and ought to be, and ought to do; and to affirm that this may be true, and that may not be true? Do you say that God enkindled this light within you? True; but he meant it to illuminate its own little sphere, and not to boast itself a sun, and plant itself in the heavens, in its Maker's place and stead.—*Nevins*.

NEW THEOLOGY.

NEW discoveries in matters of revealed

truth I look not for; and must confess, that whatever is novel, I suspect of being false. Light, I have no doubt, is still to be shed on certain obscure passages of Holy Writ, especially in the fulfilment of prophecy; but that the science of theology should advance, as other sciences do, every year, always becoming more perfect and satisfactory, seems to me impossible. The reason is obvious. Theological truth is not come at as other truth is. It is not the result of any long and laborious induction. It is not built up by any experiment. It is a science of pure revelation, and therefore must have existed, in its perfection, from the date of the revelation. It cannot be affected, as other sciences, by the march of mind; for it is the *human* mind that marches, not the *Divine*. Now, theological truth is the expression of this mind, to which there can be no accession of new ideas. If, eighteen hundred years ago, God had made a revelation on the subject of astronomy, the science of astronomy would have been as perfect a science then as it is now. The astronomer of the first century would have held in his hand a complete and unerring treatise on his favourite science; and what more could the astronomer of the nineteenth century have? And why should not the former be as likely to attain to the true meaning as the latter? What I have supposed of the science of astronomy, is of theology strictly and literally true; and, in this respect, it is distinguished from all other sciences.—*Nevins*.

Poetry.

(From the *Halifax Guardian*.)

THE HARVEST PAST.

"The harvest is past, the summer is ended, and we are not saved," Jeremiah viii. 20.

On wings of rainbow loveliness
The summer's smile hath pass'd:
Its light was all too beautiful
On this cold earth to last;
Its soft blue skies have pass'd away,
Its green and laughing leaves:

And beside the streamlet no glad bird
Its dream of music weaves.
The flowers, the bright rejoicing flowers,
Are pale and wither'd now,
For lifeless, on earth's funeral bier,
The summer's form lies low:
And the harvest time is also gone—
With its wealth of golden grain
Its nodding sheaves no longer smile
In gladness on the plain.

Mourn we the passing of their light?
 Have we not mightier grief?
 Weep we not over vanish'd things
 More dear than flower or leaf?
 The summer time of our young hearts
 Is flying fast away;
 And near us many stand who have
 Outlived their harvest day.
 And doth the voice of conscience wake
 The prophet's sad lament?
 Hath it a record of lost hours?
 Of days and years mis-spent?
 Holds its dark scroll those fearful words,
 As with a diamond graved,
 "Summer and harvest both are past,
 And yet we are not saved?"
 God grant such record is not ours
 At the great gathering day,
 When Christ makes up his gems, may we
 Shine in the bright array!

M. I. K.

ANGRY WORDS.

ANGRY words are lightly spoken
 In a rash and thoughtless hour;
 Brightest links of life are broken
 By their dark insidious power.
 Hearts inspired by warmest feeling,
 Ne'er before by anger stirr'd,
 Oft are rent past human healing,
 By a single angry word.

Poison-drops of pain and sorrow,
 Bitter poison-drops are they,
 Weaving for the coming morrow
 Sad memorials of to-day.
 Angry words! oh, let them never
 From the tongue unbridled slip!
 May the heart's best impulse ever
 Check them ere they soil the lip!

Love is much too pure and holy,
 Friendship is too sacred far,
 For a moment's reckless folly
 Thus to desolate and mar.
 Angry words are lightly spoken,
 Bitterest thoughts are rashly stirr'd,
 Brightest links of life are broken
 By a single angry word.

ART THOU A MOTHER?

ART thou a mother? Do thine eyes
 With transport overflow,
 To see thine olive-plants arise,
 And round thy table grow?
 It is in truth a lovely sight,
 May it thy bosom fill
 With fond enjoyment and delight,
 And cheer thy dwelling still!

ART thou a mother? Ever bear
 This solemn truth in mind—
 That thou must for their spirits care
 Which are by nature blind.

'Tis right to tend their mortal frames,
 And all their wants supply:
 But, ah! their souls have stronger claims;
 For these shall never die.

Art thou a mother? Early teach
 Their infant lips to pray
 To Him, who 'midst their faltering speech,
 Knows all they wish to say.
 Oh! bring them to the Cross betimes;
 For if the Lord's while young,
 Each life shall then be free from crimes,
 And from deceit each tongue.

Art thou a mother? Daily draw
 (As thou must still impart)
 New lessons from God's holy law,
 To purify thy heart.
 Then, as they grow in sense and age,
 Thy little ones shall see
 The precepts of the sacred page
 Exemplified in thee.

Art thou a mother? Watch, and fear
 To be thyself deceived;
 An error once committed here
 Can never be retrieved.
 The seed that's on the billows tost
 May on some shore be thrown;
 But if a human soul be lost,
 It is for ever gone.

THE MAGNETIC TELEGRAPH.

ALONG the smooth and slender wires
 The sleepless heralds run,
 Fast as the clear and living rays
 Go streaming from the sun;
 No peals or flashes heard or seen
 Their wondrous flight betray,
 And yet their words are quickly felt
 In cities far away.

Not summer's heat, nor winter's hail,
 Can check their rapid course;
 They meet unmoved the fierce wind's rage,
 The rough wave's sweeping force.
 In the long night of rain and wrath,
 As in the blaze of day,
 They rush with news of weal or woe,
 To thousands far away.

But faster still than tidings borne
 On that electric cord,
 Rise the pure thoughts of him who loves
 The Christian's life and Lord—
 Of him who, taught in smiles and tears
 With fervent lips to pray,
 Maintains high converse here on earth
 With bright worlds far away.

Ay! though no outward wish be breathed,
 Nor outward answer given,
 The sighing of that humble heart
 May still be felt in heaven.
 Those long frail wires may bend or break,
 Those viewless heralds stay;
 But Faith's last words will reach the throne
 Of glory far away.

Review of Books.

THE GOOD MAN'S GRAVE. A Discourse, occasioned by the lamented Death of David Russell, D.D., Pastor of the Congregational Church assembling in Ward Chapel, Dundee. By WILLIAM LINDSY ALEXANDER, D.D. 8vo, pp. 36.

James Maclehose, Glasgow.

With such a theme as the death of Dr. Russell, to be expatiated upon in the midst of his weeping bereaved flock, it was impossible for a preacher like Dr. Alexander to fail. He had been called to the task by the wish of his deceased father in the ministry; and well has he discharged the arduous duty: just because he loved the honoured servant of Christ, and had mind enough to estimate his mental character and worth. He has reared a noble but faithful monument to the memory of his and our departed friend. We shall attempt no analysis of the discourse, but simply avail ourselves of a few extracts from it, to show that "a great man" has fallen in our Israel, and how eminently qualified Dr. Alexander was to do justice to his exalted powers, and varied excellence of personal and ministerial character. We shall arrange the extracts under heads, for the sake of distinctness.

General Survey of Dr. Russell's Intellectual Character.

"I but re-echo the universal sentiment, when I say that your late beloved and venerated pastor was no ordinary man. It was impossible, even for a stranger, to listen to him, though but for a few minutes, without perceiving that he was a man singularly gifted with the faculty of commanding the attention and swaying the minds of his fellow-men. There was a freshness and originality in the whole cast of his mind, a power, a massiveness, and a breadth in all his forms of thought and expression, an earnestness, sincerity, and purpose-like decision in everything he said, and a manly freedom of utterance, betokening his mind's perfect mastery of his subject in all he advanced, which rendered it manifest to every one that his belonged to that higher order of minds whose vocation it is to teach and guide. There was nothing small, or narrow, or superficial, about his mental development. He was not of the number of those who please by their ingenuity, dazzle by their brilliancy, or attract by their gracefulness. Still less did he belong to the ranks of those who seek fame at the sacrifice of sobriety and good sense; preferring conceit to truth, and mistaking oddity or extravagance for originality. It could not even be said of

him that he owed much either to the splendour of his genius or the delicacy of his taste. His most prominent mental characteristics were strength, energy, and massiveness, of which his robust and vigorous frame, his firm step, and the hale and manly tones of his voice were the fitting counterparts, and the significant emblems. In all his mental efforts these features were strikingly displayed. In the studies he selected, in the mode in which he pursued them, in the uses he made of what he had acquired, no less than in conveying to others the conceptions of his own mind, the same healthy vigour, and breadth and energy, were conspicuous. Though an eager and extensive reader, who despised no information which books can convey, and who did not hesitate even at times to recreate himself with the lighter literature of the age, it was on the higher and severer studies of theological science and biblical interpretation that he delighted chiefly to exercise his powers; and in these it was not the niceties of a fastidious criticism, nor the curiosities of an ingenious exegesis, nor the barren distinctions and adroit systematisings of an over-acute logic, that engaged his interest; but the great, broad, fundamental and formative truths of theology,—the substance, and marrow, and living spirit of the Word of God. There was nothing in him akin to the idle luxury of those who read merely for the sake of reading, or to the narrow cleverness of those who find their highest intellectual pleasure in minute distinctions, or peddling ingenuities. He liked to grapple with solid and substantial truth in the mass, to take it in with a firm and masterful grasp, and to give it forth to others in that large and comprehensive form in which he himself had received it. Whether as student or as teacher, the masculine breadth and force of his mind were pre-eminently conspicuous; and hence in no small measure the success which crowned his studies, and the influence he acquired as a teacher over the minds of others. It is ever by the union of largeness and energy that the true empire of mind over mind is secured and perpetuated."

Analysis of Dr. Russell's Mind.

"His was not one of those minds in which some one power so supremely predominates, that it may be regarded as constituting the main source of the possessor's mental energy; his strength lay rather in the union of several faculties, each of which existed in him in no ordinary degree. He was endowed with vast powers of memory; whatever he read he remembered easily and

correctly; and so tenacious was his recollection, that he could recall, whenever occasion required, lengthened and intricate trains of thought, which he had prosecuted in his own mind, without the aid of a single note or memorandum. Along with this he possessed a sound and well-regulated *judgment*, by which he was enabled to form conclusions for himself upon the subjects that came before him, free alike from the fetters of prejudice on the one hand, and the extravagancies of caprice upon the other.—His *reasoning powers* were of a high order; he thought continuously, and argued conclusively, moving to his conclusion by a steady and well-defined line of ratiocination; though from the ample range of his mind he often bore along with him a larger amount of collateral and incidental material than was, perhaps, altogether favourable to the clear perception by others of the force and point of his argument.—His *imagination*, though not of that kind which soars into the empyrean of thought, nor of that which dazzles by the novelty and grandeur of its creations, was such as led him to delight in the beauty and grace of appropriate imagery, and lent vivacity and pathos to the conceptions which the robust faculties of his own mind had bodied forth.—His *reflective powers* were great: he delighted to brood over themes of interest; he meditated much on the ideas of things; and ever and anon would give utterance in his discourse to weighty and pregnant apophthegms, which carried with them their own evidence to the reason of his auditors. To all this he added, in a degree not often exhibited, the power of concentrating his mental energies upon the subject that was before him, to the utter exclusion, for the time being, of everything else,—a capacity which sometimes, under the name of ‘absence of mind,’ affords matter for amusement to the frivolous, but which is, in reality, the mind gathering itself up for the full exercise of its powers, and has more to do with mental greatness than those who make merry at it are aware.”

Dr. Russell's well-digested Information.

“Along with this mental superiority, Dr. Russell carried with him into public life a large mass of valuable, well-assorted, and well-digested information. He was not one who trusted for reputation and success to mental endowment alone. Proceeding upon the belief that in the present day it is impossible for a public teacher to know too much, (provided he really *does know* it, and not merely fancy he knows it,) he set himself from an early period in his career as a minister, to compensate by diligent study for the deficiencies of that too hasty course of preparatory training through which it had been his fate to be carried. Imbued

with a strong and ardent desire for knowledge, ‘he separated himself to seek and intermeddle with all wisdom.’ Whatever was really worth the knowing, he deemed worth the toil requisite in order to acquire the knowledge of it. He knew and felt the deep joy of books. Study was to him no task, though it was ever more than a mere pastime. Whatever could enlarge the mind, quicken the judgment, improve the heart, regulate the life, or benefit the race, he eagerly sought to know. Nor was his zeal without its reward. Without pretending, or being entitled, to the reputation of great scholarship, or extensive acquaintance with science, there were few departments of knowledge in which his attainments were not considerable; and some there were in which he knew more than most men of his age. In history, mental philosophy, and ethics, he had made respectable acquisitions; in theology, he had few who could surpass him in the extent and variety of his attainments; and in knowledge of the contents, and all that is helpful to the understanding of Scripture, he was surpassed, I venture to say, by none. Thus, largely supplied by that knowledge which a great thinker has emphatically declared to be Power, it is not surprising that he should have acquired extensive influence over those among whom he had intercourse.”

Dr. Russell's Goodness.

“Endowed with these intellectual qualifications and furniture, Dr. Russell could hardly have failed, on the strength of these alone, to have forced his way as a public teacher, to a large measure of public respect. But there were other features of his character besides these, to which he stood indebted for not a little of that influence which he acquired. If he owed much to his greatness, he owed not less to his goodness; or rather, I should say, it was the union of the two which made him at once so venerated and beloved. There was the same breadth and vigour about his moral, as there was about his intellectual development. Though anything but stern or churlish,—though, on the contrary, kind, courteous, and susceptible of deep emotions of sympathy and affection, his most prominent virtues were of the robust and manly order. There was nothing merely soft,—nothing sentimental,—nothing effeminate about his moral tastes and tendencies. Forming, through the vigour of his judgment, firm and decided estimates of the moral worth of things, he manifested in his conduct no less firmness and decision in acting upon the estimates he had formed. At the same time, there was nothing of that rashness and impetuosity which often characterise the movements of men of strong and decided minds. He was

eminently prudent and sagacious in all his conduct. Satisfied that the course he had adopted was correct, he neither was impatient of that delay which prudence demanded, nor fretted by those obstacles which prejudice or ignorance raised in his path. For one so determined in his purposes, and so energetic in his movements, he was singularly cautious and patient. Nor was there anything in this that bore the guise of interested scheming. There was an openness, an honesty, a straightforwardness, in his whole deportment that indicated at once the strength of his will and the sincerity of his motives. He was no truckler or time-server. He had no love for the little arts of management, or the doubtful expedients of policy. He liked what was substantial and distinct in action, as well as in speculation. His was not the seamanship that sails ever in the eye of the wind; he loved to career over the broad open sea; and whether he sped before the favouring breeze, or bore up against an opposing blast, he would have all to see distinctly whether he was tending, and for what purpose he had spread his sails. A devoted lover of truth for its own sake, penetrated with a profound admiration of all that is just, and pure, and upright, detesting duplicity and insincerity in every shape, and preserved by natural temperament from that timidity which often mars the best resolutions,—he aimed at pursuing a steady and unmistakeable course, and to preserve to himself a ‘conscience void of offence before God and before man.’ Hence the long-tried consistency of his career in this place, and the homage which public opinion has been prompt to render, not only to his abilities as a teacher, but to his virtues as a man. ‘His rejoicing was this, the testimony of his conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had his conversation in the world, and more abundantly to you-ward.’”

Dr. Russell's Charity.

“Appearing before the public as the avowed adherent and uncompromising advocate of a particular form of ecclesiastical order, he nevertheless showed himself the friend of all good men, and interested in the welfare of every portion of the universal Church of Christ. With his brethren in the ministry, not only in his own, but also in other denominations, he lived on terms of frank and cordial intercourse: assuming no authority over the humblest; offering no slight to the feeblest; rejoicing to assist all as far as lay in his power; and, in every respect conducting himself so as to draw towards him the love and reverence of all. Of our denominational institutions he was the steady, earnest, and unwearying friend,

defending their principles, aiding their counsels, and advocating their claims; nor did he confine himself to these, but whenever he had the opportunity, lent himself to every institution which, on sound and scriptural grounds, appeared to him to be seeking the welfare of mankind, and the glory of God. On the great Missionary enterprise his heart was deeply set; and that noble Society, whose cause would this day have been pleaded in this place by its deputed representative but for the calamitous event which has demanded for its services a different theme,* he was the steady and enthusiastic advocate. Had he been spared, oh! how would his voice have been raised this day on its behalf! Suffer me to remind you that the cause lives though the advocate has gone, and that you cannot better attest your attachment to your pastor's memory than by showing that his pleadings with you in its favour in former years have not ceased to influence you, but that ‘he being dead yet speaketh’ to you on its behalf.”

Dr. Russell's Works.

“As an Author, Dr. Russell has left high claims upon the grateful remembrance of the Christian Church. The works he has published are all upon subjects of first-rate importance, and these are treated by him with that gravity which their importance demands, and that copiousness and power which his ability secured. In his ‘Letters Practical and Consolatory,’ we have an admirable specimen of the union of high theological teaching, with the just application of revealed truth to the wants and circumstances of mankind; the whole work being admirably adapted to secure the author's avowed design, which was to ‘illustrate the Nature and Tendency of the Gospel.’ This has been by much the most extensively circulated of his larger works, and has been the instrument of instruction and consolation to multitudes throughout the empire, as well as in other parts of the world. In his ‘Compendious View of the Adamic and Mediatorial Dispensation,’ and in his work upon ‘the Covenants,’ he has made a most valuable contribution to a department of theology too little cultivated or understood in the present day—that which views the System of Divine Truth revealed in the Bible in connection with the historical development of it under those different dispensations which God has been pleased to establish with man. This was

* The annual sermons and collections in Ward Chapel, for the London Missionary Society, were fixed for the Sabbath on which this Discourse was delivered. In consequence of Dr. Russell's death, however, this design was abandoned, and the Rev. Arthur Tidman, who was to have pleaded the cause of that Society, occupied the vacant pulpit in the afternoon, only to follow up with an appropriate discourse the funeral service of the morning.

a subject which Dr. Russell had long and deeply studied, and nowhere will the inquirer find it more copiously, luminously, and evangelically treated than in the two-works above-named. In his 'Essay on Infant Salvation,' he has sought to console the hearts of bereaved parents by 'proving from Scripture that all children dying in infancy are saved through Christ;' this is, perhaps, the most eloquent and touching of all his works, for he wrote it from the depths of a heart that had felt the sorrow he seeks to heal. Among the most useful of his minor publications is his 'Catechism of the First Principles of the Holy Scriptures;' it contains a most admirable compend of Biblical Theology, adapted to the wants of the young, and has been not only widely circulated in this country, but translated into some of the languages of the heathen, and used as a book for the Catechumens in several of our Mission Churches. A few occasional discourses, and one or two articles in religious magazines, complete the list of Dr. Russell's published writings. We might be tempted to regret that he wrote so little, were it not that it rather behoves us to be thankful in these days of superabundant book-making, that one was found who could write so well, and yet knew when to stop."

Dr. Russell as a Preacher.

"As a Preacher, Dr. Russell had few superiors in what constitutes the most valuable qualifications for the duties of the pulpit. Owing little to the superficial graces of rhetoric, and still less to the allurements of manner, he had those solid excellencies which secure for their possessor the firmest hold upon the admiration of intelligent and earnest hearers. His discourses were always replete with rich scriptural truth; their texture was firm and continuous throughout; their tone was elevated and serious; and they were delivered with that freedom and energy which bespoke the interest which the speaker felt in what he was urging upon his audience. Though not until very recently committed to writing even in part, they betrayed no indications of looseness of arrangement, or incoherence of argument; on the contrary, they were carefully thought out, and all the parts of which they were composed stood in strict logical relation to each other, and had a common bearing upon the result which the preacher had set before him as the end of his address. In listening to him, one was never led astray by useless digressions, or puzzled by metaphysical niceties, or amused by unmeaning declamation. Hastening at once into his theme, throwing aside all that was merely incidental and collateral, spurning as with disdain all the little arts of preparatory display, and grasping with a firm hand the

great truths of his text, he would pour out in long succession, and with unflagging energy, a stream of thought and illustration and appeal that constrained the attention and went home to the bosoms of his hearers. It was not in occasional passages of unusual vigour, nor in bursts of fitful eloquence, that ever and anon paused as if to recover strength for a renewed effort, that the power of his preaching lay; it was the discourse as a whole—its substance, its richness, its unction, its earnestness—that wrought upon the minds of the hearers, and made them feel and acknowledge his power. The lightning flash of genius, the glittering artifice of the rhetorician, the skill and craft of the practised logician were not there. But there was the rush of a strong and ardent mind laden with the choicest treasures of Divine truth, and fired by a holy zeal for the glory of God and the best interests of man, that carried everything before it, and at once captured and enriched all who came within range of its impetuous flow."

These pictures we can aver to be as truthful as they are beautiful. Dr. Russell was a man of a thousand. His removal from the midst of us is an incalculable loss to the Christian cause: "Help, Lord, for the godly man ceaseth."

POSTHUMOUS WORKS of the Rev. THOMAS CHALMERS, D.D., LL.D. Edited by the Rev. WILLIAM HANNA, LL.D. *The Scripture Readings now complete, embracing Horæ Biblicæ Quotidianæ, 3 vols., and Horæ Biblicæ Sabbaticæ, 2 vols.*

Sutherland and Knox, Edinburgh; and Hamilton, Adams, and Co., London.

In an early critique on this series, when the first volume made its appearance, we sufficiently indicated to the public the high estimate which we put upon any works, coming from the pen of so great and good a man as Dr. Chalmers. As the whole of the Sabbath Readings are now before the world, we consider ourselves in a more advantageous position for expressing a matured opinion than we were when we wrote our first notice. The "Daily Scripture Readings" occupy three volumes, and extend from Genesis to the fifty-second chapter of Jeremiah. The "Sabbath Scripture Readings" occupy two volumes; the former on the New Testament, and the latter on the Old, reaching as far as the eleventh chapter of the Second Book of Kings. The venerated author, it will be perceived, was called to his glorious rest ere the plan of his Biblical Readings was fully completed. That he lived to accomplish so much of his plan, will be matter of thankfulness to many a warm and grateful admirer.

There is a broad line of distinction between the "Daily Readings" and the "Sabbath Readings;" not so much in the critical character of either, as in the marked and elevated devotion which pervades the latter;—showing clearly the lofty and reverential feeling which the pious and devout author connected with the holy sabbath.

In endeavouring to form a candid and correct estimate of these posthumous writings, we are free to confess that we shared in the astonishment of thousands, when we first became acquainted with their contents. This astonishment was equally excited in reference to both classes of "Scripture Readings" now before us. They were not the sort of compositions we looked for from the pen of Dr. Chalmers. They lacked the brilliancy which belonged to his other productions, and boasted fewer of the coruscations of his genius: they had less of the peculiarity of Chalmers than some of his other works. But our readers would err exceedingly, if they were thence to conclude that we were disappointed in the true sense of the term. We were gratified beyond what we can well express. Knowing but little of the interior of Dr. Chalmers' life, though always favourably impressed respecting him, it was to us very refreshing to find that he was a man who walked so closely with God. The most brilliant and critical commentary on Scripture could not have so powerfully convinced us of this, as these unpretending "Sabbath and Daily Readings of Scripture." Even the comments contained in the "*Horæ Biblicæ Quotidianæ*," leave us no room to doubt as to the elevated and spiritual bearing of Dr. Chalmers' mind; but the "*Horæ Biblicæ Sabbaticæ*" put it beyond all conceivable doubt. To find the man who could lead majorities in the ecclesiastical arena; who could at times, (witness his Church extension doings,) assume the character of a vehement partizan; who could entrance listening thousands by the resistless powers of his pulpit eloquence,—a little child in the closet before his God, taxing his motives, complaining of his infirmities, and struggling hard for victory over all that was sinful and defective, was indeed most truly refreshing to our spirits.

We do not think Dr. Chalmers' posthumous works will add materially to his literary reputation; but they will form a most beautiful sequel to his other writings, and are just such a voice as we love to listen to from the tomb.

All his comments are most fervently evangelical; and some of them are vigorous and striking. They are seed-beds of thought. His reflections for the sabbath will aid the holy aspirations of many a devout and heavenly mind; and will lead

some, we trust, to turn to their Bibles on that hallowed day, who have hitherto neglected this sacred exercise.

When the last volume of his posthumous series makes its appearance, we hope to furnish our readers with a closing article, mainly restricted to that volume.

THE BRITISH QUARTERLY REVIEW. No. XVI., Nov. 1, 1848.

Jackson and Walford.

WE never have opened a number of this Review, without feeling something like an honest pride that it belongs to the orthodox Nonconformists of Great Britain. It has nobly sustained the position it assumed to occupy when, four years ago, it claimed to be regarded as a sample, not only of the theology and church principles which obtain among Nonconformists, but also of the intelligence and literary taste by which they are increasingly distinguished. A work so conducted cannot fail to convince reflecting and candid lookers-on, that the Dissenters of the present day are not a race of men any longer to be looked down upon by those who would fondly claim a monopoly in letters and in moral science.

We are happy to find that there is everything in the spirit as well as substance of the work to invite attention to its merits; and we happen to know that it finds access to circles from which our periodical literature has hitherto been generally excluded. This affords hope for the improvement of men's thoughts upon the vast range of subjects discussed in "*The British Quarterly Review*."

The Number before us is more than a fair average specimen of the character of the work. It is full of masterly writing, and great and good thoughts: there is not, in our humble judgment, a dull or uninteresting article in the whole of the 287 pages which it contains. Some of the papers are as well-timed as they are ably written. That, for example, on the "*Endowment of Romanism*," It is a powerful exposure of the wrong modes of thinking, which could tempt statesmen to venture upon such a rash and dangerous policy. We think very favourably, too, of the Review of Dr. Channing's Memoir: it is both candid and discriminating. If we have any fault to find with it, it is that the conceit and impertinence of Unitarianism are too leniently dealt with. We have no patience with their common-places levelled against orthodoxy. They have neither a monopoly of philosophy nor learning on their side, yet they vaunt it, and Channing, in *his own way*, was not free from this blemish: as if all wisdom must die with them. We think that the increase of

wisdom will be the utter destruction of the system.

If we were to name other articles in the present Number, we should refer with gratification to "Miss Martineau: Travel and Theology;"—"Spinoza: his Life and Writings;"—"Europe in 1848;"—and "Milne's Life of Keats:"—these are all highly instructive essays, well calculated to enlarge the sphere of our knowledge, and to promote sound views of intellectual, moral, and religious truth.

THE ORIGIN AND PROGRESS OF LANGUAGE.

London: the Religious Tract Society.

IT is the utterance of no vulgar authority, that "As long as the internal harmony of the soul was undisturbed and unbroken, and the light of the mind unobscured by sin, language could be nought else than the simple and beautiful copy or expression of internal serenity; and consequently there could be but one speech. But after the internal word, which had been communicated by God to man, had become obscured:—after man's connection with his Creator had been broken—even outward language necessarily fell into disorder and confusion. . . . Thus there sprang up a multitude of languages, alien one from the other, and varying with every climate, in proportion as mankind became morally disunited, geographically divided and dispersed, and even distinguished by an organic diversity of form." But just as the great human family with all its known and acknowledged diversities can be traced up to one common origin, so all the languages of earth, how much soever they may differ from each other, appear to be merely branches of one common stem. Whether this primary root was the Hebrew, or the Indian, or any of the other known or existing languages of the earth, is a question on which philologists and the learned are still divided. Schlegel viewing the different dialects and modes of speech under the general image of a pyramid, thinks that the broad basis of this pyramid would be formed by those languages whose roots and primitive words are mostly monosyllabic, as in the Chinese. He places this class of languages at the foundation as being by far the most considerable in number, and the most widely spread over the four quarters of the globe. Into the body of the pyramid he introduces those noble languages which are connected with each other by strong and manifold ties of affinity, as the Indo-Persic and Indo-Germanic, and whose roots are for the most part dissyllabic. While the summit or apex of the pyramid is formed of the Semitic languages—as the Hebrew and the

Arabic together, with their kindred dialects, and whose ruling principle is that all the roots must be trisyllabic. He conceives the Hebrew language as worthy of being considered the summit of the pyramid, but can never be regarded as the basis:—that it cannot be the root whence all other tongues have sprung. He is of opinion, that we are not in circumstances even to conceive or imagine what was the language of the first man, any more than we are capable of proving or discovering the geographical site of the one lost source whence those four rivers took their rise, which are in part still to be traced on the earth.

But we turn from the theories of Schlegel to the contents of the work before us. It is characterized by great research, clear discrimination, sound logic, and life-breathing piety. The author grapples honestly and fearlessly with his subject. He is not ignorant of the difficulties which beset his theme; but he betrays no timidity. In dealing with difficulties and objections, he is candid and forbearing in the extreme. His theme opens up a wide field of inquiry. We question whether he has done himself justice within so narrow a compass. But he had no alternative. Hitherto he might come, but no further; and considering the limits within which he must write, he has done well his part. After descanting on speech as the grand distinctive peculiarity of man, and showing that language is indispensable to man in his present state, he proceeds to inquire—"Is the faculty of speech natural or acquired? Is it the result of instruction, or of imitation, or of both? Is it the gift of God or the invention of man?" This section of the work exhibits the most rigid modes of investigation. The idea of language being acquired or invented is shown to be at variance with the entire history of the species. The difficulties which lie between the reasonings of every honest mind and such a conclusion are insuperable. "If it be the case (says the author) that no period for the supposed invention of language can be assigned, and that no traces, either historical or traditional, of its inventor or inventors can be found, then the inference is by no means an unreasonable one that the faculty and use of speech are co-eval with the existence of the human family. The position that men are unable under any circumstances to invent language, strengthens and advances the argument for the divinity of its origin. In the absence of all proof that savages ever did or could invent speech, and with the demonstration of the physical impossibility of their doing it, we are conducted with inevitable precision to the conclusion that it was an original endowment of our nature."

With consistency and force the author

argues for the unity of language from the unity of the race. He inclines to the more popular belief that the one great parent root, from which all existing languages have sprung, is the Hebrew. This is a point which we hold to be worthy of yet deeper and wider investigation. May not the primal tongue be irrecoverably lost? May not the affinities which are found in the various languages and dialects of the earth be so many scattered elements of one great original root; and may not that root ante-date the Hebrew tongue, and every other now known to exist? May not the Hebrew itself be indebted to that primary stem? These are questions of uncommon interest. Nor can we but think that philologists have a mighty work before them prior to the settlement of what was the first language. If the five hundred existing languages and dialects, differing more or less in structure, in words, and in pronunciation, can be reduced to about ninety parent tongues; if many of these tongues stand in near relations to others which compose great families, and have such features in common as to point to a common origin, we must not forget that our conclusions as to this primary parentage must rest not on any casual or accidental resemblance, but in a most faithful comparison of "words of simple import and primary necessity which run through the entire families, and consequently are aboriginal therein." This done—after we have grouped the languages into families, and have run the comparison of words of primary necessity through all those families, may we not be carried up to a yet higher point in the stream of time to find the parent stem from which all these branches have sprung and spread? The universal affinity of language may be placed beyond contradiction, but the first form of speech given by God to man is, we cannot help thinking yet to be found out.

With the spread of population and the progress of society, the author traces the progress and improvement of language. He touches on the correspondence in the classes of languages to the tri-partite division of the human family—on the influence of secondary causes in augmenting diversities of tongues—on the deteriorating process of language—on the marks of its improvement—on the influence of literature on language—on the relation of poetry to prose—and then on the origin of writing by alphabetic characters, and thinks it was not the offspring of hieroglyphical symbols, nor invented by the different nations, but was divinely communicated in connection with the promulgation of the law on Mount Sinai. This point will doubtless be disputed. But we fully concur with the author when he says, "As the origin of speech was

divine, it appears worthy of the condescension of God to reveal to his favoured people, and through them to the world, this method of embodying fleeting sounds and perishable ideas in various clusters of cabalistic characters, with which they have no natural connection."

The work closes with an historical sketch of European languages. The short disquisition on the English tongue, whose "characteristics place it high amongst the spoken languages of the world," is admirable. Very just and pertinent is the author's remark, "No Englishman has reason to complain that his ideas cannot be properly expressed, or clothed in a suitable garb—no English author is under the necessity of writing in a foreign language on account of its superiority to our own—and no well-educated person amongst us needs to interlard his ordinary conversation with scraps of Latin injudiciously selected, or with French phrases badly pronounced, in order to give utterance to his sentiments."

The little volume embodies a rare and interesting mass of information, and is pervaded with a rich vein of moral truth. It is sure to obtain, as it deserves, a wide circulation. Every parent should make a present of it to his children. It cannot fail to interest, and instruct, and gratify the youthful mind.

FORTY DAYS in the DESERT, on the TRACK of the ISRAELITES; or, a JOURNEY from CAIRO, by WADY FEIRAN, to MOUNT SINAI and PETRÆ. By the Author of "Walks Around Jerusalem."

Arthur Hall and Co.

THIS is really a companion to the Bible; by the aid of which the intelligent Christian will better understand the facts and narratives therein contained. We have perused it with more than ordinary delight. It is written with such clearness and simplicity as to compel the reader to follow the traveller; while the map and embellishments aid him in his imaginary journey. The volume is altogether unique in its character. Nothing so beautiful of its kind has hitherto seen the light. It exceeds the author's "Walks around Jerusalem." The paper, print, engravings, and composition of the work are worthy of the highest commendation. And as the author has corrected and enlarged his own impressions, by a reference to the observations of other competent travellers, we think we are doing a service to our readers by strongly recommending it to their notice.

FISHER'S DRAWING-ROOM SCRAP-BOOK. 1849. *By the Hon. Mrs. Norton.* 4to.

Peter Jackson, late Fisher, Son, and Co.

IN intellectual ability and pictorial beauty, there is no falling off in this volume from its predecessors in former years. Indeed, it is more expensively embellished than ever. Some of the engravings are so highly finished as scarcely to admit of any reasonable prospect of improvement for the future. As a work of art, of strictly moral tendency, we feel no scruple, as religious journalists, in recommending it to those cultivated circles that can afford to pay for it. Young people must have amusement; and here it may be supplied, without injury to the moral feelings.

THE JUVENILE SCRAP-BOOK. *A Gage d'Amour for the Young.* Edited by Miss JANE STRICKLAND. 1849.

Peter Jackson, late Fisher, Son, and Co.

THE Editor of this very pleasing and beautiful volume tells us truthfully that she "has endeavoured to weave in her many-coloured garland flowers from various lands, and to blend in one harmonious whole a collection adapted to the several tastes and ages of the readers of THE JUVENILE SCRAP-BOOK for 1849." We think she has been remarkably successful in carrying out her own idea. "Of the literary department" she thinks wisely, that her young readers "will be excellent judges and critics themselves; but the plates which have been supplied by the liberality of the publisher, are in a style of art calculated to give them a lasting and lively perception of pictorial beauty." This is a true witness. The volume for 1849, in our judgment, surpasses in artistical beauty its predecessors of former years very considerably.

But "to please the eye," Miss S. observes, "is only one of the minor objects of the book;—to give lessons of piety, virtue, morality, and mercy, and to warn the young readers to avoid the paths of sin and selfishness, even though they appear fair and pleasant, is the chief aim of the volume now offered to their perusal." We can bear testimony to the fact that this excellent aim of the Editor has been in no slender degree realized. Having wished to put the volume into the hands of a beloved grandchild, some twenty thousand miles off, we examined its contents with great care; and the result has been a full conviction that it is not only a safe, but a wholesome book, combining, in a very happy degree, entertainment and sound moral sentiment. Young people will find here "food for mirth, as well as reflec-

tion;" and nothing to vitiate the taste or corrupt the heart.

FIRESIDE TALES for the YOUNG. *By Mrs. ELLIS, Author of "The Women of England," etc. etc.* Vol. I.

Peter Jackson, late Fisher, Son, and Co.

THIS is a judicious selection of articles which have been written, in various works, by Mrs. Ellis, with a view to the amusement and instruction of the young. They are some of her happiest efforts, and well deserve to be collected and arranged in their present form. They will thus be rescued from that oblivion which awaits most articles which appear in our periodical literature.

BELGIUM, the RHINE, ITALY, GREECE, and the SHORES and ISLANDS of the MEDITERRANEAN, illustrated in a Series of beautifully-executed Engravings, from Drawings on the spot. *By* THOMAS ALLOM, Esq.; COLONEL COCKBURN; MAJOR IRTON; MAJOR-GENERAL SIR GRENVILLE T. TEMPLE; LIEUTENANT ALLEN, of the Royal Engineers; and MESSRS. BARTLETT, LEITCH, and WOLFENBERGER. *With Historical, Classical, and Picturesque Descriptions, by the Rev. G. N. WRIGHT, M.A.; L. F. A. BUCKINGHAM, Esq.* Vol. I. 4to.

Peter Jackson, late Fisher, Son, and Co.

THE progress made, in modern times, in the department which this volume is intended to fill up, is great beyond what could have been anticipated thirty years ago. Modern travel has added greatly to our knowledge of places formerly but little disclosed to us. Doubtless a great deal of trash has been obtruded on the public mind, with a view to meet the rising demand for the class of works referred to; but, in the midst of ephemerals, there has been a large production of works of a solid character, which have added much to our topographical knowledge of places famed for their historical, classical, or natural associations.

The volume which we now introduce to our readers claims fairly to rank in the first class of productions to which it belongs. No pains or expense have been spared to render it worthy of public patronage. The engravings, all beautifully executed, are from drawings taken on the spot, by artists of the first class; and the topographical information is drawn up with a due regard to accuracy, good taste, and pleasing impression.

"Of the subjects," observes the Editor, "of the present series, it is scarcely necessary to say a single word. Italy and Greece, the homes of ancient art, still

lovely in its decay;—the Rhine, consecrated by a thousand romantic memories;—Belgium, whose name recalls associations of sturdy energy and commercial activity;—the Mediterranean, whose shores are endeared by historic fame, and charm even

from their surviving loveliness;—these need only to be named, to summon up visions of romantic beauty, which it is the object of the present series to diffuse, in faithful embodiment, among the homes of the English people.”

Obituary.

REV. FRANCIS PERROT.

It is with deep regret we this month record the death of the Rev. Francis Perrot, the oldest dissenting minister in the Channel Islands, and for upwards of forty years the esteemed pastor of the French Independent church of St. Helier's, in the island of Jersey. The Rev. F. Perrot was born at St. Helier's, in the year 1782. He was descended from one of those heroic French Protestant families, who preferred leaving their native land, and suffering the loss of their property, rather than abandon the promises and consolations of the gospel. He was blessed with an eminently pious grandmother, who early encouraged him to place all his hopes on a crucified Redeemer, and who was permitted to see her beloved child, like Timothy of old, consecrate himself to the God of his fathers. Before he had completed his twentieth year he cherished a strong desire to become a Christian pastor. He, accordingly, with his younger brother, (also at that time a candidate for the ministry, and now the Rev. Clement Perrot,) entered the academy at Gosport, then conducted by the late Dr. Bogue, with whom the two brothers completed their studies with success, and where they became acquainted with many eminent Nonconformist ministers of the present day. It was Mr. Francis Perrot's intention to preach the glad-tidings of salvation to the inhabitants of that country, whence his forefathers had been exiled; but the war which was then raging between England and France, obliged him to abandon the project. He therefore resolved to labour among his fellow-citizens, and numbers soon flocked, sabbath after sabbath, to hear his eloquent and impressive addresses. God determined, in his infinite wisdom and love, that that island which had cordially welcomed his persecuted ancestors, should first reap the blessings of his ministry. Mr. Perrot's congregation increasing rapidly, and the "Long Room" where they were accustomed to worship, (and now here known as the "Royal Saloon") being found too small to contain all who wished to attend his ministry, it was resolved to build a chapel, and form a church on true

Nonconformist principles. The proposal was warmly responded to by a willing people; and a place of worship, capable of containing, (with the galleries that have subsequently been added,) between five and six hundred persons, was erected solely by their liberal contributions, and dedicated unto the worship of Almighty God, on the first Sunday in August, 1808. Within the walls of this sanctuary has the Rev. F. Perrot proclaimed the words of everlasting life during thirty-five years; and only did he give up preaching the gospel of Christ when compelled to do so by age and disease. It pleased God to visit his faithful servant with many severe domestic afflictions. His beloved wife was called, nearly thirty years ago, whilst yet in the vigour of life, to enter the eternal world; and his two sons and one of his daughters, all three pious, amiable, and intelligent young persons, have since joined their mother in glory. The Rev. F. Perrot was not only the founder of Independency, but also of Sunday-schools, on this island, and unto him and to his surviving brother, now his successor, solely belongs the honour of having established the first of these excellent institutions amongst us. Not satisfied with his ministerial labours amongst his own congregation, the Rev. F. Perrot nobly exerted himself in behalf of the inhabitants of our country parishes, and preached regularly unto them, the words of everlasting life; and five rural congregations, supporting three ordained French Independent ministers, are lasting proofs of the success with which heaven crowned his efforts. He was a liberal friend of every benevolent and religious institution: but to the British and Foreign Bible London Missionary, (founded by his esteemed tutor, Dr. Bogue,) and French Evangelical Societies, he was more particularly attached. Oh! the intense anxiety he always manifested for the spiritual welfare of that land which had been the home of his fathers! How earnestly he prayed that France might count among her evangelical ministers, some few descendants of the Protestant Refugees of the last century, many of whom had sought shelter in these islands. In 1842, the Rev. F. Perrot, finding himself no longer able to

continue his accustomed labours, his brother, and now his successor, the Rev. Clement Perrot, formerly president of Rotherham Independent College, was appointed his colleague in the Christian ministry. It may be said with truth, that during the last few years, the Rev. F. Perrot was scarcely ever free from bodily sufferings; but the nearer he approached to the grave, the brighter were his hopes of glory and immortality, and the stronger his faith in the promises of the gospel. On Wednesday, the 4th Oct., whilst at breakfast with his daughter, he suddenly fell down senseless, from which state he never recovered. His medical attendant declared that his gall-bladder had been ruptured, and that not the slightest hopes remained of his recovery; and on Friday evening, the 6th instant, amidst the tears of his bereaved family and of a sorrowing congregation, he expired without a groan,

"And earth exchanged for heaven,"

in the sixty-seventh year of his age, and the forty-first of his ministry. His mortal remains were interred on Tuesday morning, the 10th Oct., in the cemetery attached to the town of St. Helier's, and were followed by the members of his family, and of the different Independent churches in this island. They were first carried to the chapel in which his eloquent voice had so often been heard; and where we found the galleries, &c. hung in black. Most appropriate addresses were made and solemn prayers offered, both here and at the grave, by the Revs. C. Perrot, Messeroy, Martin, and De Faye. On the following sabbath evening his afflicted brother improved his death to a most crowded congregation, from Heb. xii. 22—24. Oh! that his mantle, like that of Elijah of old, may fall on his surviving colleague! Oh! that by his death many may be brought to life eternal!

NEMO.

Jersey, Oct. 17, 1848.

Home Chronicle.

NOTICE TO THE WIDOWS OF MINISTERS RECEIVING ASSISTANCE FROM THE FUNDS OF THE EVANGELICAL MAGAZINE.

As the Christmas Half-yearly distribution of profits arising from the sale of the *Evangelical Magazine*, will take place in the early part of next January, all Widows of our deceased Brethren, who have been admitted on the Fund, are requested to make their applications, ON OR BEFORE THE 20TH OF DECEMBER, to the *Editor*, at the Publisher's, stating distinctly whether their income has been increased during the past year.

As the number of Widows, at present receiving grants from the Trustees, is ONE HUNDRED AND FIFTY, we are compelled to remind our Friends, that unless the circulation of the Magazine is increased, *by their combined efforts*, we can only admit new Cases as old claimants are removed by Death. How easily might this be remedied, if those who now purchase a monthly copy of the Magazine would follow Dr. Dewar's advice, in the November Magazine, by *each* endeavouring to find *one additional purchaser*. Few suggestions, earnestly followed out, would produce a greater amount of practical benefit to a highly deserving class.

ROOM'S PICTURE OF DR. JAMES LEGGE AND THE CHINESE YOUTHS.

WE have much pleasure in announcing that the engraving of this beautiful work of art is now completed, and will make its appearance in our pages for January, 1849. The interest excited, in missionary and other circles, by the visit of Dr. Legge and his three Christian converts to this country, will be greatly heightened by the knowledge of the fact, that the faithful Missionary has growing reason to be satisfied with his three Chinese pupils, and that they are looking forward with earnest and anxious desire, to the work of the ministry among their heathen countrymen.

Since Dr. Legge's return to Hong-Kong, two solemn events have taken place, which will be very afflictive to him and his Pupils, viz., the death of Mr. Ebenezer Legge, of Huntley, the revered father of Dr. Legge; and the Rev. John Hill, of the same place, to whom the Theological Instruction of the Chinese youths, with so much benefit, was committed, during their stay in this country. Mr. Legge's decease was somewhat sudden and unexpected; but he was in a posture of readiness for the call of his Lord. For a long succession of years he had maintained a consistent Christian profession, and had "used the office of a Deacon well," in the Congrega-

tional Church at Huntly. That he and his pastor, Mr. Hill, should so soon meet in heaven is somewhat remarkable. In the Chinese youths he had taken the greatest possible interest; and to his wise and holy counsels they were much indebted. They felt this most sincerely, and never scrupled to avow it. It is a striking circumstance, that in the same Number of the Magazine in which the Portraits of the Chinese Youths will appear, a Memoir of the Rev. J. Hill, drawn up by the Rev. N. McNeill, of Elgin, will also be supplied. Mr. Hill was at his post of labour when the Chinese youths sailed for their native land.

EVANGELICAL ALLIANCE.—BRITISH ORGANIZATION.

At the Conference held in London, Oct. 6th, 1848, Rev. E. Craig brought up the Report of the Section on Popery, and moved, Rev. Dr. Steane seconded, Rev. Dr. Bunting, Rev. Dr. Carlile, Rev. Abercrombie Gordon, Rev. R. Herschell, Rev. Thomas Stratten, Rev. Dr. Kidston, W. Dickenson, Esq., Samuel Thorowgood, Esq., Rev. James Shore, Rev. D. MacFee, and Sir Wm. Betham supported.

That the British Organization in connection with the Evangelical Alliance account it a duty and a privilege, when circumstances arise to make it desirable, to bear their united testimony to the important truths affirmed in the basis of their institution, and consequently against all destructive errors opposed to them. And that now, when the Romish anti-Christian apostacy is manifestly occupied in putting forth new and increasingly energetic efforts to obtain dominion and power, they cordially unite in the expression of their deep abhorrence of a system hostile to the revealed will of God, and to the present welfare and eternal salvation of mankind, inasmuch as it is essentially opposed to the sufficiency and paramount authority of written revelation, to the right and duty (in dependence on the guidance of the Holy Spirit) of private judgment in the interpretation of Holy Scripture, to the justification of a sinner before God by faith only, to the pure worship of God through the only mediation of our Lord Jesus Christ, and to the nature of true repentance and humiliation of soul before God; and they deem it a most solemn duty, earnestly and affectionately to entreat their Christian brethren of all denominations, to use their utmost influence, each in their several spheres, to check the further progress of this deadly system of superstition, and to prevent its attaining any more influential position in these realms. At the same time they most readily express their tender

regard for all who are involved in the thralldom of that awful delusion; and an earnest desire for their present and eternal well-being.

PROVINCIAL.

ORDINATIONS.

On the 16th of May, the Rev. H. Brewster was ordained to the pastoral office, at the Independent Chapel, South Cherinton, Somerset. The Rev. A. Tyler, of Lisbury, delivered the introductory discourse; the Rev. E. Perkins, of Milbourn Port, asked the usual questions; the Rev. — James, of Yeovil, offered the ordination prayer; and the Rev. R. Keynes, of Blandford, gave the charge. In the evening, the Rev. W. Skinner, of Bruton, preached to the people.

The ordination of the Rev. William Parkes (late student at the Lancashire Independent College) to the pastorate of the Congregational Church assembling in Cannon-street, Manchester, took place on Wednesday, Oct. 25th. The Rev. Richard Fletcher commenced the morning service by reading the Scriptures and prayer. The Rev. Samuel Davidson, LL.D., Professor of Biblical Literature, &c., in the Lancashire Independent College, delivered a luminous discourse on the nature of the principles of a Christian church. The Rev. James Gwyther proposed the usual questions. After that, Mr. Samuel Bradley, one of the deacons, expressed on behalf of the church their cordial acceptance of Mr. Parkes to the pastorate, and enumerated the various ministers who had sustained a charge there since the erection of the chapel. The Rev. Dr. Halley then offered up the designation prayer, and the Rev. Robert Vaughan, D.D., President of the College, delivered an impressive and affectionate charge to the newly-ordained pastor from 2 Tim. iv., 1 and 2.

In the afternoon, upwards of a hundred friends, including a large number of ministers, partook of a collation in the school-room, Dr. Raffles, of Liverpool, presiding.

The services were resumed in the evening, when the Rev. Thomas Raffles, D.D., LL.D., preached a most earnest practical discourse to the church and congregation, from Luke viii. 18 — "Take heed therefore how ye hear."

Besides the ministers before named, the Revs. Dr. Clunie, S. Hooper, J. Griffin, D. E. Ford, and A. E. Pearce, took part in the services.

On the following evening, in connection with this interesting and solemn occurrence,

a social tea-party was held in the school-room. This meeting was attended by about three hundred and fifty persons, among whom were many of the students from the Institution which Mr. Parkes had recently left, several of whom gave expression to their earnest desire that the union which had been formed might prove a source of lasting comfort and prosperity.

Cannon-street Chapel is the oldest of the Congregational order in Manchester, it having been erected in the year 1756. The following have been its ministers:—The first was the Rev. Caleb Warhurst, who came to it, with the congregation, from the place of worship called "Cold House." He finished his ministry and his earthly course on the 5th of November, 1765, and was buried in the chapel, below the pulpit. The second minister was the Rev. Timothy Priestley, from Kipping, near Halifax. He immediately succeeded Mr. Warhurst, whom he had occasionally assisted during the latter part of his ministry. Mr. Priestley, after labouring here nineteen years, removed to London. The next minister was the Rev. David Bradberry, from Ramsgate, who entered upon his labours Aug. 14th, 1785, and closed them, by his resignation, in 1795. He was succeeded by the Rev. William Roby, who came to Cannon-street, from Wigan, in Sept., 1795, and removed, with the church, to the new chapel in Grosvenor-street, in December, 1807. The successor of Mr. Roby was the Rev. William Marsh, then of Dunkenfield, who became the pastor July 3rd, 1808, and gave up his charge in Sept., 1812. The church was supplied with another pastor on the 25th of April, 1813, when the Rev. William Evans, from Aylesbury, undertook the charge. He continued till Sept. 29, 1817.

After Mr. Evans' resignation, the church remained destitute of a minister until the 25th July, 1819, a space of nearly two years, when the Rev. Robert Allott, previously of Eastwood, in Yorkshire, became the pastor. He resigned his charge Aug. 2nd, 1822. The congregation continued without a settled minister until Sept., 1824, another term of two years, when the Rev. John Whitridge, of Oswestry, accepted a call. He preached his farewell sermon on the 23rd Sept., 1827. Mr. Whitridge was succeeded by the Rev. Samuel Bradley, who entered on his pastoral office Oct. 7th, 1827. In the following year, the chapel was taken down and rebuilt. Mr. Bradley continued the pastor till April 14th, 1844, a period of nearly seventeen years, when he resigned his office and retired from the ministry. The church then invited the Rev. James Dean, of Topsham, who commenced his labours May 19th, 1844. He relinquished his charge, on the ground of the failure of his health, Oct. 1st, 1847.

Mr. William Parkes, of the Lancashire College, supplied the pulpit the first Sabbath after Mr. Dean's resignation, and various times afterwards; and on the 24th April last, it was unanimously resolved to invite him to the pastorate. He promptly acceded to the request, and entered upon his stated duties, under circumstances of much encouragement, on the 9th of July.

On Wednesday, Oct. 11th, Mr. T. Jowett, late of Airedale College, was solemnly ordained to the pastorate over the church and congregation assembling in the Independent chapel, Pudsey, Yorkshire. The Rev. J. Glyde, Bradford, introduced the services by reading the Scriptures and prayer. The Rev. J. A. Savage, Wilsden, delivered the introductory discourse. The Rev. H. B. Creak, M.A., Professor of Philosophy and Mathematics in Airedale College, asked the questions. The Rev. W. Scott, President and Theological Tutor, offered the ordination prayer. The Rev. J. Gregory, Thornton (the young minister's pastor,) addressed the charge. And in the evening, the Rev. J. Scott, Cleckheaton, preached to the people. The Revs. E. Davies (missionary from Berbice), J. M. Obery, M.A., T. Hutton, W. Atherton, A. McMillan, J. Foster (Baptist), S. Oddie, J. H. Morgan, R. Martin, M. Hardaker, M. Howard, and W. Chapman, also took part in the services. Many other ministers and students were present. After morning service, the ministers and students, and about one hundred and fifty friends sat down to dinner, which had been generously provided in the school-rooms. The services throughout were of the most interesting and impressive character.

RECOGNITION SERVICES.

On Tuesday, the 10th instant, the Rev. George Orme was publicly recognized as the pastor of the Independent Church at Henham, in Essex. The introductory discourse was delivered by the Rev. W. A. Hurndall, of Bishop's Stortford. The charge to the minister by the Rev. J. Waddington, of Union-street, Borough, and the sermon to the church by the Rev. J. Sherman, of Surrey Chapel. The Revs. J. B. Beddow, of Old Sampford; W. H. Hopkins, of Newport; F. Pollard, of Saffron Walden; D. Davies, of Stanstead; G. Gill, of Sawbridge-worth; J. Reynolds, of Clavering, and other ministers, took part in the services.

The attendance was very numerous and respectable, and the feeling universally manifested was of the deepest, the most hallowed and delightful kind.

RECOGNITION OF THE REV. JAMES SPENCE,
M.A.

SERVICES on occasion of the recognition of the Rev. James Spence, M.A. (late of Oxford,) as pastor of the church assembling in Cannon-street Chapel, Preston, were held in that place of worship on the evening of Tuesday, the 24th October, at 5 o'clock. A tea-meeting was held in the school-room, at which the members of the church and other friends anxious to sympathise in their joy on the occasion, attended, to the number of about four hundred. After tea had been served, Mr. Spence briefly related some facts in reference to his early religious history, his studies, his pastorate in Oxford, and his connection with Preston. A public service was then held in the chapel, in which various ministers of the county took part. The Rev. D. T. Carnston, former pastor of the church, and now Secretary to the Executive Committee of the Lancashire Congregational Union, earnestly and affectionately commended the new pastor and his charge to God in prayer. Appropriate addresses on different interesting subjects were delivered, as follows:—the Rev. Edward Jukes, of Blackburn, on "The duties which arise to church members out of the pastoral relationship;" the Rev. Richard Slate, of Preston, on "The duties of church members towards each other;" the Rev. James Fleming, of Lancaster, on "The connection between the church and the Sabbath-school;" and the Rev. Robert Beat, of Kirkham, on "The duty of the church in regard to the conversion of the world." The Revs. Messrs. Bliss, of Leyland; Massie, of Newton; Walters, of Preston (Baptist); and Jenkins, of Preston (Lady Huntingdon's), aided in the other parts of the service; and the Rev. R. Spence, A.M., of Newington Chapel, Liverpool, concluded with prayer.

CONGREGATIONAL CHAPEL, BERWICK.

THIS ancient town, long an object of interest to Congregationalists as a place well deserving an attempt to establish a cause on their distinctive principles, seems at length about to realise their wishes. Various circumstances had for a course of years concurred to prevent such a step, when, about a year ago, the case was taken up in earnest by the Northumberland and Durham Association of Congregational Ministers and Churches, and the resolution formed, in co-operation with some friends on the spot to do everything in their power to raise and support an interest. Since that time the place has been regularly supplied by a succession of ministers and students, and the prospects being decidedly encouraging, a meeting was at length held on Wednesday evening, Oct. 11, for the purpose of organising a church. The proceedings were conducted by the Revs. Archibald Jack, of North Shields, and J. G. Rogers, B.A., of Newcastle-upon-Tyne, when, after an appropriate sermon by Mr. Rogers, Mr. Jack dispensed the ordinance of the Lord's supper to the newly-formed church. It was then unanimously agreed that an invitation should be addressed to Mr. William D. Knowles, B.A., of Springhill College, Birmingham, who has been for some weeks supplying the pulpit amongst them, to become their pastor; and farther resolved that measures should be immediately taken in order to raise the necessary funds for the erection of a suitable chapel. The brethren are themselves prepared to do their utmost towards this object; a portion of the funds is already promised, and for the rest an appeal is proposed to be speedily made to the friends of Congregational Christianity north and south, which, it is confidently hoped, will be liberally responded to.

General Chronicle.

SWITZERLAND.

BIOGRAPHICAL SKETCH OF PROFESSOR VINET.

(From the Rev. Robert Turnbull's *Pulpit Orators of France and Switzerland*.)

THROUGH what strange transitions have the French people passed. With a rich and powerful Church, and great apparent devotion, they have yet cherished a sceptical and worldly spirit, and the alternations in their character and conduct produced by these two influences, have been singular and

striking. At one time, persecuting the adherents of a simpler faith; at another, adoring the Goddess of Reason; now inflamed with bigotry, and anon abandoned to atheism. From the time of Gassendi, a meagre and sensual philosophy, aggravated by selfishness of character and looseness of morals, undermined their strength. Discovering that "as the stomach secretes bile, so the mind secretes thoughts," they yielded themselves to a gross materialism. Hence religion came to be regarded as "a superfluity or a nuisance." What they had was poor enough, but they made haste to destroy it. "Voltaire, with bold and skilful hand,

set his torch to the jungle; it blazed aloft to heaven, and the flame exhilarated and comforted the incendiaries; but unhappily such comfort could not continue. Ere long this flame, with its cheerful light and heat, was gone; the jungle, it is true, had been consumed, but with its entanglements, its shelter and spots of verdure also; and the chill, black, ashy swamp, left in its stead, seemed for a time a greater evil than the other." The French Revolution cleared the atmosphere, but left nothing in its stead. A desert, desolate and barren, everywhere met the eye. But man can never be satisfied with negations, and so the French set themselves to rebuilding what they had just destroyed. Some in the form of philosophy, and others in the form of religion, attempted to fill up the void, and satisfy the longings of the heart.

But the Revolution introduced a new epoch. What is once destroyed in the world of thought and feeling, can never be restored. Fragments may be saved, some seeds of a better order of things, some scattered elements of truth and beauty commingled with the predominant error and deformity which have passed away; but systems of falsehood once destroyed, can themselves never be reinstated in the love and reverence of men. Their external forms and semblances may be set up, but their essence and spirit are gone, and gone for ever!

Hence new wants have sprung up in the French mind. They demand the truth, but know not where to find it. Voltaire, they say, went too far. Atheism is not adapted to society. It is essentially depressing and ruinous. We must have something positive. We need a religion; a religion true and comprehensive, profound and vital. But what is it, and where is it? Is it Catholicism? No! Is it Protestantism? No! Both are too meagre and gross! Intermingled, as they have been, from time immemorial, with worldly interests, political arrangements, false conceptions, and bitter prejudices, they fail to satisfy the public mind. But Christianity is true, is Divine, is vital, and all-comprehending! Yes! But what is Christianity?

Such is the great problem which now agitates the French mind, and which has occupied it since the Revolution. Various classes of persons have attempted its solution, but only with partial success. Chateaubriand, with his lofty genius, and beautiful though declamatory style, has attempted it, but failed! La Mennais, profound and melancholy, as if he were the voice of Reason, fallen from God and wandering in the void, has attempted it, and failed! Cousin, with his eclecticism, which attempts to join all philosophies, and all religions, and from the whole extract the truth, has attempted

it, and failed! So also have Lamartine, Quinet, and Michelet; but all have failed, failed egregiously, and in the view of the whole world. So far as they are concerned, the problem is left, even in the French mind, precisely where it was before. A few gleams of light have been shed upon its darkness, a cloud here and there is seen fringed with supernal light, but the scene is yet covered with thick and appalling shadows.

In such circumstances a race of thinkers, and especially of preachers, with clear intellects, warm hearts, and lofty aims, is needed to set before the French and continental mind generally, "the truth as it is in Jesus." Divested of all narrow and local prejudices, all meagre and sectarian views, they are required to exhibit, in its magnificent proportions, that system of truth and duty, which solves all the doubts, meets all the wants, satisfies all the desires of man; which transforms the individual spirit into the image of God, and brings society under the harmonizing and all-controlling influence of universal love. One such man at least has appeared on the continent of Europe; but, alas! he has recently been transferred to a higher sphere. Others, we trust, are prepared to follow him in his high career; but, at present, none have reached his lofty eminence. Others, perhaps, excel him in particular departments of study, or particular styles of writing; but none have exhibited such clear insight, such calm and lofty thought, such strong and eloquent expression. Indeed, no man in France or Switzerland, since the days of Pascal, has united such a combination of high qualities, intellectual and moral, as the profound and contemplative Vinet. His works, we grant are not read by the mass with the same facility as those of the ingenious Dumas, the brilliant Lamartine, or the extravagant Sûe. They demand thought, deep and long protracted, and for a time will be dear chiefly to men of kindred spirit with himself. Nay, they may never influence any but calm and cultivated minds. For years they may transcend the capacity of the common people; but they will reach them, through the vehicle of more popular intellects, and like rivers, the sources of which are hidden among the mountains, will widen and deepen as they extend, till they are finally lost in the boundless ocean of universal thought and feeling.

"There is a name in Lausanne," (a name in heaven now,) says Dr. Alexander, of Edinburgh, "round which a European reputation is fast gathering. I mean that of Alexander Vinet, a man whose profound philosophy and æsthetic acumen place him on a level with Frederick Schlegel; while as a writer on theology, and Christian ethics, he stands almost without a rival among the present

continental divines."* Says one of his own countrymen, "Vinet is at once profound and lofty. He is perfectly at home in the regions of abstract thought." "He was a profound thinker," says Dr. B. B. Edwards, of Andover, "a man of finely cultivated taste, and of hearty sympathy with all that is good and true." To which he adds, that "in consequence of these rare endowments, he succeeded in making his testimony heard by a class of men who were not disposed to listen to that of any other person."†

Alexander Vinet was born on the 17th of June, 1797, in the delightful city of Lausanne, capital of the Canton Vaud, one of the richest cantons in Switzerland. It lies towards the north and upper end of the Lake of Geneva, one of the most attractive regions in the world, with the Bernese Alps on the one side, and the Jura Mountains on the other, and hallowed, in every part, by the genius or prowess of her sons. He was descended from a highly respectable family, and received a liberal and thorough education. Instructed in the academy or college of his native town, once adorned by the piety and learning of Theodore Beza, he soon distinguished himself by his scholarship and genius. At the early age of twenty, he received an appointment as professor of the French language and literature, in the ancient and celebrated University of Basel (French Bâle), a fine old city on the banks of the Rhine, once the residence of *Æcolampadius*, one of the best and most learned men of the Reformation, the frequent resort of *Zuinglius* and others, who made the old cathedral ring with their fervid eloquence, the chosen dwelling and the burial-place of *Erasmus*, and the present residence of *De Wette*, the prince of German rationalists. It was here that Vinet began to attract attention by the extent of his acquirements, and the splendour of his genius. Having devoted much of his time to the study of Moral Science, he was led to imbibe profound and spiritual views of Christianity, and yielded his heart implicitly to its claims. Like *Chalmers*, dissatisfied with the cold rationalistic faith, the utilitarian and meagre morality around him, he eagerly embraced the genial and soul-transforming truths of the Gospel, and found, by happy experience, that they were the power of God and the wisdom of God unto salvation. As he himself expresses it, "Love only can comprehend love," so the love of God shed abroad in his heart by the Holy Ghost, enabled him to appreciate the "mystery of the Cross." This filled his soul with unutterable joy, and nerved his arm for the battle of the Lord.

* Switzerland and the Swiss Church. By W. L. Alexander, D.D.

† Discourses on the Character of Dr. *Chalmers*. By B. B. Edwards, D.D.

It was about this time that he returned for a short season to Lausanne, and received ordination as a minister of Christ. Resuming his professorship at Basel, he devoted himself with great assiduity, not merely to the duties of his office, but to the defence of vital Christianity.* He preached two series of discourses, both of which were published at Paris, and went through various editions, in which he defends, on philosophical grounds, and in a style of great freshness and originality, the leading principles of the Gospel, and commends them to the hearts and consciences of his hearers, with a pathos and eloquence worthy of *Chrysostom*. At once subtle and profound, they are yet pious and practical, and prove the author not only a great thinker and an eloquent orator, but an honest man and a devout Christian. A native of Switzerland, which is more allied in its spirit and character to Germany than to France, and intimately familiar with classic as well as Italian and German literature, he unites the greatest subtlety and depth with all the grace and vivacity which distinguish the genius of France. It is surprising what elasticity and strength, what grace and splendour, the French language assumes under his plastic hand.† So much is this the case, that it has been affirmed that no one has used this tongue with such force and beauty since the days of *Pascal*, by far the greatest genius that France has ever produced. Enthusiastic and poetical, and withal devotedly attached to the scenery of his early home, his language glows with the same lofty grandeur and picturesque beauty as the scenery around Lake *Leman*.

In 1837, Vinet was appointed by the authorities of the Canton Vaud, Professor of Theology in the Academy of his native town, and continued to discharge the duties of this office, with great acceptance, for a number of years. He had for his colleagues several able men, among whom was *Herzog*, author of the *Lives of Æcolampadius and Beza*. But he resigned his place as a minister of the Established Church, satisfied that the union of Church and State is at once unscriptural and injurious to the interests of vital religion. Upon this subject he wrote a volume of great power and eloquence. Notwithstanding this, he was retained as Professor of Theology, though not by the government, the people being unwilling to lose his services in this important position. Subsequently, however, he was compelled to resign his professorship, and in company with a noble band of self-

* His "*Chrestomathie Française*," in three volumes, is a striking proof of his intimate acquaintance with French literature, and the faithful manner in which he attended to his literary duties.

† The French language is spoken in the Cantons of Basel, Geneva, and Vaud. Most of the people understand German, but they generally use French.

denying pastors and members of the Established Church, who could not bear the arbitrary impositions of the government, he went forth to found a Free Church amid the hills and vales of the Canton Vaud. Like Chalmers in Scotland, Vinet has been the heart and soul of this movement, and had the satisfaction, before his death, of seeing a church formed, in which its ministers and members would be free to worship God according to the dictates of their consciences, yielding allegiance to none but Jesus Christ. Many tears were shed by the old pastors on leaving their homes and portions of their flocks, and although some faltered and failed, a noble host went out with their weeping families and friends, not knowing whither they went. The conduct of the government, which happens to be radical and infidel, consisting chiefly of Associationists, rationalists, and demagogues, has been most atrocious. In the name of liberty, they have not hesitated to persecute these noble spirits, and went so far even as to threaten Vinet with stoning and imprisonment! But wisdom is justified of her children, and the persecuted ministers and members of the Free Church, with a calm decision and heroic self-sacrifice worthy of the martyrs, preferred to obey God rather than man, and bade defiance to the miserable despots of the mob, who alone claimed to be free! Their record is on high, and their memory will be fragrant when the names of their persecutors are rotten in the dust. All Switzerland and the continent of Europe will yet own their power; generations yet unborn will rise up and call them blessed. Man must be free. The Church of God will be free. The decree has gone forth from the court of Heaven, and no power on earth can prevent its fulfilment: "The dominion and the greatness of the dominion under the whole heaven, shall be given to the saints of the most high God."

As a preacher, Vinet was rather solemn and impressive, than striking and vehement. His personal appearance was not particularly imposing, though dignified and agreeable. It possessed a peculiar charm to those who knew him intimately, and well corresponded to his calm and lofty genius. He was rather tall, somewhat bony and muscular, but not stout, with a slight stoop in his gait, as if he were meditating some serious or agreeable subject. His complexion was tawny as an Indian's, his mouth firm and benevolent in its expression, eyes dark and lustrous, forehead rather broad than high, though by no means deficient in height, and surmounted by dark clustering hair. The whole aspect of the countenance was honest, benevolent, and intellectual. In looks, he somewhat resembled John Foster, to whose style of thinking and

writing, many things in his works bear a striking resemblance. His voice was low, his manner calm and deliberate. The flush upon his face and the gleaming of his eye, alone revealed the majestic energy of the indwelling spirit, uttering its profound and oracular thoughts.

In his intercourse with his family and friends, he was kind and gentle, and in all his deportment, showed himself at once a great and a good man. He was as much distinguished for his simplicity as his dignity of character; his profound humility as his exalted worth. Apparently unconscious of his greatness, as a star is of its light, he shed upon all around him a benignant radiance. In a word, he walked with God. This controlled his character, this shaped his manners. Steeped in holy love, he could not be otherwise than serene and gentle.

While resident at Basel and Lausanne, Vinet made frequent contributions of a critical and philosophical kind to the *Semur*, and other periodicals. He wrote largely on religious liberty and the rights of conscience, and, indeed, led public opinion upon these and kindred subjects in the Protestant circles of France and Switzerland. Several of his works were crowned (*couronné*) as the expression is, by the French Society of Christian Morals. He also published a volume of philosophical criticisms, in part derived from those he had contributed to the *Semur*, in which he discusses with uncommon depth and subtlety, but in language of exquisite clearness and force, some of the highest problems in philosophy and morals, and dissects the maxims and theories of such men as Montaigne, Voltaire, Rochefoucauld, Joffroy, Cousin, Quinet, and Lamartine.* His fine genius for philosophical speculation, in connection with his strong common sense, and his unwavering faith in the gospel, are here

* "M. Vinet," says the *Semur*, "has exercised for sixteen years his criticism, at once learned and brilliant on all the productions of our great writers. His articles united would make an admirable course of contemporary literature in a Christian point of view. To be more sure of not mistaking the nature of the moral errors and false hopes, to which he wished to oppose the divine remedy, M. Vinet studied them in the works of the most illustrious representatives of modern thought. Just before his death, he had proposed to continue his critical series by a review of Lamartine's History of the Girondins." In 1846, he published a pamphlet of seventy-one pages, entitled "*Du Socialisme considéré dans son Principe.*" "It is a fundamental and very able discussion of a question which is now deeply agitating society in Switzerland and in other parts of Europe. Its most melancholy developments have perhaps been witnessed in the Canton of Vaud. Its abettors, ignorant of Christianity, or utterly hostile to it, unacquainted with the solemn lessons of history, or despising them, appeal to man's social nature, to a species of levelling fraternization, 'to the identification of man and society,' as a sovereign remedy for the ills which afflict the race."—*Dr. Edwards.*

strikingly developed. Perfectly at home in the region of pure abstractions, he yet possesses the power of clear and eloquent expression, "giving to airy nothings a local habitation and a name." With eagle glance, he detects the subtlest fallacies and most ærial fancies of his opponents, and lays down, in brief and expressive phrase, those great and fundamental principles of belief, without which all our speculations are only visions of cloudland.* Vinet was neither a spiritualist nor a sensualist. He belonged neither to the school of Locke nor of Kant, of Hegel nor of Cousin. He did not reject altogether "the spiritual philosophy," but he was very far from accepting it. It was too vague, too dogmatic, too extravagant for his clear, well-balanced intellect. Moreover, he distinguished clearly between philosophy and religion, between the speculations of the one and the revelations of the other. While conceding all that was due to science, he bowed with reverence before the word of God. He brought all the spoils of reason to the Cross, and kneeling there as an humble suppliant, looked up into the face of the dying Saviour, and exclaimed, "Lord, remember me when thou comest into thy kingdom." His *heart* understood that work of love, and his *intellect* grew still and reverent. In all his works this element of his character appears predominant. It is the one thing which gave unity to his life and labours. In a word, he was a sincere and humble Christian. His mighty soul was laid, all throbbing with thought and feeling, on the warm bosom of the Son of God. Renouncing his own righteousness, relying upon Christ alone, and consecrating his attainments on the altar of Christian love, he rejoiced in the abounding grace of God, and lay down to die in the calm and blessed hope of a glorious immortality. His decease took place somewhat suddenly, on the 4th of May, 1847, before he was quite fifty years of age. at Clarens, near Lausanne, just on the margin of Lake Leman, whither he had been sent by his physicians. It was the death of a Christian, calm and beautiful as the last rays of sunset upon the mountains of his native land.

Vinet's last lecture was on these words of our Saviour: "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, Father, glorify thou me with thine own self." The serious-

ness, the elevation, the humility, with which he expounded these words, the fervour with which at the close he prayed to God that they might be fulfilled in himself and in his hearers, seemed almost like a presentiment that he was near the end of his course, and that God was about to remove him from the evil to come. His funeral took place on Thursday, May 6th; his pupils, claiming the honour of being the bearers, sang at his tomb "a hymn of sorrow and of hope." The Rev. William Monod then made a short address; a pupil "uttered a last adieu to the mortal dust, and said to the glorified spirit, 'Thanks, we shall meet again!'"

Vinet has been called "the Chalmers of Switzerland;" and it is singular that, so much alike in many things, though diverse in others, they should have been called about the same time to enter into "the joy of their Lord." As a preacher, Vinet was more profound in thought, more subtle in analysis, and more elegant in diction, than his Scottish compeer; but he never reached his impassioned fervour and overwhelming eloquence. He was better acquainted with the French and German philosophy. He had read more extensively, and thought more deeply upon the great problems which agitate the thinkers of continental Europe, and he possessed naturally a keener and profounder intellect; but he could lay no claim to the practical power, the business tact, and the all-embracing energy of that prince of preachers. Vinet thinks a subject through and through. He goes down into its depths, and forms an estimate of all its parts and relations. He is calm, acute, and philosophical. His words are carefully weighed, and to those who can fully enter into his spirit, they have a diamond clearness, a trenchant precision, combined with a striking grandeur and beauty, which is at once surprising and delightful. But their very precision, their depth and grandeur, somewhat bewilder common minds, those especially that are not versed in philosophical inquiries, and thus give them an air of difficulty and obscurity. Chalmers, on the other hand, with all his majesty and splendour, is plain and practical, and even somewhat loose and declamatory. He is never obscure, except from defective reasoning or imperfect expression. The stream of his eloquence rushes bright and strong, under the eye of all. Its course is easily marked through the open champaigne, as it gleams and sparkles under the light of heaven. But the eloquence of Vinet is not only different in kind and aspect, but takes a very different course. Deep, and still, and strong, it only *seems* obscure; reflecting a strange celestial radiance, it glides, in many winding turns, as if among Alpine solitudes, now mirroring the glacier tops in its calm depths, now passing around the base of some frown-

* In his Literary Portraits, Gilfillan, a brilliant but egotistical and flashy writer, of some depth, but no great soundness of judgment, has unintentionally uttered a severe sarcasm on Ralph Waldo Emerson. Speaking of that mystical gentleman, he says (Lit. Portraits, p. 341), "His province, intellectually, has been, to try to map out the domains of 'Cloudland,' and from the thick darkness of mysticism to protrude certain sharp points and brilliant edges of meaning."

ing precipice, and anon gathering itself into one of those dark, deep lakes, which lie encircled amid "the everlasting hills." Chalmers goes forth in the daylight of this every-day world, rejoicing like a strong man to run a race. Vinet is seen gazing upon the stars in the depth of the gathering gloom. The one adores Jehovah amid the kindling glories of the sunrise, the other in the hallowed shadows of the night.* But now, they worship together in the temple above, where "they need not the light of the sun, nor of the moon, for the Lord God and the Lamb are the light thereof."

THE ANGLO-JEWISH PRESS.

The Voice of Jacob, the organ of the orthodox Jewish party, is defunct. Another periodical has sprung up in its place,—*The Anglo-Jewish Magazine*, published monthly. The editors state in their preliminary announcement, that "whilst aiding the advancement of man, whilst furthering his progress, they will not consent to witness unopposed and sweeping changes, calculated to increase the very evils they affect to deprecate. They will not sympathize with the conservatives, nor coincide with the views of *ultra-liberals*." The orthodox Jews themselves are not unaffected by the tide of reform which seems to have set in amongst the Jewish people both here and on the Continent. They announce their intention of doing great things in the establishment of an Anglo-Jewish press. A committee is formed for the purpose of carrying out their plans. They have it in contemplation to publish a weekly news-

paper, and to issue elementary and other works.

The Jewish Chronicle, published once a fortnight, and based on liberal and reform principles, holds on its way, and is conducted with spirit. We judge it to be the most popular of English Jewish periodicals. In a recent number, it thus expresses itself on the subject of reform: "Rabbinism, in our age, is an incongruity. It is the offspring of a period so utterly different from the present, that we feel convinced that the Rabbins, from whom we derive such numerous religious precepts—these Rabbins, were they alive now, would be ready to abolish customs which might prove injurious to true Judaism. It is quite natural to assume that any law which owes its origin to a certain juncture of the times, ought to be abolished when the character of those circumstances is altered. Many prayers and religious practices bear the distinct marks of being only temporary introductions. Maimonides, whom even the most scrupulous follower of our religion will never think of considering a frivolous innovator, remarks, 'Like as a physician sometimes amputates the hands or feet of a person to save his life, so an ecclesiastical tribunal may decree, in an emergency, the infringement of some laws, in order to preserve the essential parts of the religion.' " In another place it complains, "An indifference, not to be disturbed by anything, marks the line of conduct which our spiritual leaders have chosen for themselves with respect to reforms in religion."—*From the Jewish Herald*.

THE INFIDEL'S BIBLE.

* In this connection, that magnificent passage of Vinet's will recur to the reader:—"It is with the heights of the soul as it is with the sublimities of the firmament. When, on a serene night, millions of stars sparkle in the depths of the sky, the gorgeous splendour of the starry vault ravishes every one that has eyes; but he to whom Providence has denied the blessing of sight would in vain possess a mind open to the loftiest conceptions; in vain would his intellectual capacity transcend what is common among men. All that intelligence, and all the power he might add by study to his rare gifts, will not aid him in forming a single idea of that ravishing spectacle; while, at his side, a man without talent and culture has only to raise his eyes to embrace at a glance, and in some measure enjoy, all the splendours of the firmament, and, through his vision, to receive into his soul the impressions which such a spectacle cannot fail to produce.

"Another sky, and one as magnificent as the azure vault stretched over our heads, is revealed to us in the Gospel. Divine truths are the stars of that mystic sky, and they shine in it brighter and purer than the stars of the firmament; but there must be an eye to see them, and that eye is love. The Gospel is a work of love. Christianity is only love realized under its purest form; and since the light of the world cannot be known without an eye, love cannot be comprehended but by the heart."—"Vital Christianity," pp. 57, 58.

ADMIT the Bible to be uninspired—is there nothing to be alarmed or uneasy about after that? Verily, there is more than ever. The book of Providence and Nature—the infidel's Bible—is a far more terrific volume than the Christian's Bible. The views it presents of the character of God are nothing like so satisfactory. Where is that chapter in it that is headed "Mercy?" In what part does it treat of the forgiveness of sin, and the life everlasting? On what page are its invitations, encouragements, and promises recorded? Where is there a word in it to calm a troubled conscience? How does it extract the sting, and annihilate the horrors of death? What foundation does it discover on which one may erect the hope of future happiness? It is amazing that any should fly to it for consolation, and, above all, astonishing that any should fly from the Holy Scriptures to it, and imagine they have made a grand escape, when they have shaken off the belief of that only

book, which, while it proclaims glory to God, publishes peace on earth and good will to men. Admit that the infidel does live without care and without concern, he may yet safely be defied to make it appear reasonable. Admit that he dies without anxiety or apprehension. Thus the great metaphysical sceptic of Britain died. But in vain has his admirer and eulogist, the political economist, endeavoured to assign any good reason for it. After all, he has only shown the world that his friend died as the fool dieth.

Some think and even speak contemptuously of the religion of the heart—of Christianity as demanding special control over the affections—as a thing *felt*. It is truly strange. Other subjects touch and take hold of the heart: why should not religion? Patriotism has its seat there; friendship lives among the affections; there the child cherishes his parent and the parent his child. And may not our God and Saviour have a place and a name there? We feel towards all other beings, and *may* we not, *must* we not, towards Him who both created and redeemed us?

The doctrine of the insufficiency of the Word alone, and without the Spirit, to make the sinner wise unto salvation, is no disparagement of the Bible, and no reflection on its Author; because the defect is not in the book, but the fault is in the mind of the reader. It is not that the object is not sufficiently illuminated—it is that our spiritual vision is clouded by sin. If the human soul were in the right state, the mere teaching of the Word would be sufficient. A treatise on mathematics may be good and plain, though it should not make every man who reads it a good mathematician.—*Nevins*.

PALESTINE.

ENGLISH WORKS WANTED IN JERUSALEM.

THE Committee of the Religious Tract Society have received a communication from the Bishop of Jerusalem, requesting a supply of English works. In this letter he states:—"I wish our school-children to get into the habit of reading good religious books; may I apply to the Committee for a few copies of such books and tracts as they think most suitable for young children who are being educated in the truth of the word of God. I think that, amongst others, biographies would very likely prove most useful, especially as some of the children might read them to their parents who understand English, while others might relate the contents to those who do not understand the language. I should also be

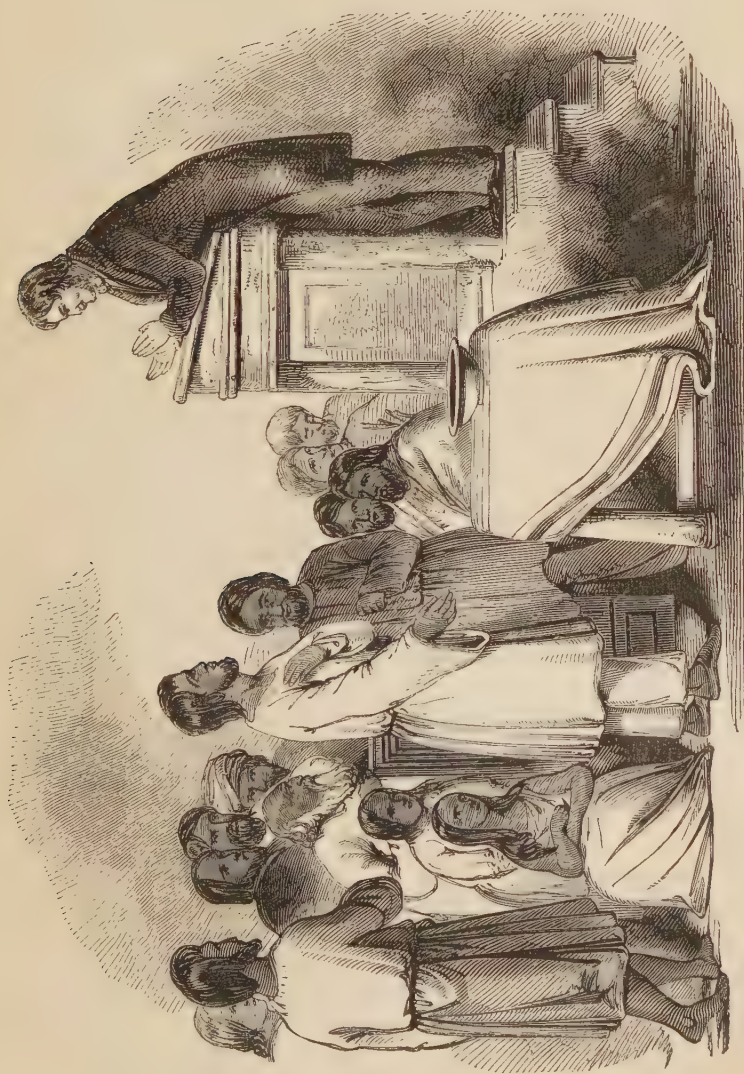
most thankful, if the Committee would kindly grant some solid books, for the use of the Bible readers employed in Palestine. There are two, and perhaps in a short time there will be three, who read and speak English fluently, but they are too poor to pay for books. If the Committee should be willing to grant books for these two objects, I am sure they would do a good work, and would not fail to receive a blessing from the God of Israel.—*Christian Spectator*.

NATIONAL PROSPERITY.—WHENCE IT COMES.

ON God's blessing all depends: I hold to that truth firmly; I know it, and have experienced it. In the years 1806, 1807, and 1808, a heavy curse was on us, and everything miscarried. In the years 1813, 1814, God's blessing returned, and everything succeeded. Even the errors then committed, the repulses we experienced, the mistakes that occurred, fell out, through a marvellous combination of fortuitous circumstances, to our advantage, and led to the most unexpected and favourable results, so much so, that we were surprised and astounded.

The important victory at Culm, so beneficial in its consequences, common report—indeed, historical works—have attributed to my insight and orders; but the truth is quite otherwise. My ally, the Emperor Alexander, and myself, had taken our stand, on the day of battle, on the castle hill near Toplitz, whence we could survey the whole field of conflict. The balance fluctuated, indeed was inclining towards the French; when at mid-day, at the very decisive moment, General Von Kliest appeared on the heights of Nollendorf, with his corps, which insured us the victory. His arrival was by no means part of an arranged plan, but a providential circumstance; for in reality, he was in full flight from the unfortunate affair near Dresden, followed by the French, and had chosen the route through Bohemia for his retreat towards Silesia: that it was which brought him to the right spot at the right moment. We knew nothing of him, nor he of us; nothing was agreed upon. That he did not make his appearance earlier, nor later, nor more to the left, nor more to the right, but at the eventful hour, in the right place for deciding the battle, was help and salvation from God.—*Frederick William III. of Prussia*.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



FRUITS OF NATIVE AGENCY IN INDIA.—*Vide* p. 658.

COIMBATOOR.—A NEW DISCIPLE.

AMONG the Native Evangelists who, within a recent period, have entered into their rest, was one that laboured for a number of years with much honour and profit, in connection with our Mission at Coimbatore, under the venerated name of WILLIAM JAY. He was supported by generous Christian Friends at Bath, and his successor is now enjoying the same liberality which was exercised on his behalf. It was his privilege to bring many souls to Christ; and, by the following communication from Mr. Addis, it will be seen that he "being dead yet speaketh:"—

"I have just returned from Errode, where a circumstance occurred, which I feel assured it will be gratifying to hear. For many years that out-station was favoured with the labours of the late devoted Native Teacher, WILLIAM JAY, who now lies buried in a village a few miles distant, where he had gone to proclaim a Saviour to the perishing idolaters. He was suddenly cut off by cholera, and the heathens buried him; but the fruits of his labour yet remain. In proof of this, a fact may be mentioned:—

"At the town of Errode, where William Jay resided, he had a good number of regular attendants on his preaching; but it was a sorrow to him that none of them had the courage openly to embrace Christianity. They were greatly affected at his death, and also by a visitation of cholera, which carried off several of them while in this undecided state. The Evangelist having taken up his abode among them, he had a hope that some of the survivors were not far from the kingdom of God. This appeared to be especially the case with a respectable farmer, who seemed determined not only to forsake idolatry, but also to profess boldly his faith in Christ. Finding this to be impossible, while in partnership with his relations in their lands, &c., he resolved on a separation of interests, which, as soon as it was effected by mutual consent, he declared himself a Christian, and repeatedly applied for baptism. On my present visit, I found him to be quite a different man from the vacillating person I had long known him; and, after a lengthened examination, I informed him and the Evangelist that I would baptize him. This filled them both with unfeigned joy. At morning service on the Sabbath he received the solemn rite, in the presence of his heathen relatives and family, together with a large number of other spectators.

"I shall not soon forget the manly and firm manner in which he answered the questions I put to him in the presence of them all; while I solemnly warned him not to be the first apostate among the numbers from time to time baptized in this Mission. I wish the friends of Missions in England could have witnessed the scene (*page 657*), and heard his answer, "*By divine mercy I will be faithful to Christ till death.*" The declaration made an evident impression on all present, the whole of whom were natives.

"This new disciple is a person of considerable wordly substance and influence—a circumstance which, it is hoped, will be the means of much good to those connected with him: it was pleasing to see him at evening service accompanied by one of his farm servants. His knowledge is not great, and his exterior somewhat rustic. I cannot doubt his sincerity, but I am aware he will have fiery trials to endure, like most of his countrymen who in so decided a manner have given themselves to Christ. May grace, patience, and perseverance be afforded him; and to this end, I crave, on his behalf, and *at his request*, the prayers of the Church!"

DEPUTATION TO SOUTH AFRICA.

VALEDICTORY SERVICE ON THE DEPARTURE OF THE REV. J. J. FREEMAN.

ACCORDING to previous announcement, a public VALEDICTORY SERVICE was held on Monday Evening, November 20, at the POULTRY CHAPEL, on occasion of the departure of the Rev. JOSEPH JOHN FREEMAN, as a Deputation from the Society to South Africa. There was a crowded attendance of the members and friends of the Institution to take leave of our esteemed Brother, and the character of the Service was deeply interesting.

The objects contemplated in the Mission of Mr. FREEMAN are explained in the following report of the Meeting, which we are assured will be read with interest and satisfaction:—

A hymn having been sung, the Rev. E. MANNERING read the Scriptures and offered prayer.

The Rev. A. TIDMAN delivered the introductory address. "We are assembled," he said, "to commend to the protection and guidance of the great Head of the Church our beloved friend and brother Mr. Freeman, in the mission to South Africa, which, at the request of the Directors of the London Missionary Society, he is about to undertake. The design of the very brief statement which I have been requested to make is, to awaken your deep and intelligent sympathy with our brother in this undertaking, and your interest in the important objects which, it is hoped, through God's blessing, he will be enabled to accomplish. The labours of the London Missionary Society in South Africa were commenced at a very early period of its history—three years only after its first efforts to introduce the Gospel to the then savage islanders of the Southern Pacific. In the year 1799, Dr. Vanderkemp and his associates sailed from this port upon this errand of mercy. If it should be asked, why the Fathers and Founders of our Society selected a field comparatively limited in its extent and in its population, and not marked, as other countries were, with those forms of Paganism which are at once so sanguinary and so loathsome, the answer is, They were shut up by the necessities of the case. With respect to ourselves, as the Directors of a Missionary Institution, the world is all before us where to choose; but the field of selection at that time was very restricted. India was then shut against the messengers of our churches, for such was the mistaken policy of the British Government in that vast empire, that any man was more welcome to those shores than he who came to subvert the altars of Paganism, and to lead the minds of the bewildered myriads into the way of truth and life. China at that time, and for many years afterwards, was closed against the Gospel, and not only shut but impenetrable, and as likely to continue shut for many centuries

to come as it had been for many centuries preceding. At that day, too, the Colonies of the West were inaccessible, for the unmitigated curse of slavery was there, and it was one of the greatest terrors to the slaveholder, and one of the greatest offences that could be committed against his supposed rights and interests, that the poor bondsman of that day should be instructed in the great principles of light and love.

But how different is the scene that is now presented to our view! God has graciously given us wide fields in answer to our prayers and as the result even of our feeble efforts; so that now, in consistency and godly sincerity, it behoves us to supply the men and to supply the means—to send more labourers to those widely-extended regions which are white unto the harvest. But, supposing the projectors of the South African Mission had not been restricted, as they actually were, in the selection of that field, yet there was no spot upon the face of the earth, at that time, where human beings presented a stronger claim upon the compassion and the zeal of Missionary Churches, than the Aboriginal Tribes of South Africa. Up to the year 1795, that Colony was under the government of the Dutch, and it was the policy of those who were their masters—their Christian masters—to rob, and spoil, and destroy the original inheritors of the soil, whose greatest offence was, that they called the land their own, thought that they had an unquestionable right to the inheritance bequeathed to them by their fathers, who contended singly for the freedom of their wives, their children, and themselves. Just to shew you that this is not a libel, I will read an extract from the journal of one of those who were empowered by the Government of the day to carry on the work of wholesale extermination among the native tribes. This is dated September 27, 1792. He says:—

Attacked the first Kraal Kourassie; killed seventy-five Bushmen; took twenty-one prisoners. 15th October.—Discovered another Kraal; killed eighty-five Bushmen; took twenty-three prisoners. 20th Octo-

ber.—Discovered a third Kraal; killed eleven; three prisoners. 24th October.—Discovered a fourth Kraal; killed seven; four prisoners.

You are not to imagine that this was a solitary case—that this was the act of one man more brave or more cruel than his fellows, but, on the contrary—and observe this was a return to his Government—an authentic record of his doings—this was, in truth, the very spirit, the habit of mind, and the constant object of all the colonial residents. Hence it is that Barrow, the traveller, who published his work soon after this period, writes thus:—

A farmer thinks he cannot proclaim a more meritorious action than the murder of one of these people. A boor from Graaff Reinet, being asked, in the Secretary's Office a few days before we left town, if the savages were numerous or troublesome on the road, replied "he had only shot four;" and he uttered this with as much composure and indifference as if he had been speaking of four partridges. I myself have heard one of the humane colonists boast of having destroyed with his own hands nearly 300 of these unfortunate wretches.

The general and accumulated sufferings of these oppressed natives of the soil is described by the same traveller in these affecting terms: "One of them represented to us the condition of his countrymen as truly deplorable. They knew themselves to be hated by all mankind, and that every nation around them was an enemy planning their destruction. Not a breath of wind rustled through the leaves—not a bird screamed, that was not supposed to announce danger. Hunted thus like beasts of prey, and ill-treated in the service of the farmers, he said that they considered themselves driven to desperation. The burden of their song was vengeance against the Dutch." It is difficult to determine which of these classes most require the grace and subduing influence of the glorious Gospel—the oppressed or their oppressors; for, if we must admit that the sufferings of the former were great, certainly the guilt of the latter was far greater. Such was the state then of that Colony, when the Fathers and Founders of our Society sent forth that angel of mercy, Dr. Vanderkemp, with the Gospel of peace to preach to these poor, degraded, and perishing children of men. Dr. Philip says, speaking of the period when Dr. Vanderkemp arrived:—

At the time, writes Dr. Philip, one station only had been commenced by the Moravian brethren; and, although it is probable that a few Christians felt the necessity of instructing their domestics, yet this was the whole amount of labour rendered by the Christian Church for the inhabitants of this vast Continent: they were without knowledge, without civilization, without God, and without hope in the world.

We can easily suppose, that to enter on missionary toil in such a field as this, required equal skill, fortitude, and courage. You will not look for the chief obstructives

to the influence of Dr. Vanderkemp and his associates among the uninstructed and degraded natives, but among the interested and unprincipled Colonists. In a word, they had to fight their way inch by inch, and frequently were they, for a time, the victims of interested misrepresentation and practical injustice. But there are some of you, perhaps, who remember their first triumphs won by patience, by prayer, and by self-denial; and we who have lived in later days have had the honour, from year to year, of extending Missionary influence in that dark land, so that, contrasting the state of that Colony as it is, with the condition of Africa as it was when Dr. Vanderkemp and his fellow-labourers landed there, there is not a spot in the whole field of our effort that presents trophies more bright, more glorious, or enduring. There have been scenes in the deserts of South Africa over which angels have often rejoiced; and there are converts now living there, and many that have found their way, through the Saviour's blood, to heaven, of whom Apostles would have said, "Ye are our joy and our crown of rejoicing in the day of the Lord Jesus."

The present number of our stations and out-stations in South Africa—and that is a very limited sphere—is 63; of Missionaries and European Agents, 40; of Native Assistants, 20; of Christian Churches, 29; and Church Members, 4157, or an average of upwards of 140 in each of those Churches. The annual amount of their contributions to the cause of missions—and remember they have nothing that we should call property,—on an average, for the last five years, has been 1540*l*. This, you perceive, then, is the result of missionary effort during the last half century in that dark, degraded, and suffering Colony. During this time our Missionary brethren have been joined by the agents of almost every other Missionary Institution in the world, to whom they have given a welcome, as fellow-labourers in this great and good cause. There are found there a goodly company of our Wesleyan brethren, of the representatives of our Scottish Missionary Institutions, and, thanks be to God! representatives of the Protestant Evangelical Church of France; and, amongst all the men that have laboured in South Africa, the French Protestant Ministers have toiled with singular consistency, and have been honoured by God with most abundant success.

In the progress of this great work, various agents have been sent forth by our Society, most of whom have run an honourable course, few of whom have ever beaten a retreat, and fewer still have died with stains of dishonour. Amongst these men are some (not to think invidiously of those we do not name) that we can never forget. Oh, who can ever think of Dr. Vanderkemp without

feeling the honour of the character of that distinguished man, and cherishing gratitude to God, who endowed him with a spirit for the Missionary service? Who, again, can think without affection of one now living—the venerable James Read, more than threescore years and ten, and, as a missionary, junior to Dr. Vanderkemp only by two years—enjoying a green old age, and labouring to-day with as much assiduity and zeal as he did the first hour that he set his foot upon African soil? Who, again, can ever forget the man that we have lately seen—Robert Moffatt, whose honour it has been to give the Word of God in a new language to people far beyond the boundaries of the Colony, and who, if he were now called to his rest—(and God preserve his valuable life many years!)—would have wrought, in a few years, a work that shall render him immortal among the Churches of the Bechuanas as long as Christianity and piety shall exist on the earth?

But in sending our dear brother Freeman to South Africa, we are brought into near position and tender sympathy with our venerable friend Dr. Philip: were he what he was when he went out thirty years ago, probably the mission of our dear brother would be altogether superfluous. But he is now bordering on seventy-four years of age: he is still vigorous in mind, but feeble, and growing feebler, in point of physical power. He has most earnestly entreated the Directors, that, before he is called to his rest, he may have from amongst them some kindred spirit to whom he may give his last thoughts and his most fervent wishes in relation to the future progress of the Gospel in the land of his adoption. There are, as you may suppose, from the wide extension of our Mission, new interests continually arising, and sometimes perplexed questions that need to be adjusted. You will remember that, under the influence of such events, the late John Campbell went out in the year 1812, and made a second visit in the year 1818. Great were the advantages resulting from his temporary mission; and if, when our labours were so restricted, such a measure were necessary, you will easily suppose that now, when they are so much more enlarged, extended, and multifarious, it is requisite that we should send a friend who shall see with his own eyes, and hear with his own ears, and come back to his fathers and brethren to report to them what appears to be most desirable for the permanency and prosperity of the South African Mission.

This is simply the object for which my friend is now going forth. There are some particular things to which his attention will be immediately directed.—How can Dr. Philip's lack of service, when he shall be removed to heaven, be best supplied? How can those Churches, that have now been in existence nearly half a century, be brought to

the practical exemplification of that great Christian principle—self-sustentation? How can the Gospel be extended among the aboriginal tribes, which become more and more numerous, and more and more barbarous, to the North? How can a Christian Ministry be raised up, and properly trained and qualified both for the Colony and the regions beyond it? How can Christian Education generally be best promoted, and especially promoted by the discharge of those parental duties which every parent owes to his child, in securing for him the benefits of intelligent and Christian tuition? These, and other topics that might be mentioned, will form some of the interesting and very important objects to which our brother's time, and attention, and labour will be devoted.

I do not say that his work will end with his visit to Africa. I venture to hope, that, by that day, the movements of God's providence and the voice of his mercy may be seen and heard near to Madagascar; and in that case could our brother return from a land where he so long laboured with tokens of God's blessing, without at least glancing at the scene, and encouraging the noble confessors who have been ready to become also martyrs for the cause of Christ? But whether he shall be denied that high gratification or not, the scenes that await him in South Africa are sufficient to challenge the zeal and the self-denial of every Christian man; and in the blessings which, we doubt not, he will be honoured to accomplish, there will be an ample compensation for the sacrifice and trial which he may be called to endure. Let me say, for myself and for my brethren connected with the Society, that we part with our dear friend with the deepest feelings of reluctance—that it is a sacrifice of feeling and of interest on our part; but we know that, on his part, he has other keener and dearer sacrifices to make; and, while we give him up for a great object, we are thankful that he has been enabled, through God's gracious influence, to give himself up and those most near to him. We will follow him by our most affectionate sympathy, our deepest interest, and I hope, our humble, but believing prayers. We shall follow him across the mighty deep, and when he is travelling through the widely-extended deserts of that distant land, we have confidence concerning him, that God will protect and guide him, and make his way prosper; and if, in answer to our petitions, he shall be returned to us, and that at no distant period, then we will welcome him home with grateful hearts; and in the prospect of his return, we believe that God will render him eminently useful, not only to the Churches and Missionary brethren of South Africa, but in awakening, strengthening, and extending the spirit of Missionary zeal and benevolence among our Churches at home.

The Rev. J. HILL, of Clapham, having offered up the valedictory prayer,

The Rev. Dr. LEIFCHILD addressed Mr. Freeman and the Congregation to the following effect:—My dear friend and brother, I have complied with your request and that of the Directors, to address a few words to you on this most solemn and interesting occasion, not with any intention of presuming to counsel or advise you in the arduous undertaking to which you are called, but as an expression of my sympathy with you, and my esteem and affection for you. For a period of between twenty and thirty years it has been your lot to move in different stations, far and wide—it has been mine to remain stationary at two or three parts of this country. During that period you have been a Pastor, a Missionary, a representative of this Society in other lands, and of late one of its efficient and devoted Secretaries. In all these engagements you have been enabled to conduct yourself so as to secure the esteem and win the affection of all acquainted with your spirit and deportment. "Not I," I am persuaded you will say, "but the grace of Christ that was with me." I have known you in trials of a domestic character,—in separation from your beloved friends, for awhile from the partner of your days, in perils abroad, in perils on the mighty deep, and I now behold you meditating an undertaking which will renew some of those trials, and involve you in great responsibility.

It is not a light thing to represent such a body as the London Missionary Society in scenes and interests requiring supervision. The confidence reposed in you by the Directors in this undertaking is not easily to be overrated. When I think of the qualifications necessary for such an enterprise,—a constitution that can brave the danger of tempest and climate,—a temper steady and equable, not easily cooled in its ardour, nor at the mercy of caprice and impulse,—a shrewd insight into human nature,—a knowledge of different countries and their inhabitants,—a sound theological knowledge,—a correct taste, combined with habits of business,—a tact for financial matters,—above all, a long and intimate acquaintance with the proceedings of the Society,—an unconquerable zeal for its prosperity,—I do think that the choice of the Directors, when this mission was determined upon, could have fallen upon no individual so fully qualified for it as yourself. Although we do not live in the time when matters of this kind were determined by lot, and the will of God concerning persons delegated to a particular work was made known by that method, or by an audible and visible manifestation, yet still we have reason to believe that, by His operation on human minds and the conjunction of circumstances, those are not left in doubt and difficulty who look up to Him for direction. The concur-

rence of the choice of the Directors, and your consent to engage in this work, make it clear to my mind that we have strong grounds to expect the sanction and benediction of Heaven. Although it is probable that the period of your absence may not be so extended as to forbid the hope of our seeing each other again in the flesh, yet I cannot forget that, at my time of life, it is by no means improbable that this may be the last time that I shall hear your voice, or utter to you my own. You go to serve your God in one direction, I remain to serve Him in another; and whether we shall meet together again at His footstool on earth or not, I trust we may cherish the humble hope that we shall meet at His throne in Heaven.

It is not a tour of pleasure and relaxation that you have to make. The demands upon your time and energies will be incessant. You will have to make yourself acquainted with the characters and labours of the Missionaries and Teachers in different countries and in different parts of the same country; to investigate facts; to balance evidence. You will have to ascertain the state of Missionary Institutions, and to consider whether it may not be desirable to substitute, for a general superintendence, district and financial Committees, in correspondence with the Parent Society, and to collect such a body of information upon these and kindred subjects, from all sources, as shall enable the Directors in this country to be in a manner present with their agents in those distant lands, so as to give them the most suitable counsels and directions. Where misunderstandings may have arisen, what occasion will there be, on your part, for the exercise of patience, forbearance, impartiality, calm, deliberate judgment; to mediate so as to forfeit the esteem of none; and to obtain an acknowledgment from all of the justice and propriety of your decisions. This is no slight and easy task; and, with all your tact and experience, you will not be able to perform it without special assistance from above. I cannot forget the manner in which you discharged your delicate embassy to the West, and I advert to it to encourage the pleasing hope that, in your present enterprise, you will not be less successful.

One object of your mission, I am informed, will be to reduce as much as possible the expenditure of the Society, by urging upon the congregations abroad, and especially those which are made up, in great part, of European Residents, the duty of sustaining their own Churches, and of helping forward the great Missionary cause. It has been a strong gratification to my mind that the Directors have authorised you to assure Dr. Philip of their sympathy with him in the infirmities brought upon him by the service of the Society, and of their readiness to contribute the necessary funds for his support and

comfort, whether he return to this his own native country, or spend the remnant of his days where he now is. I am glad that the Directors have not, for fear of a splenetic outcry against the lavish expenditure of the Society, indulged here a niggardly parsimony. There are Christians who have been benefitted temporally and spiritually by the labours of God's servants, who, in strange contrast to the conduct of men of the world towards those who have toiled for them, would cast them off in old age, and forsake them when their strength faileth. I trust such persons will never find a justification for their conduct in that of the Directors of the London Missionary Society. But we live in times of great public embarrassment, and it behoves all Institutions to economise their means and expenditure to the utmost of their power, as this Society is doing; but even that may be overruled for good. It may lead them to turn their attention more earnestly than ever to the raising up of native teachers among the heathen, and the putting of the congregations formed there upon their own resources. Beyond that, I trust that your Society will never be crippled in its means. We must look to the wealthy Christians in our country, and hope that God may give them to feel the responsibility of riches, and the danger of setting their hearts upon them, so that they may respond to the calls addressed to them, and disburden themselves of their superfluous wealth by casting it into the treasury of the Lord. This is beginning to be the case; and some Christians in this country, of late, have been contributing to the cause of God at home and abroad, not by scores and fifties, but by hundreds and thousands. This Society, I believe, has been benefitted, during the past year, to some good amount, by a disposition of that kind.

An opportunity, it may be, will be presented for being again near to that island which was the early scene of your labours. You may find some remembrances of your labours there, and of those of your former colleagues. You will seize the occasion, if afforded, of promoting the re-opening of European intercourse with that island, and renewing the work, retarded, but not destroyed, for the evangelization of that land. Such a prospect, after what you have suffered in the disappointment of your former hopes, will cheer no heart like your own. My dear friend, we shall greatly miss you. Our Juvenile Society will deeply regret your absence. I doubt not that youthful hearts will be lifted up in prayer for you, and will rejoice in any tidings communicated from you through us to them. Dear friend, farewell! Think of us when you are on the bosom of the deep. Think of the affectionate and earnest prayers that have been offered up for you by this large congregation. Oh, that it may be your concern and mine, as I trust it is of all our brethren

here present, to take the language of the great Apostle for our motto: "That Christ may be magnified in my body, whether it be by life or by death."

The Rev. J. J. FREEMAN then delivered the following address:—In acceding to the wishes of beloved and honoured brethren in the Direction of our Missionary Society, to go forth as a Deputation from them to South Africa, many and varied thoughts and feelings have crowded into my heart. I have examined the reasons of the measure generally, and I am satisfied that the Directors do right in sending some one. I have weighed the reasons, as they apply to myself. I have looked at the duties, the difficulties, the responsibilities; and the dangers attendant on the service. I have sought counsel from above, and taken the advice of friends, and the result is declared in the service of this evening. I have placed myself at the disposal of our Directors, seeking to obey, not the dictates of mere inclination, but the voice of the Church and the call of Providence. I am reluctant to advert to myself in public, but, on this occasion, "necessity is laid on me," and, to omit it, would be discourteous towards you, who have so readily expressed your interest in the measure, and your sympathy with me. Of the importance of the measure itself, you will have formed your own judgment, from the explanations already given by my beloved colleague, Mr. Tidman, and my greatly esteemed brother and father, Dr. Leifchild. From the prospect of such a service, so distant from home, and involving so great a length of time, I might well shrink. But, I remember Him, who hath said, "Lo, I am with you always. My grace is sufficient for thee." I lean on His presence, His aid, and His care; and I have great confidence in the affectionate and cheerful co-operation of the Directors, and in the constant and believing prayers of the Churches on my behalf.

Hence, I am not looking forward to this service with any painful and disheartening apprehensions. On the contrary, there are many circumstances which render such a mission inviting. For me, the ocean has attractions, and the voyage a charm. "They that go down to the sea, and have business in great waters, these see the wonders of the Lord in the deep." The seclusion of the voyage affords its golden opportunities for study, improvement, and usefulness; and, if the Father be with me, I shall not be alone, nor feel solitary amidst the wide expanse of waters. The Cape itself is a Colony I admire and love. It is a noble section of the British Empire. Its climate is delicious, its productions abundant, its fruits those of Eden, and its resources unlimited. It is a possession worthy the care of an enlightened Government, and the thoughts of the many thousands of our countrymen who contemplate emigration, as a wise and safe

measure for themselves and their rising families. At the Cape, I can count many warm-hearted friends, and already seem to feel the pressure of many a hand, and the cheer of many a smile. It is to me a home, and not a land of strangers. And then I anticipate much valuable intercourse with our venerable friend and father, Dr. Philip, whom I have known and loved for thirty-five years, and to whom, not only we, but all the Churches are indebted. And then, the large field of our South African Missions spreads out before me, both within and beyond the colonial boundary.

From that field have been gathered some of the earliest and fairest fruits of modern Missions. In my early youth, I remember the interest created by the visit of Mr. Kicherer with Mary, Martha, and John, three Hottentot Converts. Not only are *our* Missions there: other labourers have entered the same field—there are now American, French, and German Missions in South Africa, and their various denominations, Episcopalian, Wesleyan, Presbyterian, Congregational. I hope to witness their labours, and rejoice in their successes, often saying with them, "Now thanks be unto God, who always causeth us to triumph in Christ." I deem it an honour to tread in the steps of Vanderkemp, Campbell, and Philip,—to go forth and see the work of God among Hottentots and Bushmen, Griquas and Corannas, Caffres and Bechuanas, Fingoes, Bassutos, and Zoolus; and to converse with Elliott, and Read, and Moffatt, and a host of faithful and devoted men, who have hazarded their lives for the name of the Lord Jesus. All these are refreshing points of interest to my mind, to which I may add the gratification of seeing a vast Colony rising daily into higher importance with the freshness of youth, yet combined with the experience of some maturity—its freedom of the Press, once ungraciously denied it—and its numerous educational and religious institutions. The Cape contains within itself all the essential elements of greatness, and unless some untoward circumstances arise, or a suspicious and illiberal policy be exercised towards it, that greatness must continue to develop itself, and the Colony become large, wealthy, powerful, and influential, as it ought to be. Under such circumstances, you will not be surprised that I look with deep interest on the mission now entrusted to me.

Suffer me to add one or two remarks relative to our Missions in Africa. You have heard that we have nearly forty brethren there, with thirty churches, and various institutions for the improvement of the people under their care. Some of these men are veterans in the cause. They have toiled honourably, and have well borne the burden and heat of the day: "they have laboured and not fainted." I shall rejoice if permitted to add to their comfort and success, and would pray that I may be honoured to impart to them some

spiritual gift, such as, in an age when miracles and extraordinary gifts have long ceased, one Christian brother may, by his spirit and communion, convey to another. I go to carry to them also, as I am sure I may, the affectionate salutations of our churches and their kindred wishes, and to assure them of earnest prayers and undiminished support. The universal cause of modern Missions is indebted to those of South Africa. It has been a field of large and successful experiment, and has taught lessons to others. Success there has also given an impulse to effort in every other field. Africaner and Berends converted, what spot of missionary toil could be despaired of? Aged Libey, of modern times, subdued to Christ, what heart can withstand the grace of God? Hottentot and Bushman transformed and elevated, what is there too hard for the Lord? "The things that are impossible with men are possible with God."

But though forty years have passed since we commenced our labours in South Africa, it still presents an immense field for missionary efforts, and numerous tribes are found, stretching beyond our present limits, accessible to the Gospel. This field was entered with difficulty in the first instance. Missions were viewed with jealousy, fear, and hatred. Possibly, prejudice has not yet wholly subsided in all quarters; but, amidst contempt and opposition, the cause of Christ has advanced, and the deserts are now glad for the messengers of mercy, and the wilderness has many a garden of the Lord. In the early history of our Society, we did well to attempt the evangelization of South Africa, and the Isles of the South. These were almost the only open doors. But, with the progress of years, the aspect of the whole missionary field has changed. God has opened India and unlocked China, and the grave question is forced on the Churches,—“Ought we to continue to toil among the scattered tribes of Africa while the teeming nations of the East are before us? Ought we to expend our energies in trying to convert the waste, howling wilderness into a fruitful field while the richer soils of Hindostan and the lands of Sinim promise immense harvests?” Sanguine spirits might at once bid us pass from the lesser field to the greater, and plant the feet of our Missionaries on the coral strand of India, and among the open mercantile cities of China. Yet calmer thoughts might bid us pause before we neglect a work to which we are committed—a field which the Lord hath blessed, and whose fragrance is as the smell of Lebanon, and where our faithful brethren are fulfilling their work. It might be a temptation now to overlook the claims of Ham in conceding those of Shem—to desert the scene of our fathers' adoption and prayers, for the glory of evangelising the vast and boundless regions that spread out beneath the eastern sun. A de-

cision in such a case requires careful deliberation. But may it not be clearly our first duty, with new facilities for action, to create the new resources that they demand? To do the one and not leave the other undone?—to take care of India and China, and yet not forget Africa?—to maintain our efforts there, and enlarge them also elsewhere? So far as our resources go, we must try to accomplish both branches of service, economising our means in both, that the one may not unfairly be sacrificed to the other. It may be, too, that, with enlarged colonial interests at the Cape, the Missions at the Cape should be placed more largely on the Church of the Colony and on Native Agency; and so, with enlarged colonial possessions in India, the Christian Churches planted there must consecrate increasing energies to the evangelisation of British India.

There are two other points to which I must briefly solicit attention before I close, connected with this visit to South Africa: I refer to the French Missions among the Bassutos, and the question of Emigration from the mother-country to the Colony. The French Missions I hope to see. God has greatly honoured them. I trust they will be sustained, though they may demand some temporary aid from the British Churches. And a blessed thing it is—the union of France and England in such a service,—the holy alliance of the generosity and zeal of these two nations for the conversion of African Pagans. We have welcomed them into our field as brethren and coadjutors. How many soever they be, the Lord increase them a thousandfold! And, on the question of Emigration to our Colonies, the Cape merits a large share of the attention of our statesmen and philanthropists. There is ample room for thousands and tens of thousands of our countrymen,—not as paupers, but as cultivators of the soil and to tend the flocks. The land will yield prodigious increase. I greatly honour Dr. Lang for his indefatigable and disinterested labours in promoting emigration to Australia; but I cannot leave England without bearing my testimony in favour of the Cape, as an inviting field for emigration—a land so long our own, so extensively tried, so easily reached, and with resources so rich and varied. There is room for the Aborigines without destroying them,—room for our existing colonists, and ample space for extensive immigration.

In the prospect of leaving Europe for a season, may I say, I watch with strong interest the great social and political movements of this portion of the globe, and shall anxiously await intelligence of the future. It amounts almost to a trial to be absent from England at such a juncture, and amidst events of such accumulative importance. Watch, my friends, the movements of Divine Providence. "The

Lord cometh out of His place," and "arise to shake terribly the nations." May Britain be preserved beneath the shadow of His wings! May the ark ride in safety through the storm! The dissolution of the social fabric of Europe seems impending. We are not gifted with prescience. Prophecy has ceased,—but the times are ominous, and coming events forecast their shadows. The Missionary spirit of our country is one of the guarantees of her safety. We are working for Christ. Let us aim to be faithful. Other lands may be smitten and dashed to the ground without loss to the kingdom of Christ, but with humility and gratitude I would say, England cannot well be spared.

And now, beloved friends, I commend to your continued affections and prayers our honoured Society. Let us not sink amidst difficulties. Identify yourselves with the work of God. All human interests are evanescent, but he that doeth the will of God abideth for ever. Amidst the contingencies and uncertainties of human life, how can I say, "Farewell" to-night, without the passing solemn thought, we may not meet again? My course may terminate in Africa, and my ashes slumber there till the morning of the resurrection. Thus I leave, anxious only to be found in Christ, having on his righteousness, and prepared for his summons. But, if spared to return, how many in this assembly may be numbered with the departed? Some of my venerable fathers and elder brethren may have "finished their testimony." Yet, may God preserve them, and render their latest their most successful labours! Yet if some whom I now address are summoned hence, I would ask, is it well? Is it all well? Will it be all well,—sin pardoned,—your hopes resting on the one sure foundation,—the mark of God in the forehead,—owned of the Saviour as faithful disciples? I ask again,—will it be all well? I think I can hear a response from the depth of some hearts before me. I know they would say so, if this were the place to give utterance to their thoughts and hopes; and many a beloved brother and friend would re-echo it too. I ask all around me the same momentous question. May the reply you give approve itself to God! May you be found in that Saviour whom you are helping to make known to others; and "the Lord grant that we may obtain mercy of the Lord in the final day!" Amen. Farewell! Farewell! Farewell!

The Rev. H. TOWNLEY concluded the service by prayer.

A collection was then made, amounting to 26l. 4s. 8d., in aid of the Institutions for Training a Native Ministry in Africa.

Mr. FREEMAN embarked, 24th ult., on board the *Lady Flora*, at Gravesend, with the expectation of sailing almost immediately for Cape Town.

INDIA.—MEMOIR OF A NATIVE FEMALE TEACHER.

THE interesting subject of this narrative was for many years supported by a friend in Warwickshire, to whose annual subscription the name of *Mary Boyle* was attached. Her history affords a gratifying and decisive proof of the value of Native Female Education in India, and of the several Institutions formed with a view to its promotion. She was one of many who have been rescued, by these means, from the hopelessness of a false religion and the miseries of social degradation; trained in the religion of Christ and sanctified by its power; made useful and respectable as members of society; and who have departed from this world enjoying the peace of God and the sure hope of eternal life. The following sketch of her life was written by her husband, an intelligent Christian man now preparing for extended usefulness in the work of God; and was received a short time since in a communication from Mrs. Wardlaw of the Bellary Mission:—

Early Life, Conversion, and Admission to the Church.

Mary Boyle was sent by a gentleman in the year 1833, when very young, to the Orphan School, in connexion with the London Missionary Society. I know nothing of her parents, except that they were Mohammedans. She could not speak plainly on account of being tongue-tied. When the late Rev. Mr. Reid discovered this, he sent her to Dr. Smith, the Garrison-surgeon, who kindly performed an operation by which she was cured. She soon began to speak distinctly, and made daily progress.

From the time she entered the Orphan School, she was brought up by Mr. and Mrs. Reid, who were very kind to her, and sought, with the divine blessing, to make her wise unto salvation. When it pleased God to take dear Mr. Reid out of this sinful world to his everlasting rest, He, in mercy, raised up Mr. and Mrs. Thompson to be her benefactors, who tried by all means to make her comfortable, and promote her highest interests. They taught her English, Teloo-goo, and Canarese, with sewing, knitting, &c.; but above all, they endeavoured to point out to her the necessity of becoming a child of God and a member of the Church of Christ. After a time she felt the claims of the Saviour, and was baptized by the Rev. Mr. Thompson on the 30th of September, 1847, when she was also admitted to church-fellowship.

Her Integrity and grateful Disposition.

When Mary was young, she used to learn her lessons very well, and tried to please her benefactors in every possible manner, and they loved her exceedingly. She was never known but once to tell a lie, and, when detected, she immediately burst into tears, and begged forgiveness. On one occasion she went down to Madras with Mr. and Mrs. Thompson, and, on her return, she remarked that they had taken great care of her while she was in the country with them. "My

own parents," she said, "could not have cared more tenderly for me. I hope I shall always be grateful to them for their kindness."

Affliction Sanctified.

In the year 1845 we were married, and she has since appeared very happy, most faithfully performing the duties appointed to her by her kind benefactors. By the good-will of God a daughter was born to us on the 1st of December, 1847. She suffered much, and for a long time was not in her right mind. I trust I shall never forget the affection that Mrs. Thompson and Mrs. Wardlaw bestowed on Mary during that period. They regularly visited her two or three times a day, and supplied all her wants. She was in bed about two months, when it pleased God to restore her to health again. Often she said, "Although I do not deserve the least of God's mercies, He has graciously preserved my life. I ought to thank Him with a grateful heart for his goodness towards me."

After her recovery she attended the Girls' School as usual, to teach them knitting, sewing, &c., and sometimes their lessons; but soon after she was attacked by the measles. The disease left her very weak, and she frequently said, "It would be better for me to die than thus to suffer. I should be glad to die and be with Christ. It pleased God to spare my life when I was delivered of my first-born, but should I die, who will take care of my child?" I said, "What makes you think thus, Mary?" She replied, "I do not feel well—you see that one day I get better and another worse, and I find that I am sinking fast." I would then say, "Mary, this is nothing but weakness; do not be afraid; trust in God, and He will help you, and will grant you health and strength."

Approach of Death and Confidence in Christ.

Mr. Thompson used to come daily and see her. She often said to him, "All my body

pains me, and I am not able to walk." The day before her death, she complained that she had pain in her side, and felt very weak. I went to Mr. Wardlaw at half-past nine o'clock at night, and told him that Mary was very ill, and that I would thank him to come and see her: he kindly came, gave her a little medicine, and applied a mustard-plaister to her side. In the middle of the night, while I was awake, she desired me to come and sit near her: she looked earnestly at me, and I said, "Well Mary, what are you thinking of now, and why did you call me?" She made no answer, and I asked her—feeling sure that she would not live, "Are you afraid to die?" She said, "No." "Suppose," I continued, "that it should please God to take you out of this world, would you like to go?" She replied, "I would be very glad." I then said, "Where will your soul go?" She said, "To Christ." "Where," I asked, "is Jesus Christ?" She replied, "He is at the right hand of God;" and she kept repeating, "There He is." She then said to me, "You had better go to sleep."

In the morning she looked better. Mr. Wardlaw sent for medical assistance, and about twelve o'clock the apothecary came to see her, and observed that she was very ill. He sent a blister to be applied to her chest, and some medicine. Her thirst was very great, and could not be quenched. About two o'clock she called me to her, kissed me, and asked me to write a letter to Mrs. Thompson. I asked her what I should say. "Say," replied she, "that Mary is dead." I said, "It is not proper for me to write in that manner while you are alive." She felt a little sorry at my refusing, and asked me to

Bellary, July 1st, 1848.

bring a pen, paper, and ink, and said that she would write herself, but I persuaded her not to do so. A few minutes after Mr. Wardlaw came to see her, when she said to him, "I am very thirsty, and the blister is painning me very much."

Her Entrance into Rest.

After Mr. W. returned to his house, she called me, and asked me to sit near her—I did so, and, at the same time, offered a short prayer. She asked for the child, and when we brought it to her, she kissed it. She called me again, and kissed me also. "What," I said, "is the matter, Mary, why did you kiss me and the child?" She moved her lips, but I could not tell what she said. A few minutes before her death, she made signs to be raised up, and taking a cup of water into her own hand, she drank. While she was drinking she breathed in a singular manner, and opened her eyes widely. I thought that she was dying, and told Moses to lay her gently down.

As soon as we laid her down, she looked at me, and uttered slowly a few words, but I could not make out what she said: then, turning on her side, she breathed her last. Immediately I went to Mr. Wardlaw, and told him that Mary was gone. He felt surprised, and the apothecary also, at the suddenness of her end. Early next morning her remains were consigned to the silent grave.

All must sooner or later die, and be laid in the dust; but they who die in the Lord are blessed and saved through the merits of Jesus Christ. I believe that Mary is gone to be with Christ, which is far better than remaining in this sinful world.

BENJAMIN DUDLEY.

HOSTILITIES IN SAMOA.

THE station occupied by our Missionary brother, Mr. Sunderland, is named *Ulu-moega*, and forms part of the district of *Aana*, in the Island of *Urolo*. Our readers will recollect the account, presented a few months since, of the ferocious and destructive attack which was made upon that district in July, 1847, by the heathen natives of *Manono*, and of the Christian spirit in which it was met by Mr. Sunderland's people, whose love of peace, acquired under the influence of the Gospel, triumphed upon that occasion over every earthly consideration.

We regret to state that intelligence has recently been received to the effect that *Aana* had been again attacked by the same enemy—that the aggression had been resisted—and that the island had, consequently, become a scene of sanguinary hostilities, the conclusion of which it was impossible to foresee.

It is not stated that any of the Native Christians had taken up arms, but it can scarcely be expected that they would not, to some extent, be involved in the war.

We rejoice to add that our Missionaries were safe, and had no serious apprehen-

sion of danger to themselves or families. May He whom they serve be as a wall of fire round about them!

On the 15th of June last, Mr. J. C. Williams, who resides on Upolu, and from whom the information has been received, writes as follows :—

We are in a state of dreadful confusion all over the Island of Upolu. The long talked-of war between Aana and Manono has actually commenced, and great slaughter is now going on. Savaii and the middle district of Upolu are assisting Manono. Last week the contending parties met at Aana, and, in a slight skirmish which took place on that occasion, a few men fell on both sides. The people of Aana fled from their lands, and at the end of last week these were occupied by the war-party of Manono, who burnt all the houses, and completely destroyed the property on the lands: a fine new large stone chapel at Leulumoega was burnt.

The house occupied by Mr. Sunderland was spared, also the printing-office; but his servants expected to be killed. The Manono warriors entered his house imagining that an Aana man, who had been wounded in the war, was secreted there, though Mr. Sunderland previously assured them it was not the case.

Yesterday there was a bloody conflict on the other side of the Island, at which the men of Aana, it is said, were put to flight. To-day the fighting is continued, and numbers are falling. We are all excitement, not knowing what will be the issue, or who will be victorious. Every thing has been done which was practicable to prevent the war, or stop it in its progress, but to no purpose; and all the inhabitants of Upolu are very much excited. The people of this district have remained neutral; but they have their fears, since it is impossible to see the termination of so terrible an affair. Though we feel no apprehension for our lives or property, we have thought it well to use prudential measures, and caution the war-parties against any intrusion. Appearances never looked so dark as at present,—a thick cloud hangs over the Mission, and all must be dumb, wondering what the Lord is working.

DEATH OF REV. T. HEATH.

With feelings of deep and poignant regret we announce the decease of our esteemed brother, the Rev. Thomas Heath, of Manono. The mournful event occurred on the 12th of June last, at Sapapalii, on the Island of Savaii, where he had been on a visit to the Rev. Alexander Macdonald. The long disturbed state of Manono, and the pending hostilities between that island and Upolu, produced a deep mental depression, and seriously aggravated the malady which terminated in his death.

REV. EBENEZER DAVIES.

Mr. Davies returned to this country in July last from New Amsterdam, Berbice, where he laboured faithfully and successfully, for upwards of eight years, in the Missionary Service. On account of the health of Mrs. Davies, our esteemed brother is precluded from the hope of returning to his field of labour, and is now desirous of obtaining a pastoral charge in this country. The Directors are happy to bear their cordial testimony to his Christian character and ministerial talents, and feel much pleasure in expressing their warmest wishes for his success.

SETTLEMENT OF REV. J. MOORE.

The Rev. Joseph Moore, late of Tahiti, has accepted an invitation to the Pastorate of the Independent Church, Congleton, Cheshire, and has commenced his ministry with much acceptance. The Directors feel great pleasure in assuring their esteemed brother of their cordial respect and affection, and they trust that he will enjoy an abundant measure of the divine blessing in the sphere of labour to which he has been directed.

ACKNOWLEDGMENTS.

The Thanks of THE DIRECTORS are presented to the following, viz:—

For distribution in South Africa, by the Rev. J. J. Freeman. For valuable packages of apparel, stationery, hardware, and various useful articles: to the Misses Jack and Friends, Bristol; to Mrs. Temple and Friends, Redland; to Miss Watts and Friends, Woolwich; to the Mayer's Green Ladies' Missionary Working Association, West Bromwich; to Mrs. Jelley, Elton; to Miss Ibbotson, Thorp Arch; to the Children of Bethel Independent Sabbath-school, Bury; to Miss Burrup, Brighton; to Mrs. Kilvington and Friends, Welton; to Mrs. Simpson and Friends, Kidderminster; to Sabbath school Children, Durham; to Juvenile Missionary Working Association, Chelmsford; to the Rusholme-road Ladies' Missionary Working Association, Manchester; to Mrs. Holman and Young Friends, Paddington; to the Ladies' Missionary Working Society, Clapham; to Sabbath-school Children, Wotton Bassett; to Mrs. Corbin and Friends, Derby; to Friends at London-road Chapel, Derby; to Miss Priddle and Friends, Halifax; to Friends at Lynn; to the Missionary Working Association, and to the Girls' Sabbath-school, Argyle Chapel, Bath; to W. Smith, Esq., London; to W. Struthers, Esq.; to the Sabbath-school Missionary Working Society, Star-lane Chapel, Stamford; to Miss F. N. Tribe and Friends, Kingsdown: to "22," a thank-offering; to the Sabbath-school, Byfield; to Senex; to Mrs. Luke and Friends, London; to Miss Jupp and Friends; to Mr. E. Fisher, London; to Mr. S. P. Arnold, London; to R. W., to C. M., to Mr. Good, London; to C. C. T., Stoke Newington; to Captain Dougal; to Mrs. Orton, Chelmsford; to B. B. B.; to the Countess of Gainsborough, by Mrs. Deacon; to two Children, by Mrs. Deacon; to W. B. Gurney, Esq.; to Mr. Smith, jun., Eastcheap; to Mrs. Hall and Mrs. Hepburn, Chesham; to Mrs. Potter, Manchester; to a few Friends at Biggleswade; to J. Hislop, Esq., and Family, Epsom; to Friends in Sheffield; to Mrs. Brittain; to the Juvenile Working Association, Stroud; to Messrs. Spicer Brothers, London; to the Trinity Chapel Missionary Working Association, Poplar.

For Rev. J. Read. To the Juvenile Missionary Working Association, Norwood, for a parcel of apparel; to the Great George-street and Crescent Chapels Ladies' Working Association, Liverpool, for a box of apparel; to Mrs. Staveley, Liverpool, for a parcel of apparel.

For Mrs. Wright, Philippolis. To Ebenezer Chapel Sabbath-school, Chatham, for a box of useful articles. For Rev. R. B. Taylor, Theopolis. To Mrs. Dafforne and Friends, Camberwell, for a box of useful articles; to Miss King, Notting-hill, for a box of useful articles.

For Rev. R. Birt, Caffreland. To the Weigh-house Chapel Juvenile Missionary Working Association, for a case of useful articles.

For Rev. D. Livingston. To Mr. N. Livingston,

Hamilton, for a box of useful articles; to the Juvenile Missionary Working Association, John-street, Royaston, for a box of useful articles; to the Ladies' Missionary Association, Grosvenor-street Chapel, Manchester, for a box of useful articles.

For Rev. W. Ashton, Kuruman. To Mrs. Cheetham, and other Friends, at Ashton-under-Lyne, for a case of apparel, &c.

For Rev. R. Moffat, Kuruman. To Young Friends in Rev. J. Kelly's Congregation, Liverpool, for a parcel of useful articles; to the Ladies' Missionary Working Society, Long Sutton, for a box of useful articles.

For Rev. J. Gill, Somerset. To Mr. S. Gill and Friends, Pendleton, for a box of useful articles.

For Rev. G. Barker, Paarl. To Mrs. Barnes and Friends, Saffron Walden, for a case of drapery.

For Mr. W. Passmore, Port Elizabeth. To the First Class of Girls in Millbrook Sabbath-school, for a parcel of useful articles.

For Hankey. To Miss Hall, Walthamstow, for an electrical machine; to Mrs. Hughes, for a parcel of apparel.

For Rev. H. Helmore, Lekatlong. To Mrs. England and Friends, Mill Hill, for a parcel of useful articles.

For Rev. W. Inglis. To Miss Dickson and Friends, Edinburgh, for a box of useful articles.

For Rev. E. Solomon, Griqua Town. To Mr. Matthews, Aberdeen, for a box of useful articles.

For Mr. Merrington, Graaf Reinet. To Mrs. Gill, Leek, for a box of useful articles.

For Rev. J. Paterson, Uitenhage. To Mr. J. Paterson, Edinburgh, for a parcel of useful articles.

For Mrs. J. C. Williams, Upolu. To the Misses Saunders, Mile End-road, some Ladies of Ebenezer Chapel, Shadwell, and Mrs. Daniels, Islington, for a box of apparel; to Female Friends at High Wycombe, for a box of useful articles.

For Rev. H. Nisbet. To Friends at Hutchisonstown, for a case of apparel, &c.

For the South Seas. To the Zion Chapel Juvenile Missionary Sewing Society, Wakefield, for a package of apparel.

For Rev. J. Andrews, Jamaica. To Mrs. Fisher and a few Friends, at Barnsbury Chapel, Islington, for a box of apparel.

For Mrs. Lechler, Salem. To the Female Missionary Working Association, Surrey Chapel, for a case of apparel.

For Bangalore. For the Native Teacher, H. J. Bevis; to Juvenile Missionary Society, Ramsgate, for a Commentary and Concordance.—For the Native Teacher, T. M. White; to the Young Gentlemen at Morden Hall Boarding-school, for a Commentary and Concordance.

For Numbers and Volumes of the "Evangelical Magazine," and other Periodicals. To a Sincere Friend; to Mr. E. Saunders; to a Sincere Friend of Virtue and Religion; and to Mr. J. Tyrrell, Hackney.

MISSIONARY CONTRIBUTIONS

From the 19th October, to the 19th November, 1848, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.
Joseph Wilson, Esq.	100	0	0	Craven Chapel, for Native Teacher, John Craven:—				St. Thomas's-square, Hackney, on account	14	3	2
A Friend, by Rev. W. Clarkson, for the Gujarathi Mission	2	0	0	Mr. T. Dunt	1	0	0	Stepney Male Branch, on account	10	0	0
Mr. and Mrs. H. W. Davison	2	2	0	Mr. W. Reid	2	0	0	Stockwell:—			
Mr. W. Byers	1	0	0	Miss Reid	1	0	0	Tottenham-court road:—			
Ditto, for China	1	0	0	Miss C. Reid	1	0	0	Mrs. A. C. Blagrove, for the College at Hong Kong	25	0	0
Miss Harris	1	1	0	Sundries	9	0	0	Trinity Chapel, Brixton . .	35	7	1
A Tourist, by Rev. A. Tidman	3	0	0		15			Union Chapel, Islington, on account	15	0	0
A Thank-offering for a merciful deliverance . .	0	10	0	Holloway Auxiliary, on account	17	1	0	Westminster Chapel Auxiliary Society, on account	47	15	0
A Friend at Walthamstow Broad-street, on account .	21	3	11	Kensington Auxiliary, on account	30	0	0				
				Maberly Chapel, on account	30	0	0				
				Orange-street Sunday-sch.	1	11	4				

To purchase Presents for the Stations in Africa.

	£	s.	d.
Silver-street Sunday-school			
Juvenile Tract and Missionary Society	2	2	0
Mr. Sole, Barrow	0	10	0
Mr. Denston, Derby	1	5	0
Mr. Gould, Gravesend	2	0	0
A Friend, Faversham	0	1	0
T. Fleming, Esq., Strath- avon	1	0	0

For the College at Calcutta,

F. J.	5	0	0
A Friend, per Rev. T. Boaz	20	0	0
A Lover of Truth	1	0	0
Abney Chapel, Collection	4	3	11
Stepney, Mrs. Bacon	1	0	0
Hungerford, per Mr. Shrimpton	1	0	0
Oakhampton, Two Friends, per Mr. H. Newton	2	0	0
Clavering, per Rev. J. Reynolds	1	0	0
D. Edwards, Esq., Bar- gains, near Ledbury	5	0	0
Brentford, Boston-road, per Rev. W. C. Yonge	1	0	0
Mrs. Ashton, Middleton	2	0	0
A Friend in Manchester	0	5	0
Chorley, St. George's- street Chapel	1	0	0
J. Butcher, Esq., Norwich	5	0	0
North Walsham, per Rev. J. Browne	1	0	0
Boston, Grove-street Cha- pel	1	1	0
Mr. J. Ward, Wollaston	5	0	0
Ashley, per Rev. T. Cole- man	1	0	0
Mr. J. Finlay, Newcastle	1	1	0

Bath:			
Collected by Rev. J. Owen	12	2	6
Ditto by Mr. Sturgess	5	4	0
Ditto by Rev. T. Boaz	5	15	0
Mr. J. Harrison, Wates- field	5	0	0
Miss Johnson's Young La- dies, Farnham	2	10	0
Doncaster, per Rev. G. B. Johnson	2	9	0
York, per J. Allen, Esq.	25	10	0
Sheffield, per Mr. Leader	16	13	3
Airedale, College Chapel, Bradford, per Rev. W. Scott	1	0	0
H. Watt, Esq., Irvine	5	0	0
Elgin, per Rev. N. Mc Neil	1	0	0
Euphemia and Elizabeth Cathie, Portobello	1	0	0

For Education in India.

Mrs. E. Thomson, Nun- head-hill, for a Girl at Cuddapah, to be called Clara	3	3	0
Mr. Webb, for a Boy at Trevandrum, to be called Benjamin William Webb	2	10	0
Collected by Mrs. Fleming, for Neyoor	2	3	6

For the Missionary Ship.

Miss Pilcher	3	0	0
--------------	---	---	---

Berkshire.

Maidenhead, per Mr. J. Poulton, on account	65	0	0
Warfield, Mr. and Mrs. J. Rose	1	1	0

Cornwall.

Auxiliary Society, per J. Baynard, Esq., on ac- count	200	0	0
Fowey, Mr. W. Hicks, per British Banner	10	0	0

Cumberland.

Auxiliary Society, per W. Wilson, Esq.:-			
Whitehaven, Providence Chapel	45	1	10
Boole	2	10	2
Maryport	1	4	0
Alston	19	1	2
Asparria	14	2	6
Brampton	4	16	3
Carlisle	8	0	0
Parkhead	3	13	8
Penrith	40	15	5
Wigton	8	11	8
Workington	12	0	0

Less Expenses

2 0 6

157 16 2

Carlisle, Mr. D. Hamilton

0 5 0

Derbyshire.

Derby, London-road, in addition to 37l. 19s. ac- knowledge last month	2	4	6
---	---	---	---

Devonshire.

Exeter, Castle-street, Col- lections 5th and 7th No- vember	47	9	3
Dartmouth, on account	25	0	0
Oakhampton	27	16	9
Point in View, Exmouth	7	9	6
W. H. Peters, Esq.	1	1	0
8l. 10s. 6d.			

Dorsetshire.

Collections by Rev. J. Sibree:-			
Bere Regis	5	11	0
Upway	1	6	8
Abbotsbury	4	2	8

11l. 0s. 4d.

Essex.

Chelmsford, Legacy of late Miss Mary Harrison	19	19	0
Southend, per Mr. W. Ma- dams	7	16	2

Gloucestershire.

Stroud, Old Chapel, Col- lections after Sermons	11	6	1
Donations at Public Breakfast	17	2	2
Produce of a Wedding- ring	0	6	3
Tickets to the Breakfast, the Breakfast being furnished gratuitously	5	5	6
34l.			

Tetbury, Collected by a Little Boy under six years of age, for the Ship	0	13	0
---	---	----	---

Hampshire.

Romsey—Annual Subscribers:-			
Aldridge, Mrs.	2	2	0
Beddome, Dr.	2	2	0
Bailey, Capt. R. N.	1	1	0

Taylor, Francis, Esq.	1	1	0
Jackson, Mrs. Joseph	1	0	0
A Friend	0	12	6
Crockford, Mr.	0	10	0
Devenish, Miss	0	10	0
Devenish, Miss H.	0	10	0
Devenish, Miss A.	0	10	0
Withers, Mrs. Joshua	0	8	8
Sharp, Mr. Clement, jun.	0	7	6
Britton, Mr. jun.	0	5	0
Elcombe, Mr.	0	5	0

Collected by Cards and Boxes:-

Newman, Miss Emma	6	6	8
Sharp, Miss Margaret	4	15	8
Sharp, Mr. J. C.	3	1	2
From the Boys and Girls of the Abbey Chapel			
Sunday School	2	5	2
Randall, Miss Elizabeth	2	2	3
Curtis, Miss	2	0	9
Jackson, Miss Juliana, for Judith Jackson in the Neyoor School	2	0	0
Hewlett, Miss Comley	1	16	4
Hobbs, Mrs.	1	13	0
Beddome, Miss	1	7	3
Crockford, Mr.	1	6	0
Sole, Miss Mary	1	5	6
Withers, Mrs. Keet	1	1	9
Jones, Miss	0	17	3
Stickland, Miss	0	16	8
Pope, Miss Ann	0	15	1
Fry, Mr. John	0	12	8
Bailey, Miss	0	13	10
Ellery, Miss Mary Ann	0	11	10
Godfrey, Miss	0	6	8
Aubrey, Mr. John	0	5	10
Hewlett, Miss Anna, for the Ship	0	5	0
Curtis, Master Austin	0	3	10
Elcombe, Master Alfred	0	3	5
Laurence, Miss	0	2	0
Read, Mr.	0	1	0

Public Collections:-

On Lord's Day, Oct. 8th	11	14	7
After Public Meeting, on Tues. Even., Oct. 10th	7	6	10
After Public Breakfast, Wednesday, Oct. 11th	3	1	0
	70	3	8
Less Expenses	4	11	1
	65	12	7

Hertfordshire.

Warr Old Independent Chapel	22	11	6
Collected by Miss Julia Flack, for the Ship	0	15	0
23l. 6s. 6d.			

Braughing, Col., per Rev. W. Clarkson	1	5	10
--	---	---	----

Huntingdonshire.

Auxiliary Society, per T. Coote, Esq., on account	85	0	0
--	----	---	---

Kent.

Maidstone, Mr. T. Burr, of Rochester, addition to Collection	1	0	0
--	---	---	---

Margate, per F. W. Cobb, Esq.:-			
Zion Chapel	20	0	7
Cecil Street	11	19	0

31 19 7

Less Expenses

0 12 0

31 7 7

Lancashire.		£ s. d.	Norwood, per Miss Aldridge, for Malagasy publications.....	£ s. d.	Worcestershire.	£ s. d.
Farnworth, T. Barnes, Esq.	100	0 0	Westow Hill Sunday School, for the Ship.....	3 0 0	Auxiliary Society, per Rev. Dr. Redford, in addition to 334l. 8s. 9d. acknowledged last month:—	
Manchester Box, No. 720, per British Banner.....	4 17	10		0 7 0	Brierley Hill. Rev. J. Parsons:—	
Wigan, The Misses Woods, per Rev. W. Marshall, towards the deficiency ..	50	0 0	Sussex.		Mr. G. C. Tuting	2 2 0
Lincolnshire.			Brighton, J. Ivory, Esq., for Printing and Circulating the Chinese Scriptures ..	50 0 0	Mr. W. Millward	1 0 6
Boston, Grove Street Chapel, including 2ls. collected by Misses E. J. and L. Simpson, for the College.....	30	0 0	Wivelsfield, per Mr. W. Gravett	5 0 0	Mrs. Millward.....	0 5 0
Caistor.....	4	3 0	Warwickshire.		Moiety of Subscriptions by Mr. Tuting's Young Men.....	2 10
Long Sutton.....	23	5 3	Birmingham, per W. Beaumont, Esq.:—		Sunday School Boys.....	1 8
Sleaford.....	24	2 3	Lady Huntingdon's Chapel, Rev. John Jones, Collected by Miss Jones	3 7 1	Sunday School Girls.....	1 2
Spilsby.....	10	10 4	Miss Steadman	3 2 9	Boxes, by Small Sums	0 19 6
Stamford.....	30	0 0	Miss C. J. Buckton	3 0 10	Master Blair.....	0 10 3
Norfolk.			Miss Hunt	2 6 4	Miss Bache.....	0 10 6
Fakenham.....	16	0 0	Mrs. Truman	1 2 0	Miss Watkins.....	0 11 9
Mundesley, Mrs. W. Fletcher, for the Native Teacher, Wm. Fletcher	10	0 0	Mrs. Higginson	0 13 0	Miss Petford.....	0 12 0
Northamptonshire.			Miss Phillips	0 13 0	Master and Miss Grove	0 12 3
Ashley.....	8	10 8	Miss Prime	0 12 0	Master Parsons.....	0 12 0
Brigstock.....	3	6 0	Mrs. Walters	0 12 0	After Sermon and Public Meeting.....	8 5 8
Northampton, King Street	24	4 2	Miss Boot.....	0 11 6	Less Expenses.....	21 0 5
Oundle.....	7	4 6	Missionary Boxes	3 5 8		0 16 11
Peterborough.....	16	3 6	Collected by Misses M.A. and C. J. Buckton, for the Native Teacher,			20 8 11
Wollaston Collection, less 2s. 6d. Expenses	4 7	2	John Jones	10 0 0	Kidderminster, Rev. D. K. Shoebotham:—	
Mr. J. Ward.....(A.)	20	0 0	Sabbath School	2 9 9	Collected by Miss Barrett	10 5 1
Ditto, additional in consequence of the Appeal	5	0 0	Rev. Thos. Morgan (A.)	1 1 0	Miss Brinton	2 5 10
Northumberland.			Public Collections	12 3 3	Eliza Taylor.....	1 4 1
North Shields, Anniversary Collections, less 29s. Expenses.....	69	11 11	45l. 0s. 2d.		Jane Sheffield	1 10 9
Oxfordshire.			Westmoreland.		Miss Kiteley.....	1 7 6
Henley-on-Thames. For Native Girls—Susannah Rowland and Louisa Jay	6	0 0	Kendal Auxiliary Society, per R. Benson, Esq., on account.....	50 0 0	Miss Casswell	0 13 1
Rutlandshire.			Wiltshire.		Miss Walker.....	2 18 4
Ketton.....	3	6 0	Bradford.....	55 17 8	Miss Steward	3 14 10
Shropshire.			For the Ship.....	0 2 4	Miss Phillips	1 14 7
Shrewsbury, Mr. Smith, by Mr. Lewin.....	2	0 0	Female Working Society: For Mrs. Porter's School in India	3 10 0	Miss Smith	0 14 8
Wem. Two Friends.....	10	0 0	For Native Boy, Robt. Harris	3 0 0	Mrs. Condie	0 12 0
For Native Teacher, David Simpson, per H. Lee, Esq.....	10	0 0	62l. 10s.		Miss Hawkes	1 8 7
20l.			Chippenham	28 2 6	Boxes.....	3 10 9
Somersetshire.			Devizes, Collected by Miss Slade	1 14 11	Tea Meeting.....	9 4 3
Bristol Auxiliary Society, per R. Ash, Esq., on account.....	700	0 0	Miss Elliott.....	2 9 6	Public Collections.....	20 13 6
Bath Auxiliary Society, per W. T. Blair, Esq., on account.....	243	0 0	Miss C. Elliott.....	2 13 11	Less Expenses.....	61 17 9
Cheriton & Temple Comb	6	9 0	Mrs. W. Cunningham	0 18 3		1 3 6
Milborne Port.....	6	9 0	Miss E. Cunningham	1 9 3		60 14 3
Suffolk.			Miss M. Cunningham	0 12 5	Worcester:—	
Bury St. Edmunds, Rev. M. Armstrong.....	1	0 0	Miss Thompson	3 4 3	Additional, Miss Barr ..	2 0 0
Ditto, for Chinese Mission.....	1	0 0	Mrs. Wolfe	0 13 4	Less Expenses.....	417 11 11
2l.			Mrs. Fell	0 15 0		8 3 7
Surrey.			Miss Jane Stubbs, for the "John Williams"	1 4 0		408 18 4
Ham.....	21	3 6	Missionary Boxes:—		Hales Owen. Rev. E. Reeve:—	
Guildford, Miss Page	1	0 0	Miss A. Cook's	0 15 7	Collected by—	
Worcestershire.			Alexander Knott's	0 11 8	Master Harris	1 6 6
Auxiliary Society, per A. Levett, Esq., on account.....	175	0 0	Contents of three Boxes	1 3 5	Miss Harris	1 12 4
West Riding Auxiliary Society, per J. Crossley, Esq., on account	26	16 2	Sunday School Juvenile Missionary Society.....	4 11 3	Miss Reeve	1 1 0

£ s. d.			£ s. d.			£ s. d.		
Bradford District, per J. Garnett, Esq.:—			Cambeltown, First United Presbyterian Church:—			Meeting in United Presbyterian Hall		
Bradford	149	8 1	Young Men's Class, for Native Teacher in Samoa			2	10	0
Ditto, for Nat. Teacher, Robert Patterson	10	0 0	Young Women's Class, for Ditto			2	10	0
Bingley	12	5 6	Dundee—			5l.		
Burley Collection	3	11 1	W. Baxter, Esq. (A.) ..			40	0	0
J. H. Whitehead, Esq. (D) ..	2	0 0	Ditto, additional			10	0	0
J. Clapham, Esq. (A.)	2	2 0	J. G. Baxter, Esq. (A.) ..			20	0	0
J. P. Clapham, Esq. (A) ..	1	1 0	W. G. Baxter, Esq. (A.) ..			20	0	0
Craven District, per Mr. Dewhirst	18	7 2	D. Baxter, Esq. (A.)			10	0	0
dle	4	7 0	Misses Baxter (A.)			2	0	0
Keighley	18	3 2	102l.					
Thornton	55	2 11	John Ewan, Esq.			5	0	0
Wibsey	1	18 0						
Wilden	20	1 0						
293l. 16s. 11d.			Edinburgh, Auxiliary Society, Mr. W. F. Watson:—					
York, Central Auxiliary Society, per J. Allen, Esq., on account	137	10 0	Miss Murray, Polmont Pk. "J. J. P."			0	10	0
Miss Backhouse, for the Native Girl, Mary Backhouse	2	10 0	Mr. Mark Watt			0	10	0
Sheffield, &c., Auxiliary, on account	45	0 0	Mr. John Phair			2	2	0
WALES.			Mrs. Phair's Missionary Box			0	10	8
Cardiff, Trinity Chapel ..	5	1 8	United Presbyterian Ch., College Street, Rev. Dr. French's			15	0	0
Legacy under the will of the late Mrs. Margaret Griffiths, less duty—one-fourth for Madagascar ..	360	0 0	One-half Collection at United Monthly Prayer Meetings of Baptist and Congregational Churches in Edinburgh			4	8	4
Dyffryn, near Barmouth, A Deceased Friend, per Mr. R. Humphreys	5	0 0	Mrs. Dr. Simpson, for Mrs. Lewis, towards defraying Expense of Chapel, 2l. and to continue to Educate a Female Child, 5l.			7	0	0
Mr. R. Humphreys	1	0 0	Alves, Mrs. Margaret Reid, for the Tahiti Mission, 5l. for Madagascar Ditto, 5l.			10	0	0
6l.			Coldstream Sabbath School United Presbyterian Congregation			0	5	0
Pembroke, per Mr. R. Treweeks	8	7 0	Dollar Juvenile Missionary Society			1	10	0
SCOTLAND.			Mr. Walker			0	10	0
Collections by Rev. W. Gillespie, for the Education of Chinese Girls:—			Dunbar, for Vizagapatam, "A Friend of Missions" ..			1	0	0
Denny and Bridge of Allan, Various Friends	4	17 0	Forfar, Juvenile Society, for Religious Purposes ..			2	0	0
Denny, Free Church	0	17 0	Mrs. Black, Glasgow, for Mr. Lewis, Nagercoil ..			3	0	0
Missionary Box	0	11 5	Greenlaw Bible Society, for Purchase of Bibles ..			2	0	0
Ditto	0	7 6	Kirkaldy, Union Chapel, Rev. J. Bain			4	0	0
Denny Loanhead, United Presbyterian Church ..	5	0 0	Portobello, Euphemia and Elizabeth Cathie, for the College at Calcutta			1	0	0
Dunbar, Missionary Box ..	1	10 7	Sterling, Mrs. Dr. Wright Tain, Miss C. E. Hall			1	1	0
Edinburgh, Elder Street Baptist Church, Two Young Ladies	0	12 8	Walls, Shetland, Rev. P. Peterson's Church			2	15	0
Falkirk, United Presbyterian Church, by Rev. A. Mac Farlane	3	15 0	62			2	0	
Ditto, Rev. W. Steel	7	0 0	Collections by the Deputation:—					
Glasgow, Gordon Street U. Pres. Church	8	7 4	Dalkeith Meeting			6	11	2
Greyfriars United Presbyterian Church	1	10 5	South College Street United Presbyterian Church, Rev. Dr. French's			11	4	10
Galashiels, Indep. Church ..	1	0 0	Richmond Place Chapel, Rev. Henry Wright's ..			10	10	6
35l. 8s. 11d.			Albany Street Chapel, Rev. J. R. Campbell's ..			10	10	0
Bannockburn, United Presbyterian Church, Collection for China, by Rev. W. Gillespie	2	11 4						
Bervie, per Mr. D. Dundas ..	0	5 0						
			Meeting in United Presbyterian Hall, Advertising in Newspapers, Printing and Posting large and small Bills ..			6	15	0
			Paid Expenses Presbyterian Hall, Advertising in Newspapers, Printing and Posting large and small Bills ..			6	15	0
			Fraserburgh, per Rev. A. G. Forbes:—					
			Male Branch			8	2	0
			Mr. Mudie			1	0	0
			Female Branch, for Orphans in India			6	0	0
			For Female Education in India			3	0	0
			Juvenile Branch, for the Ship			3	0	0
			For Orphans in India ..			1	17	1
			22l. 19s. 1d.					
			John Wemyss, Esq.			5	0	0
			Mrs. Wemyss			5	0	0
			10l.					
			Irvine:—					
			Collection in Parish Church, by Rev. G. Christie			5	4	6
			Miss Allan			1	0	0
			Mr. J. Breakenridge			0	5	0
			M. Crawford, Esq.			1	0	0
			J. Ferguson, Esq.			1	0	0
			T. Macrae, Esq.			1	0	0
			J. A. Rankin, Esq.			1	0	0
			R. Rankin, Esq.			1	0	0
			J. Smith, Esq.			0	10	6
			Hugh Watt, Esq.			24	0	0
			Captain Isaac Watt			5	0	0
			J. H. Watt, Esq.			10	0	0
			Dalry, United Presbyterian Church, by J. Crichton, Esq.			2	0	0
			53l.					
			Keith, Collection by Rev. S. Thodey			5	14	6
			Leith, Sabbath School, 98, Constitution Street ..			1	13	6
			Oban, A Member of the United Presbyterian Church, by Rev. D. M' Rae			2	0	0
			GUERNSEY.					
			Auxiliary Society, per Rev. J. S. Hine, on account ..			80	0	0
			MADRAS.					
			P. Carstairs, Esq. (D.)			100	0	0

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Joseph John Freeman, and payable at the General Post-Office.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE,

FOR THE YEAR 1848.

STRICTURES ON SEPARATE CHAPEL SERVICES FOR SUNDAY-SCHOOL CHILDREN; AND ON THE PROPOSED REMOVAL OF ALL OTHER CHILDREN FROM THE MINISTRY OF OUR STATED PASTORS.

WE have endeavoured, but without success, to reconcile our minds to the proposed plan for removing all the children in our places of worship from under the ministry of our stated Pastors, and transferring the more young and tender of them to the care of the Infant Sabbath-school Teacher, and the more advanced to an order of Instructors which, for aught we have seen, remains as yet to be defined.

Revolutions are always formidable things, and ought not to be ventured upon without a crying necessity, and without a fair prospect of conducting them to a successful and happy issue. The measure under consideration is, strictly speaking, a revolution, both as it regards our Sunday-schools, and the duty of Parents, as that duty has hitherto been expounded and enforced by the wise and good in every past age. If the plans now under discussion can be rendered acceptable to our Pastors and Churches, children will no longer be seen, side by side with their parents, in our sanctuaries; nor will our Sunday-school children any more interest and grace our public assemblies.

Are the churches prepared for such a sweeping change as this? *We are not;* and shall, therefore, with all good feeling,

state the grounds upon which we are disposed to look at certain difficulties which lie in the way of this juvenile millenium of which some excellent and enlightened persons are beginning to dream. We neither see the force of the arguments employed for the change proposed, nor are we convinced that the new chapel services will work greater good for the rising generation than the more ancient methods which it is intended to supersede. We beg, also, to say, that we are not antiquated persons, who have stood aloof from the improvements of our age, or who have looked on with indifference upon the great Sunday-school movement. For the last forty years we have taken part with our friends, the Sunday-school Teachers, and on many occasions have received their earnest thanks; and, if now, at last, we shall be compelled to stand opposed to certain measures which they have originated, it will be to us matter of grief, though not of *self-accusation*. We yield to no man living in attachment to the Sunday-school cause, — a cause which we can never forsake; but we owe it to conscience and the word of God, that we should not implicate ourselves in the support of plans which we regard to be fraught with endless and diversified evils.

In Mrs. Davids' Prize Essay—the best book in the English language on Sunday-schools,—there is a brief paragraph which will explain at once the nature of the change which we look forward to with serious apprehension, and against which we lift up the voice of warning and ex-postulation.

“HABIT,” observes this most intelligent and pious lady, “IS SECOND NATURE; and therefore do we plead that the practice of taking children to public worship may be entirely abandoned by all parents and in all Schools.”

There can be no mistake here as to the writer's intention. She appeals to all parents, and to all Sunday-school committees and Teachers, and pleads, without hesitation, “that the practice of taking children to public worship may be entirely abandoned.”

We repeat our former assertion, that this is an absolute *revolution*. Let us be sure that it will be for the real benefit of the rising generation,—that it is consistent with the principles of the word of God, before we give it our sanction. It is from the assumed formation of wrong habits in children brought early to the House of God, upon which the writer places the main stress of her argument. Now the influence of habit no one will deny,—the inveterate power of evil habit all have more or less felt: but if our dear children are to be kept from the House of God because they may there acquire habits at variance with the real objects of Christian worship and Christian teaching, we see not upon what principle we can encourage the attendance of adults, multitudes of whom afford painful proof that they are as accessible to the operation of wrong habits as the youngest Children who frequent our sanctuaries.

“What habits,” asks our intelligent and respected friend, “are really formed by this practice?”—that is, “the practice of taking little or ignorant children to the public services of the sanctuary?” Mrs. D.'s reply is as follows: “The habits of sleeping, of inattention, and listlessness, of day-dreaming and vain

thoughts, and of dislike and aversion to the Sabbath and the Sanctuary!” Now we are bold to say that all these phenomena are to be seen, in full perfection, in many adult hearers of the gospel. What preacher has not been afflicted with the sight of them? And what careful observer of facts has not beheld the sleeping, inattentive, listless, day-dreaming, vain-thought stage, issuing in contempt of the Sabbath, and neglect of the Sanctuary? Yet who ever has ventured to propose that such adult hearers should be encouraged to withdraw from the Public Ministry of the word, because the habits they are yielding to are so injurious in their tendency? The advice we should rather tender would be that Ministers should adopt a more rousing style of preaching, that they should be less dry and consecutive in their modes of instruction, and that they should, by every possible ingenuity, endeavour to fix the wandering thoughts of careless listeners.

Doubtless there is a certain number of Children now attendant upon the Sanctuary, belonging to our Schools and to the families of members and hearers, who are all that Mrs. D. describes them to be; but is the remedy not rather to be sought in the increased conscientiousness and assiduity of parents and Sunday-school Teachers, and in the better adapted services of the Christian Pulpit to the capacities and wants of little children, than in the alarming and hazardous proposal of removing them in mass from the House of God? After all, and we do not speak in ignorance of facts, there is a large body of children, both in the families of our friends and in our Sunday-schools, deeply interested in the services of the Sanctuary, and affording ample proof that they love the pastor, that they listen with deep attention to his discourses, and that they would regard it as nothing short of a calamity, were the plans now in agitation carried into effect. We believe sincerely that this class of Children may be almost indefinitely increased, if Parents, and Sunday-school Teachers, and Pastors, will combine to discharge their duty to-

wards them. As far as our observation has extended, the evil complained of so bitterly, and for the removal of which we are to run such tremendous risks, is but of *very partial operation*. Very few children belonging to the regular families in our places of worship, misconduct themselves in the way complained of; while the great majority of them are exemplary in their behaviour, and afford pleasing indications of attention to the word, and tender regard to the Pastor. And as it respects any *well-conducted* Sunday-school, the instances of bad behaviour in the House of God are, we thoroughly believe, *the exception* and not *the rule*. We well know that some Schools are most disorderly in the Christian Sanctuary; but in such cases the remedy wanted is not to be sought in the removal of the children from all the hallowed associations of our Christian pastrocy and assemblies; but in a vastly improved mode of conducting the exercises and discipline of the Sunday-school. Here, in our humble judgment, lies the great, and crying evil, the impression of which may be suffered to die away by the adaptation of the plans now under discussion, without the evil itself being in the slightest degree remedied. In well-conducted Schools, where there are pious Teachers, and a wise and energetic Superintendent, instances of bad behaviour, or extreme listlessness in the House of God, are but rare, and are largely confined to a few mischievous children, who ought to be prevented from mingling with their fellows, unless they can be reduced to order and propriety.

But Mrs. D. seems to be so led away with the impression that nothing but wrong habits are generated by the attendance of Children at our places of worship, that not only no good can come out of it, but that the most formidable evils are almost its necessary results. Let our Readers ponder the following passage: "These habits,"—namely, the habits we have already enumerated,—"*are more or less formed in every child so trained, and cling to them in after life with almost*

unconquerable force. Whence arise the complaints, so often reiterated by pious persons, of wandering thoughts, distracted attention, incapability of fixing their mind on the preacher, but from the fact that for *MANY YEARS IN EARLY LIFE* THEY WERE FORMING THE HABIT OF HEARING WITHOUT ATTENDING—of sitting statue-like, without an effort to understand or remember?"

In our judgment, this is exaggeration even to paradox. If it be indeed true, it says but little for the working of the Sunday-school,—little for that spirit of attention and inquiry it has roused,—little for the mental and moral habits it has formed and fostered. In our fixed judgment as to the duty of a Sunday-school Teacher, we hold him responsible for the laborious instruction of his class, on all subjects pertaining to the public worship of the Sanctuary; and if his duty is earnestly and conscientiously discharged, the children committed to his care, as we have often proved by observation, will not be such lifeless statues during the hours of Divine worship as Mrs. Davids would lead us to suppose. Some there will be of the class described after the utmost pains have been taken with them; but in general a diligent effort on the part of Teachers to explain the nature and solemnity of Sanctuary service; to hold up to marked respect the office of the Christian Pastor, and to call forth the memory and reasoning faculties of Children in reference to the sermons preached, will do away with the whole of that inanition which our excellent friend has portrayed in such gloomy colours.

We fear that other more malign causes than the fact of having frequented a place of worship in early years, must be assigned for the wandering thoughts, distracted attention, and incapacity of attending to Preachers complained of by pious people. We should be relieved of many painful impressions, if we could trace them to so innocent a source. We should fear that the cares of life, that a wordly spirit, that a feeble and indistinct

sense of religious obligation, that neglect of mental culture and studious habit, and that Satanic temptations had far more to do with the causes of such complaints than the old-fashioned habit of bringing Children to the House of God, hitherto regarded as a virtue, and not as an offence. Instead of reaching the conclusion of our respected friend, that the process of bringing Children, when very young, to the House of God, would tend to make them listless and inattentive hearers in after life, we should, from a careful observation of the state of fact, be compelled to yield to the very opposite impression. We have had opportunities of watching the mental Developments of two distinct classes of adult hearers,—the one class trained to an early and constant attendance upon our ordinary Sabbath Services,—the other having scarcely entered the House of God in early life; both classes, it may be, have become equally earnest and devout, but in intelligent hearing, powers of reflectiveness, and wakefulness to the minute lessons of Christian truth, the former class has been immeasurably superior to the latter. The only exception to this rule that we have met with has been where there has been great original power, or superior intellectual culture. With all the drawbacks arising from human infirmity, and bad teaching at home, we should greatly prefer an audience composed of individuals who from Childhood had attended the Christian Sanctuary, under a faithful Ministry, to one made up of persons who, in their early years had not frequented the stated and evangelical ministry of the word. Indeed we do not believe that good preaching is a listless or uninteresting thing even to very young children, as is constantly being proved by every devoted Pastor, in the impressions produced by his Ministry on the minds and hearts of the beloved children of his friends. We could point to many such cases, of children from seven to ten years of age, who are deeply thoughtful hearers of the word, and who are able to carry home the general outline and illustrations of most discourses to which they listen.

We do not feel the force, therefore, of Mrs. D.'s remarks, when she says, in reference to the plan of taking children to the House of God,—“On this principle the present adult generation has been trained. It has been fairly worked out. What have been the results? Where are the millions that have passed through our Sabbath-schools? The *large majority* have ceased to attend on any religious service from the day they quitted the school. Forced and reluctant attendance in a heated atmosphere, and a crowded Gallery, with a service the purport of which they could not comprehend, had so disgusted their youthful minds that they longed to be freed from the observance, and little else than hated the entire service.”

Now when the failure of the Sunday-school is thus pictured to the mind in colours, as we think, greatly overcharged, is it fair to trace that failure exclusively to the attendance of children on the Christian sanctuary? We think it very unfair and truly illogical. It were well for Sunday-school Teachers if they would look in other directions for the causes of the failure complained of; perhaps it may be found far more to exist in the School-room than in the Chapel. We can see no rational connection between the course condemned, and the failure deplored. Nay, we thoroughly believe that the failure would have been far more signal, but for the influence which the Christian Sanctuary has all along exerted. We ground our conclusion upon the fact, coming within the sweep of our own observation, that many Sunday-school Children have been converted under the ministry of the word, who have received no saving impressions in the School.

The great aversion of certain Children to attend the Christian Sanctuary may be a fact admitted, without in the least degree ministering to the validity of the new doctrine, that all Children are to be withdrawn from the regular services of the Christian Pastorate. It is only a fractional portion of the Children, in any well-disciplined school, who indicate aversion to an

attendance on God's House, or are guilty of wrong behaviour while there. Let such children be dealt with by specific plans for their reformation; let them be separated from the well-conducted children in a School; and, if need be, let them be withheld from attendance at the Sanctuary altogether; but let not the mass suffer from the conduct of the few, nor let the Grand *moral* cease from our Schools, of Children being early trained to reverence the Christian Pastor and the Christian Sanctuary. As so many Children who enter our Schools have never been taught by their Parents to attend Public Worship, we regard the day of their arrival at School as an important era in their existence. Let the great fact cease, that their accession to the School is their introduction to the House of God, and to such Children half the benefit will instantly cease. With our old-fashioned views, we make but little account of the reluctance of *some* such Children to attend the Chapel Service. Mild perseverance, on the part of the Teachers, will overcome the difficulty. If young people are to be held back from every religious or other engagement to which they show some characteristic aversion, we fear there will, ere long, be few right things left for them to do. Family prayer, sabbath proprieties, filial duties, and even educational pursuits, must all in their turn, be relinquished, if the waywardness and listlessness of some children are to be consulted, instead of their substantial and permanent interests.

Our doctrinal theory is, that the Sunday-school is an appendage of the Church, and that its attendance on the Pastor's instructions is the visible symbol of that relationship. Let it be withdrawn from his ministry, and from its present association with the adult portion of our assemblies, and what *palpable* link of connection between it and the Church will remain? The Sunday-school institute will then become an isolated thing, looking, indeed to the Church for pecuniary support, but for little else. We hear Teachers constantly pleading, and

not without reason, that there ought to be a larger amount of sympathy between the Church and the School. Will the removal of the School from the Public Services of the Sanctuary augment or diminish this sympathy? We apprehend it will most sensibly impair it. The School is now a palpable fact, which cannot be overlooked,—a pleasing spectacle, upon which the wise and the good look with prayerful delight. But remove it from the weekly observation of the Church and Congregation, and what may be the disastrous results!

As it respects the Children of members of the Church, whether in or out of the school, they stand in *direct* relationship to the Church; and, in our humble judgment, there is no duty, in the whole range of practical obligation, more imperative than that of taking them, from the earliest dawn of reason, to the House of God. Christian Parents, whatever Sunday Teachers may say, cannot neglect this duty and maintain a good conscience. In the Apostolic Epistles, which were to be read to the Churches, we find that Parents and Children are mutually addressed,—an incidental record demonstrative of the fact, that in the Primitive Church Parents did not act upon the recommendation of Mrs. D. "*that the practice of taking children to Public worship may be entirely abandoned by all parents.*"

But what is to be the *succedaneum* for the plan hitherto adopted, of taking children to attend upon the labours of the stated pastor? According to Mrs. Davids, very young children, both in our private families and Sunday-schools, are to find their *ministry* and their *sanctuary*, in "THE SABBATH INFANT-SCHOOL;"—while others, somewhat more advanced, are to attend "A SEPARATE RELIGIOUS SERVICE FOR CHILDREN, ADAPTED TO THEIR TENDER CAPACITIES."

Our younger children, then, who now form our Infant-classes, in lieu of their present attendance upon the solemnities of Public worship, are, we suppose, to have either a prolongation of their infant

lessons, or some little religious service, devised and conducted by the Teacher. Will this afford relief to the infant mind? Will this dull round, from week to week, sharpen up the infant faculties, or make the sabbath very interesting or agreeable to the dear children? Our knowledge of the powers of little folks says, No? It will prove a weariness and a failure, even if we had a greater number of well-qualified Infant-Teachers to perform the work. The adjournment from the class to the chapel, spite of all that is now said against it, will be far more interesting and exciting to little Children, than the lengthened diet of service, by the ordinary Teacher in the Infant-class. We should not mind any day, in any Infant class, putting the thing to the vote of the children, nor should we doubt obtaining their earnest and general suffrage. They are not unwilling to attend the regular Sanctuary; they are not disaffected to the Pastor who takes interest in them. And, to us, there will be no comparison between the *moral* derived from repairing stately to the House of God, and *that* supplied by the prolonged engagements of the ordinary Teacher.

The plan proposed will be an admirable relief for unconscientious mothers, who will be thankful to devolve the nursing of their children upon the Infant-school Teacher, if they can thereby be exonerated from the anxious duty themselves. But we look upon the plan as utterly inadequate to convey to young children any proper or realizing idea of the Christian Sanctuary, of the Pastoral office, and of that worship and service in which, if they are subjects of Divine grace, they must seek the permanent happiness of future life. If the question were, whether it were better to have this provision than no provision at all, for the observance of a Christian Sabbath? we should have no hesitation as to what reply we should make. But the question is a very different one; and if we are called to choose between the labours of this Infant-school Teacher, and the Ministry of a stated, faithful Pastor of the flock of Christ, in-

cluding the lambs as well as others, we give our preference without a single doubt or misgiving to him whom God has set over the flock.

But if we are but little satisfied with the methods recommended for Infant-classes, we are still less satisfied with the *separate religious services* proposed for our young people more advanced. From the assumed advancement of the pupils, they have far less to recommend them. To us, they partake far more of the *speculative* than the *practical*. We predict, from what we know of the agencies, that, with very few exceptions, they will prove a failure. *We have not the men to conduct them*; and, where we have, their appointment to office will be the nucleus of perpetual jealousy among our Sunday-school Teachers themselves. The Sabbath-school *Pastor* will not recline upon a bed of roses. We may, where Sunday-schools are independent of Churches, remove the Children from the Ministry of the stated Pastor; we may, in certain cases, get the Children's chapel pleaded for; we may, here and there, find an individual who can conduct, with discretion and effect, the proposed religious service; but will intelligent children mistake all this for the stated ministry of the word? Or ought they to be taught to confound the agent in question, however highly qualified, with the regularly-constituted Pastor of the Christian Church? We think not. Let Sunday-school Teachers put forth their full energies in perfecting the Sabbath-school system. They have ample field here, without stepping out of their legitimate province. Let them not seek to deprive the Pastor of the place which he has hitherto occupied. Let not the great link between him and the Sunday-school be severed. His influence has hitherto been exerted for good, and he will only discharge his duty to the Christian church by resisting the innovation proposed. We are satisfied that this new thing will prove unacceptable to Children themselves. Where Schools are connected with Churches, we are decidedly against it. It is theoretical and Utopian. We

plead the infringed rights of the Pastor and Church. We urge on all the supporters of our Schools, that the Children belonging to them occupy the place they have hitherto done in the Christian Sanctuary. We protest with earnestness against the establishment or the recognition of any secondary pastorate in our Churches. We insist that every child coming into our Schools shall be made to feel the weight of the Pastor's influence in his proper office, and not merely when he visits the School. And we solemnly demand that, whatever changes may be effected in perfecting the Sunday-school system, there may be no attempt to transfer to the care of others the Children belonging to our schools during the hours

of Public worship. Where Schools are isolated from Churches, then let the best be done for them that can ; but we claim for every Christian Pastor that he stand at the head of his own School, and that no man presume to take his place.

These are our views of passing events. We have expressed them kindly to all parties concerned. Our own course is decided. We shall keep our firm hold of the Sunday-school, and shall do our best, in the future as in the past, to perpetuate and increase the interest which young people feel in our ministrations.

We see not the agents at hand to whom we could safely resign our trust.

Brompton.

THE EDITOR.

DEATH THE CHRISTIAN'S PRIVILEGE.

As "it is appointed unto men once to die," it is plain that when he enumerates "death" among the "all things" which belong to the people of Christ, Paul must mean to represent death as being to them what it is not to others. The *fact* is the same to all, but to them its character and uses are widely different. It is not a calamity, but a privilege. It is not a curse, but a blessing. It is not the stern appointment of judicial wrath, but the gracious arrangement of covenant love. The design of the following observations is to show on what grounds death, so terrible to other men, may be regarded as the privilege of the Christian.

I. IT IS SO, BECAUSE THE THOUGHT OF DEATH IS BENEFICIAL TO THE CHRISTIAN EVEN WHILE HE LIVES.

All Christians do not entertain the thought of death with precisely the same emotions. Some of them regard it as very appalling. Others look forward to it with blended confidence and alarm. And others still can contemplate it with unmixed triumph. But to all of them, whatever their hopes or fears in reference to it, the thought of death is beneficial. It is so on these accounts.

It moderates attachment to present good.
—The relationships of this world are transitory and uncertain. Its possessions are perishable. Its best joys are unsatisfying : "The fashion of this world passeth away." The pretensions of the world, however, are vastly greater than its capabilities. Though it cannot satisfy, and will not continue, it presents itself in an attitude and with a smile of promise as attractive and imposing as if it could : and men give it but too ready and implicit confidence. Deaf to the voice of ages, blind to the most striking demonstrations of the precarious tenure by which all on earth is held, multitudes are as fully occupied in eager endeavours to find a satisfying portion below as if the world were worthy of their choice. And what forgetfulness of God and of eternity, what disregard of the pleadings and expostulations which *He* addresses to men in "the word of the truth of the gospel," what fatal procrastination in spite of the convictions which are occasionally felt, are thus engendered and strengthened ! Nor are Christians utter strangers to the enervating, lulling influence of present things. They feel it. They mourn their

partial subjugation under it. Painfully alive to the difficulty of thinking, and feeling, and acting in reference to the world as their calm and settled convictions of its worthlessness when viewed in the light of eternity demand that they should, it is part of their constant exercise to seek the victory over it. And the thought of death aids them mightily in the struggle. They cannot yield to the pleadings of carnality, of selfishness, of worldly interest, when they think they are so soon to be removed. They cannot consent, for the sake of any advantages that are connected with Mammon's service to wait at Mammon's altar, when there is at their side the messenger who must ere long conduct them to God's tribunal. Business, pleasure, relationship—not any one nor all of these can captivate and enthrall the affections and energies of the soul, when the thought of death is cherished with the frequency, and calmness, and concentration of mind that an event so solemn, and in its issues so momentous, should constantly command. It is thus that the people of God are enabled to think of death,—and hence they do not regard the world as a portion, a home, a sphere in which they would be contented ever to act; but view it, and value it, and deal by it as transitory, and chiefly valuable on account of its relation to their future state of being.

It mitigates the severity of present troubles.—Oh what a petty aspect must everything earthly present to the man whose heart is taught to look continually beyond the veil! What matters it how complicated or intense the personal or relative evils may be to which he is subjected, who knows that death may end them to-morrow? It is the protractedness, the indefinite duration of suffering that constitutes one of its most intolerable elements. Only tell the galley-slave who deems himself hammered to the oar for life that he is mistaken,—that already the appointed years of his bondage have almost expired,—and on the instant, without granting one additional comfort, or relaxing in the slightest degree the rigour of his servitude, you take from his cir-

cumstances half their horrors. Now this element of suffering—continuance—the thought of death prevents, annihilates. The believer may be cast upon a sea of troubles, but he knows that death, like a rocky barrier, hems in the tempestuous flood. He may be rudely tossed on it, or dashed with seeming violence on the eternal shore, but not one wave can reach beyond to injure or alarm. And when this thought is present to the mind, when he recollects that his “light afflictions, which are but for a moment, work for him a far more exceeding, even an eternal weight of glory,” he can glory in tribulation also. Light breaks in upon the darkest scene. The bed of pain, or of death, is as a bed of roses.

It quickens obedience to God's good and holy law.—Obedience is enjoyment. Obedience conducts to everlasting honours. The meritorious ground of a believer's future dignity and blessedness is the righteousness of the Saviour: but the measure of it appears to be the degree of his attainments in holy character and holy deeds! He will be rewarded *not for his work, but according to it*. Now life is the day after which a night cometh, when no man can work. It is the seed-time after which every one shall reap according as he had sown. And with a death-bed distinctly and habitually in view, and all the solemn realities with which it is accompanied and succeeded thought of, would it not be inexplicable as well as guilty folly indolently to journey to the grave,—or to remain not more energetic and interested in the work to which God calls, than if he knew not or cared not that this life must end? But a Christian indeed is “stedfast, immoveable, always abounding in the work of the Lord, forasmuch as he knows that his labour cannot be in vain in the Lord.” And “whatever his hands find to do he does it with his might, knowing that there is neither wisdom, nor knowledge, nor device in the grave whither he goeth.”

These are some of the advantages which result to the believer from the thought of death. They are advantages

peculiar to the believer. Death is more or less thought of by all men. There are moments when the thought of it presents itself so vividly that for the time the power to strive against it seems to have been completely crushed. But it is not cordially entertained. It is not followed out as it ought to be. On the contrary, means are taken to banish it. Business is eagerly followed; pleasures, allowed or forbidden, are indulged in; mirth and song and wine are sought, to lull the conscience,—really, if not avowedly, to seal up or stupify every sense through which such an unwelcome thought might easily obtrude itself, or forcibly retain possession. And success, alas! too generally attends the endeavour; so that in the case of multitudes, serious thoughts pass over the heart as speedily and completely as the flitting shadows of the cloud from the mountain side, on which no trace of their outline is left: and fears resemble brief storms by night, which rouse the sleeper to disagreeable or painful consciousness, soon to be lost in sounder sleep. It is only to the believer that the thought of death is habitually beneficial. But to him it is so, and that to such an extent as to enable him to regard death, by the thought of which he is so benefitted, a privilege.

II. IT IS SO, BECAUSE IN DEATH THE CHRISTIAN OBTAINS A GLORIOUS VICTORY.

Death is the enemy of mankind. It is an enemy which sin created, and to which sin continues to lend its force and its sting. To the people of God, however, it is a vanquished enemy. The Captain of Salvation has by dying conquered death: and to those who are united to him, death, though it wear a terrific aspect, will prove not the raging lion ravening after the prey, but only his shadow, which if it affright the timid can do nothing more. By them it will be found as really unable finally and permanently to injure any one interest, as if the angel-tempter had never visited our world, nor planted hell's dark banner on its once spotless surface. By his death, our Lord has magnified the law. He has demon-

strated the holiness of the Lawgiver. He has held up sin to the holy moral universe as a thing supremely execrable. He has done and secured all that could have been done or secured, had the entire race of sinners actually borne the doom that was awarded. And, therefore, according to the constitution of the economy of grace, those who rest on this perfect righteousness, this atoning death, are delivered from all that is *strictly penal* in dying. Death to them must be regarded not so much the endurance of a penalty as the process by means of which their bodies and spirits are to be translated to heaven. Believers know that such is the character of their death, and in dying, this knowledge, through the abounding grace of the Lord Jesus, not unfrequently enables them to achieve a glorious victory. Often death can be contemplated without alarm. Often its gradual approach, so far from diminishing the calm composure that reigned within, is accompanied with a manifest increase of joyful confidence. Often in the last struggle you see the countenance on which the shadows of death are settling fast, lighted up with the smile of rapture, and hear the groaning of expiring nature mingling with expressions of almost seraphic bliss. And when such a spectacle is witnessed, do we not behold the king of terrors a foiled foe? Is not the dying saint a conqueror,—not yet clothed with his triumphal robes, indeed, nor attended visibly by any of the rejoicing hosts above who have achieved or witnessed similar victories,—but still a conqueror, who, on the battle-field, and in the gory garb in which he fought until the warfare was accomplished, does through the grace of his Master, summon his expiring strength to whisper Victory! In such a case, it will be at once perceived that death is the believer's. It does not, it cannot conquer him. He triumphs over it.

And even when there is no such felt triumph in dying, the Christian is yet the conqueror. Its clouds and darkness may interpose to hide the bright prospects of another world from the view; but it cannot seal up the spiritual vision so as that the

light of God's countenance shall *never more* be beheld. It may distress with transient alarms, but it cannot inflict a wound which shall for ever remain untouched by the healing balm of love. And are they not conquerors, whatever their experience in dying, who close their eyes upon the dreary, cloudy scenes of earth, to open them on the splendour of heaven's own day? whose ears are stopped to the almost fruitless consolations of pious love to hear the welcome of the blessed Saviour?

Do you fear death? Are you unable to look forward to the closing scene without dismay? Oh, why should terror distress you—you who have fled to Jesus—who are now reposing on the arm of Almighty Love—who are trusting in Him to hold you up amid all the troubles and distresses of the present? He who defeated him in the hour and power of darkness, can he not still and ever control the tyrant death? after he has conducted you safely to the very borders of immortality, does his power to protect begin to fail you then? Has he not said, "I am he that liveth and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and of death?" Is he not the same yesterday, to-day, and for ever? Why, then, do you fear? Is it because of your felt weakness?—because of your conscious demerit?—because of the formidable and startling character of the dark valley through which you must inevitably pass? But why think of self at all, when it is not in your own strength, or courage, or worth that the foe you dread is to be encountered? Look to the Saviour. Lean on his arm. Remember his doings. And hopefully assured that death's conqueror is on your side, honour him by calmly, confidently reckoning that he who has been your rock in life, will make you more than a conqueror at last.

III. IT IS SO, BECAUSE BY DEATH ALL THE CHRISTIAN'S TRIALS ARE FOR EVER ENDED.

On earth some care or cross will ever occur to mar the character of our joys.

"Trials must and will befall." It is necessary that they should. They remind us that we are partakers of a fallen nature,—that we live in a world blighted by the curse,—and that it would be wrong to be quite contented with a place so insecure and with a holiness so incomplete. And a believer's trials are varied and numerous. Disease the most painful and loathsome may affect his frame. The desire of his eyes God may take from him with a stroke. His children, one after another, may drop like autumn leaves into an untimely tomb. He may be left solitary and friendless amid the scenes of halloved joys, "departed never to return." Chilling misfortune may overtake him. In his painful and baffled efforts to fling it off, he may be heavily tried by personal privations, or what produces even a keener pang, by the iron fetters that penury imposes on the generous and expansive sympathies of his soul. Conceive of any element of wretchedness that is common to mortals, or of any situation that is most galling to the heart, and that element of wretchedness may be mingled in his cup,—in that situation even he may be found. And, then, in addition to common calamities, the believer is exposed to peculiar trials, in virtue of his saintship. Abounding iniquity makes him sad. Unworthy conduct, enmity to Christ, evident destitution of personal interest in the great salvation,—these, when witnessed in the friends of his bosom, awaken poignant regret. And then his own remaining depravity, his imperfections, his backsliding, the coldness of his affection, the languor of his zeal, the fitfulness of his obedience,—how keen the sorrow that the thought of them engenders? *And these haunt us through life.* No matter whence he expects a voice to soothe his anguish, or a friendly hand to wipe away the tear,—disappointment in regard to complete present exemption has ever been his lot, and ever shall. Not even the still small voice, nor the gentle hand of heavenly love will charm the soul into an utter and lasting forgetfulness of its miseries while it is below. The light

of joy may break for a moment through the darkest cloud, affording a gleam of rapture,—or that light, if not fully displaying its brightness, may yet temper and relieve the gloom; but while we are on earth, there will be freezing winter as well as balmy spring; the furious gale as well as the gently favouring breeze; the cloud as well as the sunshine. Never, till the ransomed soul is in glory, is it free, for ever free from suffering. But death will introduce to a scene of perfect freedom from all that can annoy. To depart is to be with Christ. Through death's dominion no foe can stealthily follow on our track to Immanuel's land. Thither no hellish cunning can avail to transmit one element of suffering. And when his cold hand will lift from earth to glory, should we shrink back in terror from his icy but serviceable touch? Should we lose our peace at the thought of being borne by one, however awful his visage, whom the Father appoints to convey us across the dark and troubled flood, when its angry waters are for ever to separate us from every foe? The weakness of our faith, and hope, and love may originate terror; but were we as confident of our Saviour's power and faithfulness as we ought to be, and as assured of our union with him as we might be, we could welcome death.

IV. IT IS SO, BECAUSE AFTER DEATH THE CHRISTIAN ENTERS UPON FULL AND LASTING FELICITY.

If death secured only exemption from present troubles, its title to be regarded as a privilege might be questioned. Present evils might be succeeded by evils that were worse. This chequered scene might be left, to enter upon one "where only evil dwells, and death, and moral night." And, ah! with some so it must be. But to the believer death is the passage to glory. It sets him free to enter on the blessedness of a world that is now unseen. While the soul is prisoned in her cottage of clay, the everlasting hills may now and

then be viewed through the chinks which time or sickness has effected; but till the prison walls are demolished, her eye cannot range at will along the boundless prospect, nor take in all the delights that that prospect is fitted to yield. But these prison walls death will lay low. The hampered, prisoned spirit, death will set at liberty, to rise to the companionships, and to the ennobling services of that world,—

"Where Love has put off, in the land of its birth,

The stains it had gather'd in this;

And Hope, the sweet singer that gladden'd the earth,

Lies asleep on the bosom of Bliss."

And, besides, what was demolished Christ will in the proper season raise again. What was here a prison shall be restored a palace. What was here a clog and hindrance,—raised again incorruptible, glorious, powerful, spiritual,—shall be a helpmeet for the sinless soul. And should not our hearts be so warmed and filled by the contemplation of our surpassing glory, as to rise superior to all the chilling terrors that the closing struggle may suggest or seem to justify, and to reckon and speak of death which is the passage to the throne, as our privilege?

But is death *your* privilege? Do you rejoice,—not *in* it,—but *over* it, and in the hope of that to which it will conduct? Ah, it is a sad life to live, aware that you must die, and yet afraid to think of dying,—aware that your soul must soon go into another world, but ignorant or hopeless as to its being to you a world of blessedness. Jesus offers life,—the life of the soul, eternal life. Oh, embrace his offer,—rely on his promise, accept of his mediation! Be assured of the adequacy of his atonement. God *can* be just, and yet a Saviour; and he swears, to embolden and encourage you, "As I live, saith the Lord God, I have no pleasure in the death of the wicked." G. T.

ON THE CHRISTIAN SABBATH.

By the sabbath is understood *a day of rest*, a holy day set apart by God for sacred purposes. The *seventh* day of the week was originally set apart by our Creator, as the holy day of rest; but, since the days of the Apostles, Christians have observed the *first* day of the week as the Christian Sabbath. Such a course, we, think, can be fully justified by arguments deduced from God's word.

Some, indeed, maintain that the Jewish sabbath ought to be classed with those types and shadows, which were done away by Christ, and, consequently, that the command, "*Remember the sabbath day, to keep it holy*," is not binding upon Christians. But it is evident that there is an important difference between the ceremonial law and the Decalogue. Doubtless the ceremonial law can have no place in the New Testament economy; in the very nature of things it must be abolished by Christ; and all the things belonging to that law must of necessity fade away before him who is the substance of them. Christ having become the Great High Priest, the real sacrifice for sin, and the only intercessor between God and man, of necessity has set aside all the types and ceremonies of the ancient economy. Even if revelation had not decided this point, the inference must have been, that all the shadows would pass away, by the coming of Him who is the substance and end of them. This, however, cannot be said in reference to the Decalogue, as a whole, nor in respect to the fourth command, in particular. A sabbath is as necessary under the Christian dispensation as it was under the Levitical economy. The ceremonial law was done away by Christ, because it would be perfectly useless under the new dispensation; but the sabbath is as much needed now, as of old; therefore there can be no propriety in classing the sabbath with the shadows of the old law. There were indeed rites and ceremonies to be observed by the Israelites on the

sabbath which were shadows of things to come; but the law of the sabbath, as originally instituted, remains binding.

These preliminary observations being made, I will now notice the command in the Decalogue. Some, indeed, maintain that the law of Sinai was given exclusively for the Israelites, and is not binding upon Christians; but, while it cannot be denied, that there are some expressions in the Decalogue which are peculiar to that people, it can be proved that the fundamental principles of that law are applicable to all to whom the word of God may come. The perpetual and universal obligation of the law is fully established by the New Testament writers. Paul exhorts children to be obedient to their parents, reminding them that this is the first commandment with promise. Again he says: "He that loveth another hath fulfilled the law;" and by the law he evidently means the Decalogue; for he adds: "Thou shalt not kill; thou shalt not steal, thou shalt not bear false witness," &c., Rom. xiii. 9; which prohibitions form a conspicuous part of the Ten Commandments. Thus it is evident that this law is binding upon Christians. But the law which contains these prohibitions says also: "*Remember the sabbath day to keep it holy*." This command forms an important part of the law. It was promulgated at the same time as the other precepts, and with equal solemnity. It was also engraven on the same tables of stone with the other nine precepts; and therefore forms a part of that law which God said should be written on the heart. We have, then, no authority to separate this precept from the rest, but must conclude that it remains as binding as the other precepts of the law. To set aside this precept, then, without the express authority of our Great Lawgiver, would be to subvert the whole law, and so to sap the foundation of moral obligation.

But it may be contended by some, that

if the fourth command be binding upon us Christians, then we are bound to observe the *seventh* day as the sabbath. In answer to this, however, let it be observed, that there is nothing in the precept itself, as given by God to Moses, which, necessarily and for ever, binds to the observance of the seventh day, and prevents a change from the *seventh* to the *first* day of the week. God said: "Remember the *sabbath* day to keep it holy;" and the historian adds: "Wherefore the Lord blessed the *sabbath* day, and hallowed it." This command and this sanctifying of the day is applicable to any day of the week God might choose to set apart as holy. Assuming, then, for the sake of argument, that Christ directed the apostles to observe the *first* day of the week as the Christian sabbath, the original command remains the same in reference to it, and the blessing is as clearly connected with the *first* as with the *seventh* day. To the Israelites God indeed said: "The *seventh* day is the sabbath." And the reason is assigned: "For in six days the Lord made heaven and earth," &c. And the same reason is given for sanctifying the *seventh* day in its original institution. But the fixing upon the *seventh* day as the day of rest did not necessarily imply that the day would never be changed. If reasons, more cogent than those which were derived from the creation of the world, should ever arise in reference to another day, then the presumption would be in favour of such a day, taking the place of the *seventh* day; and it might reasonably be inferred that the Divine Being would fix upon such a day, and bless it. Now it can be shown, that the reasons for observing the *first* day, as the Christian sabbath, are even more forcible than those assigned of old for the observing of the *seventh*; the legitimate inference then is, that the first day of the week must now take the place of the seventh. On the seventh day God rested from all his work, and therefore blessed it, and set it apart as a holy day; but on the *first* day of the week Christ, the Lord of the new

creation, entered into his rest, after having laid the foundation of the new and spiritual world. Hence it may reasonably be inferred, that the *first* day of the week would be the Christian sabbath. There was an appropriateness of *old* to observe the seventh day, for therein the true worshippers were reminded of God's greatest work; but there would be an inappropriateness *now*, as the greater work of redemption performed by Christ especially claims our attention. As Christ, then, on the *first* day entered into his state of rest, it is more reasonable that *this* day should be observed by Christians than the *seventh*. Thus, irrespective of New Testament examples, it might reasonably be inferred that the day would be changed, while the command should remain in its full force.

Two great principles are laid down in the fourth command; the first is, that God has set apart one day in seven as a holy day. The second is, that the day set apart shall be the one on which he rested from his great work. Now these two great principles belong to the *Christian sabbath*. Thus the fundamental principles of the law with regard to the sabbath are carried out under the new dispensation. No change takes place in the principles themselves: the change in the *day* is one which the altered circumstances necessarily require. Hence the application of the fourth command of the Decalogue to the *first* day of the week.

Probably some may say, that it appears strange our information is not more explicit on such an important subject. Let it be remembered, that the old dispensation was not suddenly broken up to make room for the new; it was removed gradually; as the new gathered strength, the old declined and faded away. The apostles themselves were slow in relinquishing their Jewish customs; they therefore did not *violently* disturb the order of things. There were rites and ceremonies belonging to the sabbath, in its application to the Jews, which, probably, the Apostles did not think right to

oppose in their converts; they were allowed to die away gradually; and hence the *seventh* day sabbath was observed by them as well as the first, and probably continued to be observed, until the complete rupture of the Jewish economy, in the destruction of Jerusalem. Therefore, the establishment of the first day of the week, in the room of the seventh day, as the sabbath, was no doubt a gradual work: it was necessarily *gradual*, because of the *gradual* transition from the old to the new dispensation. This may account for the paucity of instances on record, respecting the observance of the *first* day as the Christian sabbath.

The New Testament does not, however, leave us to inference alone. A few particulars are recorded, sufficient to indicate that the *first* day of the week was then about to take the place of the *seventh*. In the days of Christ the Jewish synagogues were open for the reading of the law and the prophets; and Christ was accustomed to enter into one or other of these places of worship every sabbath. This was in obedience to the law which said: "Keep my sabbaths, and reverence my sanctuary." Imitating such an example, the first Christians, (only changing the day) met together for worship. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," Acts xx. 7. The expression, "*When the disciples came together*," is satisfactory evidence that they were accustomed to assemble on the first day of the week. In 1 Cor. xvi. 2, he says, "Upon the *first* day of the week let every one of you lay by him in store," &c. This passage is thus paraphrased by Doddridge:—"When you hold your Christian assemblies on the first day of the week, let every one of you lay something by, in proportion to the degree in which, by the Divine blessing, he hath been prospered in his affairs; and let him bring it with him to the place where you meet for public worship; then treasuring it up in the common stock." These two passages

plainly show that the first Christians assembled together on the *first* day of the week for religious worship, even as the Jews in the days of our Lord met in their synagogues to read the law and the prophets: this is clear evidence that the *first* day of the week was recognised as the Christian sabbath in the days of the apostles. In Rev. i. 10, John says: "I was in the Spirit on the Lord's day." Now no other day could so appropriately be called the Lord's day as the day on which he rose; therefore we conclude that the *first* day was then designated the Lord's day, and was held sacred as the Christian sabbath.

As confirmatory of the preceding remarks, a few quotations may now be made from uninspired authors; for though their writings are not the foundation on which our faith must rest, nor the rule by which our actions are to be regulated, yet they show us what were the views and what was the practice of those who succeeded the apostles in reference to this subject. Ignatius says, that by the Lord's day John intended the *first* day. Barnabas, who flourished about the middle of the first century, says: "We celebrate the first day with gladness." Ignatius advises every lover of Christ to celebrate the Lord's day, and calls it the "Queen of days." Origen says, that the Lord's day is commemorative of the Saviour's passion, and the resurrection is celebrated one day in seven. Other writers say, that the Lord's day was a memorial of the beginning of the new creation. "Justin Martyr, who flourished about the middle of the second century, says, that on this day, which heathens call 'Sunday,' all who live in cities and villages meet together in the same place, wherè the writings of the apostles and prophets are read; and we all assemble, it being the day when Jesus Christ our Saviour arose from the dead. In the third century, when persecution raged so much against the church, it is well known that Christians distinguished themselves, by observing devoutly the Lord's day; and which all men considered a badge of

Christianity."—*Thorn on the Sabbath.* Thus it is evident that the early Christians kept the first day of the week as a holy day; and ever since the period in which they lived, this day has been kept as the sabbath, and God has remarkably blessed it, in the conversion of sinners and the edification of his church; hence we come to the conclusion that the *first* day of the week has taken the place of the *seventh*, by the special appointment of Christ; and that the command to keep holy this day is binding upon us, and will be binding upon all to whom the word of God shall come, until the end of time,—when all time will be swallowed up in one eternal sabbath!

Having, then, shown the authority and reasons for keeping holy the first day of the week, we shall do well to keep in view the end of such an institution as the Christian sabbath. This is commemorative of the laying of the foundation of a new creation,—a world of holiness and happiness by the Redeemer,—the restoration of fallen man by the Saviour's death and resurrection, and by the conse-

quent outpouring of the Holy Spirit. The important duties, then, belonging to the Christian sabbath are those which tend to impress and influence us with these essential facts and truths of our holy religion. Reading God's word, hearing it illustrated and enforced, meditation and prayer, and singing to the praises of God and the Lamb, are exercises peculiarly adapted to this day,—and thus alone can we keep it holy to the Lord. Hence needless labour, which occupies the time of this day, pampering of the body, which unfits for the holy exercises of this day,—conversation about worldly matters, which draws us away from the holy ends of this day,—and needless visiting of friends, which divert the attention from the holy exercises of the day,—are all sinful, and are breaches of that law which says: "Remember the sabbath day, to keep it holy;"—and he who thus breaks it is a transgressor—even as the man who breaks any other precept of the law.

M. SLATER.

September, 1848.

THE DUTIES OF DEACONS IN REGARD TO THE SALARIES OF MINISTERS.

To the Editor of the Evangelical Magazine.

[OUR friend, the writer of the following article, has used the office of a deacon so well, that he is entitled to be heard by his brethren in office. Our solemn conviction is, that the churches are prepared to fall in with the reformation which Mr. Cripps pleads for, if the deacons will earnestly set about effecting it. But they must be generous souls themselves, if their voice is to be heard.—EDITOR.]

DEAR SIR,—At the recent meeting of the Congregational Union, I ventured to express an opinion that that a "Sustentation Fund" for the improvement of the income of our ministers could not readily be raised, and that if it could, it might exert an unfavourable influence on its

recipients. On the same occasion, I stated my conviction that much might be done to supersede the necessity of such a measure by the well-directed and zealous efforts of the Deacons of our churches.

That it is one of the duties obviously pertaining to their office to promote by all means in their power the well-being of their pastors will, I presume, be at once allowed, and therefore the question becomes one of practicability; to this point, then, I shall confine myself in the few remarks for which I now request a place in your pages, and to which I beg most respectfully to invite the candid and serious attention of all my brethren.

Three causes may operate to prevent

such efforts as that which I now advocate:—First, A pressure of other business preventing due attention to it; Second, An indefinite impression—not a conviction produced by trial and failure—that such an effort would be unsuccessful; or, Thirdly, The practical difficulties which appear to attach to the effort itself. From one or other of these causes, or perhaps from the combined influence of a partial operation of each, the subject is habitually and hopelessly postponed.

Now in reference to the first point, may I be permitted, with all respect, to say, that if my brethren will but conscientiously give to this branch of their duty that time and attention which it claims, the second difficulty will vanish. Let there be but a willing and earnest mind in the deacons to the work, and they may safely calculate upon the people; few of us in these matters do justice to our churches; let us be careful that we do not stand in their way.

But supposing this earnest purpose in the Deacons, and this willingness in the people, I think I can point out a specific mode of procedure, which, by obviating practical difficulties will remove the third hindrance to the work. Of this plan, I will only say that it has already been adopted with success.

In the first place, as I hold that in order to ensure and to deserve success, the proceeding should originate *in the church*, let a special church-meeting be convened, or let it be arranged that the pastor shall withdraw after the usual business of an ordinary one, and then let the subject be brought before the members. The Deacons will know on what grounds to advocate the claims of a Pastor, without for a moment assuming authority, or attempting compulsion; and the people who love their Pastor will readily appreciate such an appeal to their judgment and affection.

A resolution should be proposed for adoption, to the effect that “it is desirable that an effort should be made to increase the income of the Pastor by such *voluntary* addition to present payments as each

individual thinks it right to make.” A second resolution should have for its object to obtain the co-operation of the congregation: and this invitation should be accompanied by the assurance that the members of the church are ready to do their part according to their several ability.

These resolutions should be communicated to the Congregation. The mode of doing this may differ according to circumstances. It is usually found that any notice of a meeting for a special object fails to bring together the whole society; the subject might be introduced after either of the sabbath services by a neighbouring minister, with whom an exchange could be arranged for the purpose. But the best mode, where it is practicable, is to furnish to every occupant of a pew or sitting, and to all who may be thought likely to become so, a printed circular,* containing on one page the resolutions of the church, and a request for co-operation from the Deacons; and on the other a form of this kind: “I propose for the future to subscribe ——— per quarter to the support of the minister. ———;” leaving the blank to be filled up by each person. The paper thus filled up should be brought to the chapel on a given day,—say the next sabbath,—and received by the Deacons at the doors at the close of the service. The previous address on them will identify them if any parties omit their signature.

In this way the mind of the people will be unequivocally ascertained; in no case where the trial is made will it, I trust, entirely fail. My belief is, that in the majority of instances it will produce a cheering result.

I proceed to say a few words respecting the method of collecting quarterly the money thus promised. Nothing can be more objectionable than that of receiving it in the vestry at the close of the service: it is at once inconvenient and inefficient;

* In places where it is important to save this expense, young persons might be found willing to write circulars—but printing is now so cheap that a few shillings would cover it.

and the plan of calling from house to house involves an enormous waste of time. The following plan has for some time been found to work satisfactorily. On the sabbath before the close of each quarter a printed paper is put into the seats, directed for every subscriber, stating the amount of the Quarterly payment, and adding arrears, if there are any. The next sabbath morning the money is brought *in these papers*, and placed in the collecting-boxes held at the doors after the service; and thus without noise, or notice, or loss of time, four-fifths of the amount due is usually found when the papers are opened on the following day, and the pastor receives his income without delay.

A recent improvement consists in collecting the "incidental expenses" at the same time. The paper before alluded to is printed thus:

———— CHAPEL. QUARTERLY PAYMENTS.

Mr. A— B—. Seat, No. —

For Minister's Salary

For Incidental Expenses

Total £

Since this method has been adopted, enough has been raised for this purpose without other collections.

I have thus, as briefly as the case admitted, endeavoured to draw attention to this important subject, and to indicate the way in which a great good may be effected at the least cost of time and trouble. My apology for obtruding myself at all must be the interest I take in the object; and my reason for going into such minute details of the plan is, that I am desirous that it should be fully as well as generally known. If any should

think that it is not applicable to small *places*, I would with deference submit that the *principle* of it is universally applicable. The agency to work it effectively may not in every case be at hand, and then a preliminary step will be to create such agency: and surely when a great point is to be attained, our churches will be ready to do this; nor will there, I should hope, be any objection on the part of their aged and honoured deacons to the addition of active and devoted younger men to aid them in this and other plans of usefulness. If this is done, I feel satisfied that the poor in our villages will be as ready to give of their poverty, as the rich in our towns and cities of their abundance.

In conclusion; may I be permitted to entreat that the matter may not be put aside without consideration and trial. Let those whom it more especially concerns be assured that some experience justifies the hope of success, and that success will amply repay their labour. In their own consciousness of having fulfilled an incumbent duty, in the healthier tone of feeling which will be promoted in their churches, and in the increased comfort of their pastors, they will find an abundant reward.

If I may add "more last words," they shall be these: "*Let it be done at once*;" take the necessary steps *immediately*, and be ready to commence a new year with the new organization.

Again apologizing for the length to which these remarks have run,

I remain, dear Sir,

Faithfully yours,

JOSEPH CRIPPS.

Eastfield, near Leicester,
Nov. 3rd, 1848.

A FEW GEMS.

No. IV.

OBSERVATION OF TIME.

It is interesting and instructive to watch the flight of Time. The constant changes which it produces leave an impression on

the mind, of the fluctuating nature of all human enjoyments. The revolution of a few years places us in scenes and with persons that we little expected; and, not

unfrequently our wishes are thwarted and our hopes disappointed, by the overruling hand of Him who has "fixed the bounds of our habitation."—*Guyer.*

THE JOURNEY OF LIFE.

THE voice of Providence has called me to bid adieu for a short season to the abode of my father. It is the precursor of that period when I must bid a farewell to my beloved friends, to the scenes of childhood and youth for a much longer season. As we pass on the journey of life, we seem like the traveller on the Alps, no sooner to have surmounted one difficulty than another succeeds, and, the nearer we approach the summit, the more arduous the ascent appears.—*Ibid.*

OUR CHILDREN IN HEAVEN.

OH the bliss of believing that those who are gone before us, who are bone of our bone and flesh of our flesh, are safe in our Father's kingdom! Oh the happiness of believing that they are in the kingdom of heaven! What a diminution of our sorrow! How delightful the thought, we have no more anxiety about them! They have fled from a world which might have tempted them, might have corrupted them, might have ruined them. They have left us to struggle and to weep, but they are present with the Lord. Much as they loved us and we loved them, they are in a society and a scene which must make all that is earthly appear poor and contemptible.—*Ibid.*

THE PRINCIPAL THING WANTED IN THE CHURCH.

I WISH we had more holiness and less talk, less display, in the churches. It is holiness we want above everything else; holy principles, holy ministers, holy discipline, holy tempers, holy sermons and prayers, holy habits and conduct. Nothing will compensate for this. If the churches are not advancing in holiness, we cannot be surprised that there are few conversions,—little spiritual life.—*Ibid.*

SOLICITUDE TO BE USEFUL.

I OFTEN want to know what course to take. I often sit and say, "Lord, what wilt thou have me to do? Shall I preach in the street? in the fields? Shall I go from house to house? This would be new and exciting; but I have little faith in novelty and excitement. These are things which we cannot perpetuate. The preaching of the Gospel in the town is a *testimony to that place*, and the publicity of it, leaves the inhabitants without excuse. Still, Lord, let me not deceive myself as to anything which I ought to do."—*Guyer.*

DETENTION FROM THE HOUSE OF GOD.

THE rain prevented some coming out. What trifles serve for excuses, when the heart is not deeply interested! Oh to feel the soul *alive to God*, and then it is not a trifle will keep us from the sanctuary.—*Ibid.*

THE LOVELINESS OF MR. GUYER'S SPIRIT.

"WALKING with him one morning in Chichester," remarks a minister, "we were conversing on a brother who had gone astray; and on my expressing deep regret, he observed, 'Well, brother, I feel as much regret as you can express; still, my rule is, *never* to give up any except for *gross sin*; and even then, when I see genuine repentance, I receive the penitent sinner into my heart again. I could not act differently, unless I opposed my Lord. Oh, brother, the compassion of Christ to sinners—the compassion of Christ *to us*! That will teach us how to feel, and how to act even with regard to the vilest of the vile!'"

MR. GUYER DURING ILLNESS.

IT has pleased God to lay me aside from my work again. I am quite prostrated—so feeble, for want of free breathing, that I can scarcely do anything. I have been like the poor woman in the Gospel, consulting all the physicians, and can be healed of none. My only hope is, to get near the *Great Physician*, and touch the hem of his garment;

but I must wait; there is something between us at present, so that I cannot get near; a crowd of fears, and unbelieving thoughts, and disquieting feelings. When these are moved off, I hope to get *very near*, and have the blessing.

“I WILL BE WITH THEE.”

Oh, how dark the opening year!
Heavy clouds around me spread;
Many a sorrow, pain, and fear,
Fill the path of life I tread.

In this time of deep affliction,
God support me, day by day;
May I then, with sweet submission,
Wait and watch, believe and pray!

—*Inserted by Mr. Guyer in his Pocket-book for 1846.*

AN ERRONEOUS OPINION CORRECTED.

FANCY not that you lose your pleasures when you lose your sins, and that living to God will be an irksome task. No, blessed be God, thousands can declare that they never knew what it was to be redeemed from misery till they were redeemed from sin.—*Rowland Hill.*

DESIRES AFTER HOLINESS.

Do ye not pant to be holy, as God is holy? O, blessed pantings, such as angels have!—such as shall terminate in a state completely as glorious as angels enjoy! Let it now appear that you love Jesus too well to offend him, and that those sacred cords which bind angels to obey, have been twined around your hearts, and made you the willing captives of this most pleasant grace; for the love of Christ constrains you.—*Ibid.*

FINE MAXIM OF THE PEOPLE OF GOD.

Obedience is our heaven, and sin the only hell we know below.—*Ibid.*

DOCILITY.

If people were but *willing to learn*, the work of the teacher were half done.—*M. Henry.*

KNOWLEDGE OF FAULTS.

We cannot be taught to do well, but we must be shown wherein we have *done ill*.—*M. Henry.*

MERE HEARERS.

SOME, if they cannot keep the gospel from sounding in their ears, keep it, if possible, from *going any further*—from sinking into their hearts.—*Ibid.*

THE TRUTH MUST BE FELT.

It is not enough to have a pleasing relish of Divine truths, but you must be delivered into the mould of them; your souls must be transformed by them, and conformed to them.—*Ibid.*

THE DESIRABLE INFLUENCE OF THE SABBATH.

You who are so much in the mount with God on the Lord's day, ought to show it, as Moses did, by *the shining of your faces*, in all instances of wisdom and grace, *all the week after*.—*Ibid.*

THE CHARACTER OF SOCINIANISM.

SOCINIANISM is, evidently, a system of *scepticism*, and not a religion of belief. It commences doubting; it lives by doubting, and it dies doubting: uncertainty is connected with all its inquiries, and attends it in all the stages of its progress. The *less* you believe respecting Christ, the *less* you are afraid of Satan and hell,—the greater *freedom* you use with the Scriptures, and the *more indifference* you show to Divine institutions, the better Christian you become.—*Morris.*

A BEAUTIFUL SENTIMENT.

It is a part of our creed, that provided a man's soul be lost, it will be of little consequence, in eternity, whether he has gone down to the bottomless pit through the Gothic arches of a cathedral, or from beneath the thatched mud-wall cottage. On the other hand, it is of equally little consequence, provided a soul be saved, whether it be led to the realms of glory by the hand of a prelate, or by that of a

humble itinerant in one of our villages. The great question is, whether the soul *be saved or lost!*—*James.*

A THOUGHT WORTHY OF REMEMBRANCE.

It is with communities, as with individuals,—put them in a position where they can be indolent, and luxuriate, and they *are* indolent, and they *do* luxuriate, and bad consequences invariably follow. But put them in a position where they are obliged to brace themselves for thought and effort, and you find that this is the *healthiest condition* in which Providence could place them.—*Vaughan.*

THE WAY TO MEET THE DAY OF TROUBLE.

MEET it with calmness, reposing simple confidence in God. Meet it with prayer, soliciting God to appear for you. Meet it with resignation, submitting to all the Divine allotments. Meet it with faith, believing that God will appear for you, and that all will be well.—*Anon.*

THE LAW OF KINDNESS.

TRY the slight word first, and proceed delicately to a stronger expression, before you attempt, as a parent or teacher, to show the dark brow, and displeased countenance.—*Anon.*

KNOWLEDGE OF CHARACTER.

KNOWLEDGE of character is *the key of the heart*; and when you know what the heart contains, you may, in a great degree, influence it in the way you desire.—*Anon.*

THE SERVICE OF THE DEVIL.

WHAT! is the devil a master good enough for a soul that has God for its maker? Is feeding swine,—making provision for the flesh, to fulfil the lusts thereof,—work good enough for a soul that is capable of glorifying and enjoying God? Are husks, the food of swine, proper provision for a soul that is capable of being feasted with angels' food? What a disparagement is it to a soul to serve its enemies, that tyrannise over it, and seek its ruin!—*Henry.*

THE CONSCIENCE OF THE SINNER.

THERE is the *evil conscience*. It wields its scorpions. The foreboding of punishment often suffices ere it strike. "My punishment is greater than I can bear!" was the cry of Cain, when, really, there was only *the mark* which secured him from present punishment as yet upon him. There is "a disquietness of the soul" which no judicial inflictions can overtake when the heart "meditates terror." No symbols of vengeance could horrify that mood—nor can any argument lie against this retribution, because of its distance from the period of transgression. To say nothing of its inherence in memory and consciousness, it is a principle of all legislation, that man is answerable for his acts after the longest possible interval.—*R. W. Hamilton.*

USEFUL LESSON FROM SATAN HIMSELF.

It is said of the devil, that "he is come down upon the earth, having great wrath, because he knoweth that he hath but a *short time*." Now, if the shortness of time allowed be an argument with *him* for labouring hard to *destroy* our souls, surely it ought to be one with us for labouring as hard to *save* them; especially if we consider what that work is, and the difficulty of accomplishing it.—*Bishop Horne.*

THE VALUE OF TIME ON A DYING BED.

How precious will the hours then seem that have formerly been thrown away on trifles! How many worlds shall we then be ready to offer for one of them! And who can say that it will be granted? Think on those wretched spirits who misspent their time, while in the body, and are, therefore, now entered upon their portion of everlasting sorrow. What would *they* give for the opportunity vouchsafed *us* of being reconciled to God, and bringing forth fruits meet for repentance? Could any of them be released from their prison-house, and sent back into the world for *one* year, in how holy and heavenly a manner would they

spend it! How deeply would they mourn for their sins! How fervently would they pray for pardon! What, therefore,

they would do to be *delivered* from the bitter pains of eternal death, let us do to *avoid falling into them*!—*Bishop Horne.*

UPSILON.

ANECDOTES.

THE OLNEY THRESHER.

I WELL remember, though many years ago, after an evening's prayer-meeting, on conversing with my poor hard-working friend, that he mentioned what a severe conflict he had met with in the morning. He was unable to procure anything better for his breakfast than *barley-bread and water*. "But," said he, "my rebellious heart, aided by the temptation of Satan, would not submit to this poor fare. So, after arguing the matter over with myself, and praying to the Lord to strengthen me, I resolved to punish my proud stomach by keeping on my *threshing* till I became hungry and thankful; and then, between eleven and twelve o'clock, I could enjoy my breakfast, and bless the Lord for my *barley-bread and water*!" Let "the poor of the flock," who may be called to endure many privations, think of this anecdote in the hour of trial, and it may surely do them good. "Behold," says the apostle James, "we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

THE OLNEY WASHERWOMAN.

IN a season of general distress, I happened to know, from my previous visits, something of the poverty of this poor but pious widow, with her two or three young

children. She dwelt in a poor cottage in

"The deep abyss of Silver End,"

as Cowper called the vicinity of his own lofty old mansion, and one of her windows gave her a peep into the poet's garden and summer-house.

Having, after our usual weekly prayer-meeting, mentioned this good woman's seeming destitution, we collected some small sums for her relief, and which, on the next evening, I hastened to convey to her. I was most agreeably surprised just after a hard day's work at her washing, to hear her exclaim, "I am glad indeed to see you, to tell you how happy I have been in my soul all the day; for I have had no food myself to-day, having given my poor children all I had in the house before I sent them to school for the day. Then I prayed to the Lord to support me, either by sending me food, or taking away my appetite; and so my soul has been very happy in thinking over the promises and consolations of the Gospel, that I have really not wanted any food for my poor body. Bless the Lord, who has answered my poor prayers." "And now, my dear friend," said I, joyfully, "the Lord has sent you relief for your bodily wants;" handing over the sum I had collected for her.

I need scarcely add, that this very opportune visit was speedily closed by an act of devout prayer and thanksgiving.

Nov, 1848,

J. R.

Poetry.

A THOUGHT.

(From the *Halifax Guardian*.)

THE sky is Nature's Bible;
That blue, unsullied scroll,
Contains the rules and guidances
For every flow'et's soul:

It teaches them, when night comes on,
To fold their fragrant wings,
And bids them sip the sparkling dew
Each starry fountain flings.
The trees look up to Heaven,
And ask the sunbeams' smile;

The streamlet woos the firmament
 To mirror there the while;
 The rocky pedestals look up,
 As watching for the wind
 To deck their rugged figures
 With leaves of varied kind:
 Each plant expands to beauty,
 Beneath the sun and rain;
 And each receives a lesson
 From the stars' unnumber'd train.
 Oh! man might learn obedience
 From Nature's children mute,
 Obedience, which might bud and bloom,
 And ripen into fruit.
 That Bible gains a homage,
 From the rivers, trees, and flowers,
 Which we reflecting, deathless souls,
 Have never paid to ours!

M. J. K.

A SONG OF DEGREES.

How beauteous their feet, on the dark
 mountain's brow,
 Who publish salvation and peace

To rebels, involved in destruction and woe,
 When all their rebellions shall cease!

Yet lovelier still is yon listening crowd
 Who gaze through warm showers of tears,
 While Faith paints her rainbow on every
 dark cloud,
 Surcharged with their sorrows and fears.

But lovelier far when, allured by thy grace,
 O Lord! they fall down at thy feet,
 And sigh for the bliss of thy pardoning
 embrace,
 And joy in thy triumphs most sweet.

The storm-clouds of terror and sorrow then
 fly
 On wind's swiftest pinions away,
 And Mercy spreads o'er them her fairest
 blue sky,
 And love prompts them all to obey.

G. H. R.

Abergavenny, Nov. 5, 1848.

Review of Books.

A TRIBUTE for the NEGRO: being a Vindication of the Moral, Intellectual, and Religious Capabilities of the Coloured portion of Mankind; with particular reference to the African race. Illustrated by numerous biographical sketches, facts, anecdotes, &c., and many superior portraits and engravings. By WILSON ARMISTEAD. 8vo., pp. 598.

Charles Gilpin, Bishopsgate-street.

If the world were so meliorated as that the Negro race had nowhere to endure the oppressions of bygone ages of darkness and crime, it would, nevertheless, be a duty devolving upon the virtuous and good, to tell the tale of their past woes, for the humiliation and warning of mankind. But when the awful facts stare us in the face, that the *slave-trade* still exists, in some of its most hideous forms, and that slavery lifts up its scowling brow under the sanction of a nation boasting more of freedom than any other country in the civilized world, it is incumbent on all who would lay claim to a good conscience, and who would perform their obligations to suffering humanity, that they should never cease to protest against this "abomination that maketh desolate," until it has been driven with shame and indignation from the face of the earth, and until it shall be as much loathed and execrated as any other iniquity in the long catalogue of crime.

The volume before us is a valuable contribution towards the ultimate annihilation of slavery and slave institutions. The first part, occupying a *hundred and eighty-eight pages*, is devoted to "An Inquiry into the Claims of the Negro Race to Humanity, and a Vindication of their Original Equality with the other portions of Mankind; with a few Observations on the Inalienable Rights of Man: the Sin of Slavery," &c., &c. This interesting inquiry is gone into in a thoroughly searching and philosophical manner; and, by arguments, sustained by facts, extending over *fifteen chapters*, every little prop on which slavery has attempted to perch itself, is utterly and for ever demolished. The sin—the awful sin—of enslaving, or keeping in slavery, a single being made in the image of God, is placed, without compromise, in its true light,—the light in which Christian morality, to say nothing of mere humanity, must ever fix it, and hold it up to the just scorn and derision of all who have the slightest pretence to be the followers of the holy and benevolent Redeemer.

The *second part* of Mr. Armistead's Tribute is an admirable sequel to the *first*; and consists in a series of "Biographical Sketches of Africans, or their Descendants; with Testimonies of Travellers, Missionaries, &c., respecting them." Here the author, by a long and well-sustained induction of authentic facts, proves to a

demonstration that the Negro race is susceptible of all the moral feeling, intellectual culture, and social elevation of any other portion of the human race. The biographies, now for the first time collected in this volume, from a vast variety of sources, will be read with amazing interest by all who have benevolence enough to feel for the African race, so long trampled upon by nations calling themselves Christian. We sincerely thank the author for this valuable and unique contribution to the stock of our philanthropic literature. He has well performed his task, and has reared a monument to a down-trodden section of the human family, which will entitle him to live in the remembrance of all who have struggled, or may yet struggle, to break the arm of oppression, and to say to the captive, everywhere, "Go free."

APOSTOLICAL SUCCESSION, as taught by Tractarians and Romanists, opposed to Holy Scripture, Primitive Antiquity, and the Fathers and Founders of the Church of England; A Lecture delivered at the Presbyterian Church, River Terrace, Islington, on Sabbath Evening, 22nd Oct., 1848. By the Rev. JOHN WEIR, Minister of the Church. In reply to a widely-circulated Publication, entitled "Church Tracts," No. I., a reprint of which is prefixed. 12mo., pp. 36.

N. H. Cotes, Cheapside.

THE "Church Tract," to which Mr. Weir's Lecture is a reply, is such a miserable failure, in logic and everything else, that it is by no means entitled to the grave notice it has received at the hands of our Presbyterian Brother. This is like setting up a steam-engine to kill a gnat. If Church-of-England people are such weaklings as to believe the wretched trash contained in this Tract, they are most sincerely to be pitied. It must have been intended by its author to draw largely upon the credulity of the public; and we can only say, that if the succession contended for rests on such a flimsy basis, it is a poor thing, of which all Episcopalians ought to be ashamed. We could have said something better for it ourselves, though we verily believe that it is a thing which Scripture, common sense, and history alike teach us to discard. If the argument of the poor blind writer of the Tract were true, it would go far to "indorse" all the horrible miscreants who ever had the hands of an Episcopal bishop upon their heads.

We are indebted, however, to Mr. Weir for a very able exposure of the Succession-doctrine of certain High Churchmen of the Tractarian party. He has succeeded in producing a Tract, which, if read by Epis-

copalians, may do great good. We should hope that Presbyterians and Independents "have not so learned Christ," as to need to be warned against the fond conceits of a succession which includes all popish Priests, and all Episcopally-ordained men, however anti-Christian their doctrines, or however godless their lives. If we must have apostles still, which we do not believe, we must subject them to Paul's test:—"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." For our part, we are determined to cling to the *dead* apostles, and to reject the *living* ones. There is some certainty in this rule; none whatever in accrediting men who have no inspiration, who can work no miracles, who have nothing extraordinary about them, save the monstrous presumption of saying that they are successors of the apostles, while they abandon their spirit and trample on their doctrine. The canon is very simple:—"By their fruits ye shall know them;" but the ecclesiastical house-that-Jack-built, called Apostolic Succession, is so puzzling a thing, that we promise, across a table, to make any man uneasy about it in ten minutes. It has been too gravely dealt with; for it is, verily, a figment.

THE VILLAGE GARLAND. With Portrait of the Author. pp. 208. Small 8vo. 3s. 6d.

Simpkin and Marshall.

THE author of these Poems is no common man. He is an original. Poetry is natural to him. "He sings in numbers; for the numbers come." He can soar high and glory in the Author of his being, and hymn his Redeemer and everlasting things; and anon he condescends to describe the reasonings of a peasant, and to make poetical some of the incidents of this passing life. In him religion is an attribute; and everything is made subservient to his great object—doing good. Whether he is grave or gay, he moralizes. With the young as well as with the good and wise, we pronounce that "The Village Garland" will be a great favourite.

To enable the reader to form some judgment of the abilities of the author, we present him with three or four quotations from the work.

The following is from the poem, entitled, "The Temperance Memento," in reference to the Temperance Hall, erected at Leighton Buzzard, at the expense of two distinguished members of the Society of Friends:

"And thus, as time is rolling by,
And opens many a tomb,
May thousands, born to weep and sigh,
Within thy precincts wipe the eye,
Nor fail to shout exultingly,
'Tis temperance will bloom!"—p. 6.

"Human Nature," which is too truly painted, shall furnish these picturesque lines:

"I saw a poor ignoble creature,
Not knowing it was 'human nature,'
Until he'd gone some paces past,
He'd alter'd so, and sunk so fast:
For both his arms with trembling shook,
And oft he falter'd as he spoke;
His hair, too, was as white as snow,
And many a furrow mark'd his brow."—p. 75.

From among the lesser beauties which adorn the volume, the commencement of "The Farthing's Pilgrimage," will point out the manner in which the author treats his subjects when he carries his readers among gay and pleasant scenes:

"A farthing when it left the Mint,
Had bright outside, if nothing in't;
And so equipp'd, like many an elf,
It started off to show itself:
For being made of wandering ore,
It enter'd in at many a door."—p. 88.

We shall conclude with the following beautiful extract from "The Resting-place of a Friend":

"When Night had sought her wonted throne, and spread
Her sable mantle o'er each crowded town,
Sequester'd vale, the watery waste, and rising hill;
And man, the object of unwearied care,
From toil had rested; when all was thus 'neath
Sleep's extended wing, didst thou not see, through
Heaven's bright gates of pearl, eternal life?"—
p. 178.

Patronage of a very distinguished kind has been awarded to the excellent writer of this interesting volume, who is known as the author of "Village Musings," and "Gratitude's Offering;" works which have had an unprecedented sale, and gained for him no humble place among the English poets.

The work which we have thus briefly reviewed, we cordially recommend to our readers. It will embellish the drawing-room table; and, what is more, it will not fail to gratify every one that has a taste for poetical imagery, and delights to see "talent best directed," and feels the supreme worth of unaffected piety and virtuous sentiments.

A GUIDE to the SCIENTIFIC KNOWLEDGE of THINGS FAMILIAR. By the Rev. DR. BREWER, Trinity Hall, Cambridge, Head Master of King's College, Norwich School, in union with King's College, London. Second Edition, carefully revised throughout. 18mo., pp. 482.

Jarrold and Son.

It would be difficult to overrate the value of this popular volume. It is no catch-penny ephemeral, got up for the market; but a really correct and instructive digest of the best scientific information extant,

upon all the most common phenomena with which we are of necessity familiar. It is a most charming family-book where there are young people; and we venture to predict that it will not fail to interest the class for which it is intended. As it is written in the form of question and answer, it is admirably adapted to convey definite information upon a vast variety of topics, about which a mass of respectable people in this country are lamentably ignorant. Under two heads,—*Heat and Air*, in twenty-nine chapters, the author has supplied an amount of knowledge never before conveyed in any volume of the same dimensions.

THE DIVINITY of the CHRISTIAN'S HISTORY. A Discourse preached in Stockwell new Chapel, Oct. 1, 1848. By DAVID THOMAS. Published by request. Small 8vo. pp. 20.

B. L. Green.

THOSE who listened to this Discourse did themselves credit in soliciting its publication. It is a very remarkable production, for vigour of thought, and penetrating—just sentiment. We hail it gladly from the lips and from the pen of one of our youthful pastors. There is power in it; and we want power, in the Christian pulpit, to meet the claims of the age; and there is Christian pathos in it beyond that which is common in our best discourses. It thrills the reader, and must have still more thrilled the hearer. Though the phraseology of this Discourse is less theological than we like, we have no complaint to make of the *theology* itself. Mr. T. is thoroughly sound in the faith, and has a peculiarity of mental habit which adapts his ministry to a large and interesting class in the day in which we live. Those who wish to feel the full force of Paul's words to the Romans, chap. xiv. 7, 8, will do well to read this discourse. We particularly recommend it to the notice of young men. It is a noble antidote to the hydra-evil of self-indulgence.

THE METHODIST ALMANAC for 1849, being the first after Bissextile or Leap Year; compiled for the use of the Wesleyan and other branches of the Methodist family. By JOHN HARRISON. Price 6d. pp. 94.

Ward and Co.

THIS is the first Wesleyan Almanack that we have seen, and will doubtless be acceptable to that large and respectable body, including the several branches of the Methodist family. In addition to a vast amount of denominational intelligence, it

contains a good average supply of general information.

The CHRISTIAN ALMANACK for the Year 1849, being the first Year after Bissextile or Leap Year. 12mo. pp. 84. Price 6d.

Religious Tract Society.

THIS old favourite appears with a new and improved dress, and is indeed greatly in advance of all the former Numbers. It deserves to keep its place among the competitors of the age.

The PROTESTANT DISSENTERS' ALMANACK for 1849, being the first Year after Bissextile or Leap Year. pp. 64. Price 3d.

John Snow.

WHOEVER edits this work deserves well of the public. It embodies much talent; and advocates noble principles. It is a sort of Encyclopædia among its fellows. And its low price is one of the marvels of the modern press.

The SCRIPTURE POCKET-BOOK for 1849; containing an Almanack, and a Passage of Scripture for every Day, with an arrangement by which the Bible may be read in the course of the year; and a variety of useful information. 18mo. Bound in morocco.

Religious Tract Society.

THIS is a truly beautiful little volume, full of the best matter, and well adapted for the retirement of the closet. We call the attention of ladies particularly to it, as it seems, in all respects, fitted for their daily use.

The SUNDAY-SCHOOL TEACHER'S HAND-BOOK. Reprinted from a work published by the American Sunday-school Union. 18mo. pp. 160.

Ward and Co.

IN our judgment, if it be worth anything, there is no book in our literature so well calculated to rouse the Sunday-school Teacher to a right sense of his work, and to guide him in the faithful discharge of it, as the little unpretending volume which we now introduce, with great pleasure, to his notice. We say to every Sunday-school Teacher in Great Britain, read and ponder this Hand-Book.

1. *SCRIPTURE QUADRUPEDS.* — 2. *SCRIPTURE BIRDS.* 32mo.

Religious Tract Society.

THESE two little volumes are well written, and beautifully illustrated. The sight of them will gladden many a youthful reader.

ATHENS: Its Grandeur and Decay. 12mo. pp. 192.

Religious Tract Society.

WE have read this most interesting volume, with more than ordinary delight. It is exceedingly well written, and its materials are drawn from the most authentic sources. To young people of good education, it will be a most acceptable present. It consists of VIII. Chapters, on the following topics: The Rise of Athens—Architecture—Sculpture—Painting—Athens as it was—Domestic and Social State of the Athenians—Mental and Moral Character of the Athenians—and Athens as it is. The Volume is embellished with Twenty-two beautiful Engravings, illustrative of the scenes described. The moral and religious tone of the work is highly creditable to the intelligent and pious author.

NEW PUBLICATIONS.

1. *Lessons for the Present from the Records of the Past; or, Practical and Experimental Thoughts on Genesis.* By the Rev. R. MACDONALD, Blairgowrie. Small 8vo. pp. 478. Hamilton, Adams, and Co.

2. *Sketches.* Part I. Joseph Lancaster, and his Contemporaries.—Part II. William Allan, his Life and Labours. By HENRY DUNN. 18mo. pp. 150. 1s. Houlston and Stoneman.

3. *Poems.* By HENRY WADSWORTH LONGFELLOW, Professor of Modern Languages and Belles-Lettres, in Cambridge University, U. S. 18mo. pp. 238. Kent and Richards.

4. *Scriptural Teaching; or, A Pastor's Offering to his People.* By the Rev. WILLIAM BLACKLEY, B. A., Domestic Chaplain to the Right Hon. Viscount Hill; Editor of the "Diplomatic Correspondence of the Right Hon. Richard Hill," &c., &c. 12mo. pp. 428. Hatchard and Son.

5. *A View of the Evidences of Christianity.* In three Parts. By WILLIAM PALEY, D.D., Archdeacon of Carlisle. A new Edition. With Introduction, Notes, and Supplement. By the Rev. T. R. BIRKS, M.A., late Fellow of Trinity College, Cambridge.

6. *Baptism, with reference to its Import and Modes.* By EDWARD BEECHER, D.D. 8vo. pp. 362. John Wiley.

7. *An Epitome of Universal History, from the earliest period to the Revolutions of 1848.* Together with Historical Charts, and an extensive Chronological Table of the System of Gray's "Memoria Technica." By A. HARDING. 12mo. pp. 108. Longman and Co.

8. *Sermons.* By the Rev. WILLIAM LYALL, of John Knox's College, Toronto; and late of the Free Church, Uphall. Small 8vo. pp. 260. J. Johnstone.

9. *Singing for Schools and Congregations.* A Grammar of Vocal Music, with a Course of Lessons and Exercises, founded on the Tonic Solfa Method, and a full Introduction to the Art of Singing at Sight from the old Notation, and connected with "School Songs, Sacred, Moral, and Descriptive," &c.; large edition, 6d.; "School Music," containing Tunes to the above in three parts, 1s.; and "Children's School Music," in two parts, 4d.; where the Exercises are given in the old Notation. Edited by JOHN CURWEN. Second Edition. Rewritten and greatly enlarged. 8vo. pp. 204. Ward and Co.

Obituary.

MEMOIR OF MRS. CATTON, OF MALTON,
YORKSHIRE.

MRS. CATTON was the daughter of the Rev. William Kilpin, of Cotton-End, near Bedford. She was descended from a long race of pious ancestors; and very many of her relations have been useful members of the Church of Christ. The late Rev. Samuel Kilpin, of Exeter, (of whom a very valuable, though brief, memoir has been published by the Religious Tract Society,) was her uncle. Two of her sisters are the wives of valuable ministers of the gospel, viz., Revs. Messrs. Gilbert, of Islington, and Hewlings, of Worcester. Early in life she was deprived by death of her father; but the prayers, and example, and instructions of her pious mother, were a great blessing to her. She was a dutiful child, and at a very early age was in the habit of retiring for private prayer. She was admitted to the fellowship of the church over which her father-in-law, (the Rev. William Freeman, who had succeeded her father in the pastorate at Cotton-End) presided, when she was about twenty years of age. In the statement of her Christian experience, which she addressed to the church on her admission, she refers to the conversation of some good men, as having first seriously impressed her with the importance of religion. She immediately commenced a course of religious exercises; but these being undertaken and prosecuted in a spirit of self-righteousness, failed to bring peace to her conscience. Then she was tempted to procrastination. Then she hoped for an alarming sermon, or some passage of Scripture to effect a sudden change in her mind. A sermon preached by her adopted father, from "Redeem the time," much affected her. It awakened her to her dangerous state, and induced her earnestly to seek for salvation. She did not immediately, however, obtain mercy. She was assailed with temptation in various forms—the enemy came in like a flood; but the Spirit of the Lord lifted up a standard against him. She was greatly benefited by a sermon preached by the late Rev. Samuel Hillyard, of Bedford, from Gen. iv. 9. She was led to the cross of Jesus, and there obtained "redemption through his blood, even the forgiveness of sin;" and having given herself to the Lord, she gave herself also to his people, according to his will. She rejoiced in Christian fellowship, as a means of promoting her personal piety; by rendering her watchful against temptation, lest she should bring a reproach on that holy

Name whereby she was called; and by prompting her to diligence in the cultivation of personal religion, that so she might "adorn the doctrines of God her Saviour in all things." She felt that the eyes of the church and of the world were upon her; the latter eager to detect inconsistencies, and the former affectionately desirous to witness her steadfastness. And her "path was that of the morning light, shining more and more to the perfect day." She was a very affectionate encourager of inquirers after salvation, active in visiting the sick, in distributing tracts, and teaching in the sabbath-school. Some who were her scholars are now living, and still cherish the liveliest gratitude for her instructions. It need scarcely be added, she enjoyed the affection and esteem of her fellow-members. On the 27th of August, 1822, she was married to the Rev. William Catton, Baptist minister at Uley, Gloucestershire. There she was zealous in promoting the prosperity of the Redeemer's cause. On each Saturday afternoon she met a number of girls in the vestry of the chapel, prayed with them, and gratuitously taught them knitting and plain needlework. At Chipping Norton, likewise, and Middleton Cheney, where, Mr. Catton subsequently exercised his ministry, she was active in visiting the afflicted, in guiding young converts, in collecting for Christian missions, and in every "work of faith and labour of love." In the latter place she established a Dorcas Society. She was remarkably *benevolent*; and has often gone without her own dinner, that she might give it to the sick poor.

Her *views of Divine truth* were eminently comprehensive, clear, and harmonious. They were derived from the perpetual and prayerful study of the Holy Scriptures, and from perusal of the writings of the great Puritan and Nonconformist divines. Her acquaintance with the old divinity was extensive. She greatly relished its fulness, its richness, its spirituality, and its unction. She perused and re-perused the immortal productions of those holy men of God, Owen, President Edwards, Richard Baxter, Andrew Fuller, and John Howe. The last-named author was her favourite. The consequence was, that there was nothing crude or inharmonious in her conceptions of the truth as it is in Jesus.

She delighted to meditate on the perfections of God, on the mystery and mercy of his providential dispensations, and on the exceeding riches of his grace. She had "not so learned Christ" as to be willing to

relinquish the great truths connected with his Divine dignity, his atoning sacrifice, and his prevailing intercession, for any of the speculations in which some men so fondly indulge. She honoured the Holy Spirit as a Divine person, and sought to cherish his influences, and to enjoy the fulness of his grace.

Her *devotional habits* were most exemplary. She regularly set apart three times a day for the exercises of the closet,—but prayer was blended with all her engagements. It lightened her burdens, and cheered her in sorrow. She lived a life of prayer. It was the element in which she moved, the atmosphere she breathed.

The *public means of grace* were most precious to her. She loved the habitation of God's house, and the place where his honour dwelleth. Many a time has she come to the sanctuary when the severity of her sufferings rendered it almost impossible to retain her seat. And when detained at home by the progress of disease, her greatest grief was, that she was no longer able to unite with the solemn assembly.

Never, perhaps, was there a more beautiful example of *patience under sufferings* than was supplied by our departed friend. Her disease (a bleeding cancer) was an extremely painful one. It was thought desirable, by her medical advisers, that she should undergo an operation,—which was accordingly performed, on December 24th, 1843. There were four medical attendants, and they were astonished at her fortitude, —for she uttered no complaint. She afterwards told her friends that, during the distressing operation, she kept silently praying, "I am in trouble, O Lord help me." In 1845 the cancer again appeared; and from that time till her decease her sufferings were extreme; but through them all she exemplified the power of Divine grace to sustain, under the most distressing and protracted afflictions. On June 12th of this year a blood-vessel was ruptured, and it was feared the bleeding would cause death. Her mind, however, was kept in perfect peace. She said to those around her: "I charge you all to meet me in eternal glory." But the end was not yet. The disease made rapid progress, and oftentimes her anguish was almost insupportable. She knew, also, that medical skill, though it might administer slight relief, could never perform a cure. Yet no murmur ever escaped her lips. There was such an abiding assurance of the wisdom and love of all God's providential dispensations, such perfect acquiescence in all his holy will, and such unwavering confidence in the blessedness of the final result, as effectually preserved her from repining and fretfulness. I am persuaded she suffered more than many martyrs; for nothing could exceed,

at times, the intensity of her anguish; and it was prolonged through days and weeks, and months, and years. But, Oh! what sweet submission there was to the Divine arrangements—what willingness to remain in the furnace, till the good-pleasure of His will should be accomplished;—and what devout thankfulness for the spiritual consolation and support which were graciously afforded her. Paul's apparently paradoxical assertion was illustrated in her experience, "as sorrowful," yet always rejoicing."

Those who visited her during the last weeks of her life will not soon forget the gracious words that proceeded out of her mouth,—what heavenly serenity pervaded her mind!—what perfect composure in arranging for her departure!—what kindness in distributing little memorials of herself among her most intimate friends! and what blended fidelity and affection in expressing the hope of meeting each in heaven! Truly it was good to be there.

Calling one morning, a short time before her decease, I found her extremely feeble; for she had passed a sleepless and suffering night. She told me that, during the wakeful hours of night, she had been seriously examining her state and prospects in the presence of God, and with eternity immediately before her; that the result of the trial was, that, though she had great reason to be humbled for many imperfections, and to be penitent for many sins, yet she was satisfied that the work of grace in her heart was a blessed reality—that she was resting on the Rock, and that, through the mediation of Jesus, she had a full assurance of "salvation with eternal glory." But she added, "I have not the raptures and the triumph which some believers have felt in the prospect of heaven." "That may arise," I remarked, "from the constant pressure of pain." "Perhaps so," she replied; "but if I have not raptures, I have the peace of God which passeth understanding." It was so. She enjoyed perfect peace, not only during the intervals of comparative ease, but also during the paroxysms of pain, and even when, as the result of extreme debility, her mind was wandering. So that when the Redeemer said, "Behold I come quickly," she felt no surprise—no consciousness of being unprepared; but calmly and joyously responded, "Amen, even so; come Lord Jesus—come quickly." The last words she was heard to articulate were—"I look to the cross!" and so she "fell asleep in Jesus," and awoke in heaven! Oh! how blessed a change; to leave behind a body of sin and death, and a world of sorrow and of trial, and to find herself in a moment in the heavenly temple, before the throne of God, mingling with celestial worshippers, unit-

ing in their song, and participating their bliss!

Mr. Reynolds, of Shrewsbury, after reading Mr. Tony's Memoirs of Philip Henry, wrote this reflection:—"And now, dear saint, farewell! Thy memory is fragrant on earth! Thy spirit is gone to those that

are perfect! I am following thee, tried, sinning, sighing. But I have one motive more to quicken me in my course—that I shall meet the loving and beloved—the holy and blessed Henry!

GEORGE SCHOFIELD.

Malton, Nov. 6th. 1848.

Home Chronicle.

MEETING OF TRUSTEES.

THE Next Half-Yearly Meeting of the Trustees of the *Evangelical Magazine* will be held (D.V.), on Wednesday, 6th January, 1849, at Baker's Coffee-house, Cornhill, at *Eleven o'clock precisely*.

Trustees, in Town and Country, are earnestly invited to attend. Grants will be voted to about 100 Widows.

TIMES FOR THE RELIGIOUS INSTRUCTION OF OUR CHILDREN.

(From the *American Mother's Magazine*.)

THE Scriptures point out to us some of the most seasonable opportunities for instructing our children in religious truth.—"When thou sittest in thy house," Instruct them by the fireside, when the family are together. Nor is it a sufficient excuse for the neglect of the mother, that she is so busily employed in domestic matters, that she has no time to attend to their religious instruction. If something must be neglected for want of time, let it be anything else rather than this. If she chooses she can impart much religious instruction while thus employed. She might as well talk upon profitable religious subjects then as upon any other. And it is no good excuse for the father that his business keeps him from his family. Every father is bound to spend some time with them for their comfort and benefit. There is no business so urgent as this. That of the farm, or shop, or store, is second in importance. Some fathers spend all their evenings away from home, either in their business, or sitting in the shops and stores, when they should be at home, giving to their family their company and their instruction. If the fragments of time thus wasted were devoted to the family, it would cheer, and encourage, and aid the companion, and promote the happiness and welfare of the children. Sad is the nightly spectacle in many a village of the father spending his evenings in stores and shops, and the mother left alone with those too young to go out, and older children wandering about the streets, and schooling for perdition. In the family is a

choice opportunity for religious instruction. The family circle was formed for this. Let it be connected with all its endearing associations. It makes home happy. And when the wanderer from his father's house, in after times thinks of home and of childhood, he thinks too of its instructions, of the religion which made it happy, and the solicitude of that now aged or departed parent. From the billows of the ocean, the wanderer, like Newton, thinks of his early home, and the mother who prayed and wept for him. From the new settlements, the thoughts are turned back to the native place, and the impressions of religion are revived. And when a parent, whose instructions and prayers evinced a regard for the soul of a child has gone home to rest, that which is most fresh in the memory is her pious instructions.

"And when thou walkest by the way." Abroad, as well as at home. In thy walks and travels, instruct thy child. Associate with the various objects of his vision the remembrances of the great Creator. When he sees the opening flower, let him be reminded that its beauties are the pencilings of the finger of God. When he looks upon the hills, that they were piled up by his powerful arm. When he views the green carpet of Nature, that it is the clothing the hand of beneficence has spread over her desolations; and when the eye is turned to the starry heavens, or the orb of day, that they are reflections of Jehovah's glory. Oh, there is power in such associations to raise us from what is grovelling to the contemplation of God and immortality. And when the youthful mind is thus taught, often "the world thenceforth becomes a temple, and life itself one continued act of adoration."

"When thou liest down." At night, at the close of the day, when the evening shades are spread over the face of nature, and the happiness and brightness that had reigned without, seem to be shut within the precincts of home. Then refresh the mind of thy child with that goodness which has spared him through the day. Then remind him of the obligation to gratitude. Then tell him that he needs the protection of Him who never slumbers nor sleeps,

while himself is locked in slumber. Then impart your evening counsel, whispering in his ear with his evening prayer, such instruction as you would have him remember when the night of death shall overtake him.

"And when thou risest up." In the morning, when the sun is rising into the heavens, and the bright beams of a new day shine cheerfully around your habitation: then remind thy child of the beneficence of that Being who hath preserved him during the night watches, and hath lifted upon him the smiles of the morning. Call his thoughts to his Saviour, when now his spirits are refreshed with rest, and are buoyant. Instruct him, when now his mind is clear to perceive, and his memory is strong to retain. Now teach him the truth, the Bible story, the verse, or the answer in the catechism; and let what is solid, and beautiful, and hopeful in religion, be associated with the morning. The precept is, to begin and end the day in instructing your children. Give them at least a morning and an evening lesson. Make it pleasant and interesting. Neglect not, at your peril, the religious instruction of your children. Would you have them rise up to call you blessed, and make you so? Would you find in them a solace when you shall be bowed down in years, or be afflicted with sickness and sorrow? Would you feel comforted when you shall lay you down on your dying bed, and turn your dying eyes upon those whom you watched over in infancy, and cared for in childhood? Oh, then, neglect not their religious instruction! And as for your children, would you have them intelligent on religious subjects, preserved from the paths of the destroyer, converted young, become stable members of the Christian church, and useful in the world? Would you have them cherish in life and death the Christian's hope, and in heaven would you wait for them in confident expectance, until they shall be restored to your society, where tears and separations are unknown? Oh, then, be faithful in imparting to them religious instruction.

PROVINCIAL.

ORDINATIONS.

ON Tuesday, September 12, the Rev. John J. Dunlop, student of Glasgow University, was ordained a pastor of the Independent Church, Painswick, Gloucestershire. The introductory sermon was preached by the Rev. A. M. Brown, M.A., Cheltenham—an admirable discourse, worthy the distinguished preacher, and well

adapted to the times and the occasion. The usual questions were proposed by the Rev. Thomas Nicholas, Stroud; the ordination prayer was offered up by the Rev. W. Wheeler, Stroud; and the charge given by the Rev. W. Temple, Cheltenham. In the evening, the Rev. John Burder, M.A., Bristol, preached to the people. Both services were well attended, and all appeared pleased and gratified. The Revs. J. Hyatt, E. Jones, J. E. Blomfield, J. C. Butterworth, and C. J. Russell, B.A., were present, some of whom took part in the services.

After the first service, the ministers, and about seventy of the people, sat down to dinner—prepared by the ladies of the congregation, in a manner every way worthy of them and the occasion—in the adjoining school-room. The dinner being ended, the company was briefly addressed in succession by the Revs. John Burder, J. Hyatt, A. M. Brown, W. Wheeler, and J. J. Dunlop, in which addresses, sentiments of the strongest attachment and loyalty towards our beloved sovereign, Queen Victoria, were uttered and responded to by all present.

The church at Painswick is very ancient—first formed in 1680; and remarkable for its attachment to the principles of the old Puritans. The Rev. Cornelius Winter preached here for nearly twenty years; and the Revs. Rowland Hill and George Whitfield honoured it with frequent visits. Mr. Dunlop, too, is of the old school; brought up in connection with the secession church—that of the old Erskines. As might be expected, his views of Divine truth are the very same as those of the Westminster Assembly of Divines.

HAVERHILL, SUFFOLK.

ON Thursday, 14th Sept., the Rev. Henry Gill, late of Hackney College, was ordained to the pastoral office at the Independent chapel, Market Hill, in the above town. Rev. H. J. Rook, of Faversham, Kent, opened the solemnities of the day by reading and prayer; Rev. S. Ransom, classical and Hebrew tutor, of Hackney College, delivered the introductory discourse; Rev. S. L. Harris, of Clare, asked the usual questions; Rev. John Reynolds, of Halstead, offered the ordination prayer; Rev. John Watson, Theological Tutor of Hackney College, gave the charge to the minister; Revs. Rutter and Sowter, of Stansfield; Chapman, of Bumpstead; Smith, of Hundon; Fenner, of Thurlow; Marsh, of Castle Camps, engaged in the other parts of the service. At three o'clock in the afternoon, upwards of eighty ladies and gentlemen sat down to an elegant dinner, which had been provided at the Bell Inn;

and in the evening, the Rev. William Woodhouse, of London, preached to the people. On Friday, 15th instant, two hundred persons took tea together in celebration of the above event. After tea, D. Gurteen, Jun., Esq., occupied the chair, and the meeting was addressed by Revs. Ramsom, of Hackney; Woodhouse, of London; Smith, of Hundon; Marsh, of Castle Camps; and H. Gill, of Haverhill. The attendance at all the services was most encouraging, and the impressions made of the most solemn character. "O Lord, send now prosperity!"

On Thursday, the 26th October, the Rev. Robert Spence, M.A., late of Highbury College, was publicly recognized as pastor of the Congregational Church assembling in Newington Chapel, Renshaw-street, Liverpool. The Rev. Wm. Bevan, of London, commenced the service by reading the Scriptures and prayer; the Rev. George Legge, LL.D., of Leicester, delivered an eloquent and impressive introductory discourse from Hebrew vii. 12; the usual questions were asked by the Rev. David Loxton, of Hanover Chapel, Liverpool. These having been most satisfactorily answered by the young minister, the Rev. Dr. Raffles offered up a very solemn and affectionate designation prayer; after which a very instructive charge was given to the pastor by his late tutor, the Rev. Dr. Henderson, of Highbury College, from 2 Tim., iv. 1-6. The Rev. Dr. Crichton, of the United Presbyterian Church, Liverpool, concluded the morning service by prayer.

In the evening of the same day, the Rev. James Spence, M.A., of Preston (late of Oxford), addressed, in a very striking and forcible manner, the church and congregation, from 1 Cor., iii. 20 and 21.

The chapel, during both services, was well filled by most attentive and deeply interested audiences. May the services of the day, and the union which they recognized, prove the occasion of great prosperity to this place—interesting as the original Independent chapel in Liverpool, and still more so as the scene of the lamented Rev. Thomas Spencer's short, but bright career.

After the first service, the ministers and friends dined together in the Adelphi Hotel.

RECOGNITION SERVICES OF THE REV. THOMAS JOSEPH.

In the afternoon and evening of Thursday, the 5th Oct., recognition services were held in connection with the settlement of the Rev. T. Joseph, late of Tahiti, as pastor of the church and congregation assembling

in the Congregational Chapel, Upminster, Essex. At the afternoon service, the Rev. G. Corney, of Barking, read the Scriptures, and prayed; Rev. G. Rogers, of Camberwell, delivered the introductory discourse; Rev. J. Woodward, of Tonbridge Chapel, New-road, proposed the usual questions; Rev. G. Clayton, of Walworth, offered the recognition prayer, and Rev. J. J. Freeman, Home Secretary of the Society, addressed the minister. In the evening, the Rev. Caleb Morris, of Fetter-lane, preached; and the Revs. A. Brown, J. Hall, E. Davis, and J. Morison, took part in the engagements. The services were deeply interesting throughout, and well attended.

DARTFORD, KENT.

TUESDAY, September 12, services were held in Lowfield street Chapel, with a view to raise subscriptions to pay off the remains of the mortgage on that place of worship, 200*l*. Lord's day, the 10th, preparatory services were preached by the Rev. J. Breeze of Queenborough. On Tuesday, at 11 o'clock, the ministers of the Greenwich district of the Kent Association met for business; and at 3 o'clock a goodly number of persons met to hear a sermon from the Rev. Dr. Carlile, of Woolwich, who on the occasion delivered one of great power and excellence. After this a very excellent tea, the gift of the ladies of the congregation, was provided, and both school-rooms were filled to overflowing on the occasion with visitors. At half-past six a public meeting was held, Dr. Carlile in the chair, when a report of proceedings was given by the Rev. W. Smith, the minister of the chapel, who moved the following resolution:

"That this meeting cordially approve the effort to remove the debt due by mortgage on this chapel; and express an earnest hope that the effort will be speedily crowned with success."

This was most cordially seconded by the Rev. T. Timpson of Lewisham, and supported by the Rev. G. Verral of Bromley, and unanimously agreed to.

This was followed by a very appropriate speech from the Rev. H. B. Jeula of Greenwich, who remarked that the Dartford case appeared to him, in consequence of its long series of unparalleled trials, like a long dark railway tunnel—which, after travelling a long time, we rejoiced to see the light at the other end—so he congratulated the people that he believed they began to see the light; and sat down after moving the following resolution:

"That this meeting express its special satisfaction that the present effort has originated with the pastor and church in this

place, and hope that their example in this case will be imitated by other churches."

This was very ably supported by the Rev. J. Pulling of Deptford, and the Rev. J. Breeze of Queenborough. After passing the usual votes of thanks to the chairman and the ministers present for the support and sympathy they had tendered to the church during its long course of trials, the meeting, which was large, sung the Doxology, and separated highly delighted with the present prospects of Dartford. Collections and subscriptions amounted to some 50*l.*, and 50*l.* more are promised from a local fund; so that 100*l.* are wanted, which it is hoped will be realized by next spring, when it is the intention of the church to discharge the debt and renew the trust.

RUGBY, WARWICKSHIRE.

A NEAT little Gothic edifice, called "St. John's," has recently been built in this town, for the use of evangelical Christians. It was opened for public worship on Thursday, June 22nd, 1848. The Rev. Henry Ollard, F.R.S., minister of the place, commenced the service by a dedicatory prayer. The Rev. John Sibree, of Coventry, preached from Psalm lxxxvii., 5, 6. In the evening the Rev. H. B. Creak, A.M., of Atherstone, preached from Prov. xi., 18. The Rev. Messrs. Cole, of West Haddon; Apperly, of Long Buckby; Button, of Kenilworth; and James, of Yelvertoft; took part in the devotional exercises of the day. In the afternoon about two hundred friends sat down to tea in an adjoining building. On the following Sunday sermons were preached by the Rev. Dr. Styles, of Foleshill; the Rev. H. Ollard; and the Rev. N. Hawkes, of Guildenborough. On Sunday afternoon, July 23, the ordinance of the Lord's supper was administered by Messrs. Sibree and Ollard to the newly-formed Congregational Church, consisting of Baptists and Pædobaptists. The attendance at this place since its opening has been so numerous, and the cause so prosperous, that it is anticipated that a more spacious building for worship will soon be required. Many individuals connected with the extensive railway establishment in this increasing town form part of the church and congregation. J. S.

October 15, 1848.

A VERY STRIKING FACT, OR ANOTHER CHAPEL OUT OF DEBT.

ABOUT four years ago, the Rev. E. Gateley became the pastor of the Independent church at Thirsk, Yorkshire. The cause

of God there was then exceedingly low, and the friends few.

At the suggestion of the pastor, the bold enterprise was entertained of erecting a new, handsome, and commodious place of worship. Prospects were unfavourable; but relying on the providence of God, the undertaking was begun and completed with signal success. A beautiful chapel was erected on a lovely site, capable of accommodating upwards of six hundred persons, with school-room, vestry, &c., at a cost of about 1200*l.*

The third Anniversary was held on the 10th and 11th Nov., when three impressive sermons were preached by the Rev. E. Cornwall, of Ryton, when the remaining debt on the chapel, amounting to 222*l.*, was at once removed. Thus, within four years, this edifice has been built and paid for by the people themselves, together with the debt on the minister's house; thereby saving the pastor the painful necessity of appealing in other places to the liberality of the public, and affording a striking illustration of the power of the voluntary principle on the one hand, and of the blessing of God on the spirit of enterprise in the midst of discouraging circumstances.

OPENING OF THE GENERAL BAPTIST CHAPEL, LYNDBURST, HAMPSHIRE.

THE services connected with the opening of the above chapel took place on Tuesday, the 7th of November, 1848, on which occasion the Rev. Dr. Burns, of London, preached two sermons, characterized alike by gospel truthfulness, simplicity of style, catholicity of spirit, energy of manner, and exceeding suitability of application. The collections and subsequent donations amounted to upwards of 21*l.* (clear of expenses). The chapel is entirely rebuilt. The dimensions are forty-one feet by twenty-five feet inside. The style of the building is a chaste design of Roman architecture. The well-wooded, gently-sloping, and picturesque scenery in the immediate neighbourhood of the chapel, make its situation exceedingly beautiful.

The presence and assistance of many neighbouring ministers (of different denominations), the fineness of the day, the goodness of the attendance, the liberal collections, and, above all, the excellency of the sermons, rendered the day of the opening one of endearing and profitable recollections.

REMOVALS.

THE Rev. W. C. Williams, of Carnarvon, has accepted the unanimous invitation of the Welsh Independent Church, Aldersgate-

street, London. He commenced his stated labours there on Lord's day, the 13th of August.

THE Rev. J. Roberts, of Llanbrynmair, having accepted the affectionate and unanimous invitation of the Independent Church at Ruthin, Denbighshire, to become their pastor, commenced his labours there on Lord's day, the 22nd October.

CALL ACCEPTED.

MR. J. C. Rook, of Hackney College, has accepted a cordial and unanimous invitation to become the pastor of the church assembling at the Old Meeting-house, Thaxted, Essex.

NEW LIGHTS OF SCOTLAND.

To the Editor of the *Evangelical Magazine*.

DEAR SIR,—I am sorry to find in the *Christian News* of this day fortnight, but which I never read till yesterday, that a rather formidable attempt had been made to throw discredit on my letter in the *Christian Witness*, containing a narrative of events which recently occurred in our church, and which in substance, though a distinct statement, was furnished to your Magazine. I have this day replied in a letter to the editor of the *Christian News*, but with small hope of his inserting it; he having thought proper to reject a calm review of the matter before, though he had devoted two columns to an account of the ordination proceeding from the New Lights.

Now, Sir, I do not desire you to occupy the pages of the *Evangelical Magazine* further on the Hexham case; but think you entitled to some corroboration of what you have already published, in answer to the objector in the Scotch newspaper above referred to.

There is ingenuity enough put forth to mislead careless readers, whilst the more discerning will readily detect the Jesuitry of appearing to contradict what has never been stated—averring that which has never been called in question—claiming an abatement where the general facts cannot be assailed; and, even after quibbling at a statement, ending in putting down the same things, but in a studiously different verbiage. A bolder tone, however, is assumed in some instances, and demanding graver consideration. I shall at once refer to the most serious objection. It is denied that

the Association examined Mr. Frame; and the three ministers who signed the letter condemnatory of his erroneous doctrines, are said to have acted in a private capacity.

Now if the ministers attending that Association Meeting wish to separate that part of the business which related to Mr. Frame's examination from the other matters which they transacted at the same meeting, it behoves me to show what reason I had for regarding their whole proceedings as having the sanction of the Association; and this I propose to do by transcribing the letter of Mr. Rogers, Secretary to the Durham and Northumberland Association, written to me the day before the meeting, and of which I hold the original:

“Newcastle, 19th July.

“My dear Sir,—I am in receipt of your two notes, and shall lay them before the ministers of the Association who meet tomorrow. I have already written, though very briefly, to Mr. McKane, declining to recognize Mr. Frame in any way until he gives satisfaction to us as to his views. Whether it may be possible or desirable to adopt any united course of action, remains to be considered. It would, perhaps, help our deliberations if you could ascertain, and let me know by return of post, the provisions of the trust-deed, and the denomination to which the church worshipping there is to belong. I fully sympathize with you in your views relative to what are termed ‘New Lights.’ They are not Independents, but they have the dishonesty to try and appear so.

“Believe me,

“Yours very faithfully,

“J. GUINNESS ROGERS.

“Mr. Jos. Ridley, Hexham.”

Thus, Sir, I trust I have made out a case showing honest intention at least; and though I am willing to have this letter regarded as a private communication, hoping it may not be required to repel any charge made through the medium of the *Evangelical Magazine*, I have judged it expedient to apprise you of the danger, at the same time providing the antidote.

Congratulating you on the eminent position which your Magazine now holds in the ranks of periodical literature, and the flattering approbation which it elicits from contemporary writers.

I remain, dear Sir,

Yours, very truly,

JOS. RIDLEY.

Hexham, November 9th, 1848.

General Chronicle.

A BIOGRAPHICAL SKETCH OF DR. S. R. L. GAUSSEN.

(*From the Rev. Robert Turnbull's "Pulpit Orators of France and Switzerland."*)

DR. S. R. L. GAUSSEN, Professor of Systematic Theology, in connection with Dr. Merle D'Aubigné, in the Evangelical school at Geneva, is a native either of the canton or of the city of Geneva, we are not certain which; but he was educated in that city, and was first settled as pastor in the beautiful rural parish of Santigny. This was about the year 1815, when few of the pastors belonging to the canton were decidedly evangelical in their views. It was during his connection with the church, according to his own account, that he first became a Christian; that is, a living, active, joyful Christian. He preached with great simplicity and earnestness, and his flock looked up to him with much reverence and affection. In his teachings among his parishioners, he became dissatisfied with the Catechism imposed for instruction by the National Church, chiefly because it contained no recognition of the fundamental doctrines of the gospel. On this account he laid it aside, and began to teach the children and candidates for communion in his own way, using for a text-book nothing but the Sacred Scriptures. For this he was arraigned before the "Venerable Company of Pastors," by whom he was censured, and finally suspended for a year, from his right to sit in the Company.

But Gausсен, D'Aubigné, and others, "in nothing terrified by their adversaries," proceeded yet further, and framed the Evangelical Society of Geneva, established a new theological seminary, and took measures to preach the gospel in the city of Geneva. In consequence of this, Mr. Gausсен was ejected by the Company of Pastors from the church of Santigny, and forbidden to exercise the functions of the ministry in any of the churches and chapels of the canton. A similar interdict was laid upon the ministry of Merle D'Aubigné, Galland, and others. But these noble and self-denying men rejoiced in their freedom, went forward with their plans, and to-day are rejoicing in the progress of truth and liberty, not only in Geneva, but throughout the world.

Dr. Gausсен not only performs the duties of his professorship, but officiates as pastor at "The Oratoire," in connection with Mr. Pilet, an eloquent preacher, and Professor of Exegetical Theology in the Theo-

logical School. Dr. Malan, who has been much associated with these gentlemen, is not, as many suppose, one of the professors, but acts as pastor of a church, which meets in a small but graceful edifice, erected in his own garden, just beyond the city walls. Dr. Gausсен is deeply interested in the young, and possesses peculiar tact in addressing them. He has taken the children and youth connected with the church in "The Oratoire" under his special care; and every sabbath, at eleven o'clock in the morning, conducts a catechetical exercise for their benefit. His great simplicity, beauty, and picturesqueness of style, his amiable deportment and gentle tone; his abundant facts and illustrations, and, above all, his intimate acquaintance with Bible history, and his happy facility of applying it, render this exercise attractive, not only to the young, but to their parents and others. It is frequently attended by citizens and strangers, who find themselves much interested and instructed.

Dr. Gausсен is known chiefly as the author of "Theopneustia," a work of much ingenuity and eloquence, on the inspiration of the Scriptures. His sermons, one or two volumes of which have been published, are instructive and practical; written in an easy flowing style, and pervaded by a deep, spiritual unction. At present Dr. Gausсен must be about fifty years. In stature he is rather short and slightly made, and possesses much dignity and urbanity of manners. His countenance is expressive of great amiableness and refinement of character. He is justly esteemed for his fine literary attainments, and his profound, but radiant and cheerful piety. No one combines in a higher degree manly energy with delicacy and fervour of feeling. He is a great lover of nature, and lives in a charming rural retreat, just beyond the city walls, and on the way to Ferney, the former residence of Voltaire, commanding a magnificent view of the Alps, and the surrounding scenery. He possesses genius, though not of the highest order. His style of thinking and writing is somewhat akin to that of Fenelon. Indeed, it would not be inappropriate to style him the Fenelon of the Genevese Church. "His countenance," says Dr. Cheever, who knows him well, "is full of life, frankness, and intelligence. There is a pleasing combination of energy and suavity in his manners, indicating, perhaps, the characteristics of his mind; for he is a man of learning in action, and of solid accomplishments gracefully

employed. His style is admirable for its united richness and vivacity. There is the same interest and life in his conversation as in his writings, with the great charm of a simplicity and friendliness of character as open as the sun, and a most attractive warmth and enthusiasm of Christian thought and feeling. His mind kindles and glows, especially on the preciousness of the word of God, the advancing kingdom of the Redeemer, and the nature of the enmity which the Church of Christ in Europe must now encounter."*

* "Wanderings of a Pilgrim," p. 54.

Dr. Gaussen has been enabled to accomplish much good, by means of his high personal character, and his unwearied activity and benevolence. He possesses some private fortune, and can afford to give his services almost gratuitously to the cause of sound learning and evangelical religion. His discourses have been widely circulated by the Society for publishing Christian books, stationed at Toulouse, in France. They abound in fine thoughts and lively appeals. The style is rather diffuse and redundant, but sparkles with a quiet beauty, and often rises to a high degree of eloquence.

I N D E X.

MEMOIRS.

	Page
Rev. George Collison	1
— Joseph Gill	57
— James Wills	113
— John Hayter Cox	169
— George Payne, D.D. . . .	393
— Richard Winter Hamilton, LL.D., D.D. . . .	449
— William Moore	505
— John Arundel	561

ESSAYS.

Our Lord's Temptation	9
The Inward Witness to the Gospel .	18
The Late-Hour System	21
A Word for the Prayer-Meeting .	23
A Word from Jeremy Taylor . .	ib.
On Old Books and Readers' Tastes .	61
Anecdotes and Specimens of Rev. Christmas Evans	65
On the Hardening of Pharaoh's Heart	71
Sunday Trading	72
Brief Thoughts for Spare Hours .	74
The Eternity of Future Punishment	119
The Sabbath of God necessary to Man	123
On Personal Religion	128
Influence of Family Worship on Children	130
Miscellaneous, from the Living and the Dead	131
Christian Liberty in Prayer . . .	172
Infant Baptism improved by Special Service	181
The French Revolution	183
A Few Gems	186
Lessons of Experience to Nonconformists	225
Our Lord's Temptation; Dr. Payne's Theory examined	232

ESSAYS.

	Page
Notes of a Discourse, by T. N. Toller	240
The Sabbath as it is, and ought to be	243
The Family Corner	244
A Few Gems. (No. II.)	245
Lesson of Experience to Nonconformists. (Part II.)	281
Practical Results of the Atonement.	287
The Sunday-School Teacher and his Work	290
Maternal Associations	296
The Erection of a Family Altar . .	297
The Family Corner	ib.
The Ground of Hope towards God .	337
Did Judas receive the Lord's Supper?	341
Public Recognition of Baptized Infants	342
Remarks on Mr. Greenfield's Reply to Dr. Payne	344
The Narrative of Gasparoni	350
Assurance of Salvation, by Dr. Payne	398
Lot Five in Canaan: a Meditation .	402
Jesus commending his Mother, &c.	405
Christian Candour of a Clergyman .	407
Israel's Ransom	408
Science the Handmaid of Religion .	409
The Claims of Christianity	457
The Tears of Jesus	460
Pulpit Specimens	463
Lot Five in Canaan. (Part II.) . .	467
A Few Gems	468
Tractarian Tactics. (Part I.) . . .	511
The Filling up of Christ's Sufferings	517
The Groanings of Creation	520
Christian Gleanings	521
The Working Church	566
The Recent Decease of Distinguished Ministers of the Gospel	573

ESSAYS.

Page

Looking unto Jesus	576
Christian Gleanings	577
The Proposed Endowment of Popery	617
Tractarian Tactics. (Part II.)	621
The Working Church. (Part II.)	627
Indirect Teaching; or, Hints to Schoolmasters	631
Hints for the Revival of Prayer-Meetings	633
Materials for Reflection and Devotion	635
On Separate Services for Sunday-school Children	673
Death the Christian's Privilege	679
On the Christian Sabbath	684
On Ministers' Salaries	687
A Few Gems. No. 4.	689
Anecdotes: The Olney Thresher, the Olney Washerwoman	693

POETRY.

Hymn, by Rev. J. Edwards	24
— at the Close of the Sabbath. <i>ib.</i>	
Songs of Praise	76
On Isaiah xl.	133
Hymn, on Righteousness	134
Trust in the Lord	<i>ib.</i>
Farewell to Missionaries	188
The Missionary	<i>ib.</i>
France and Louis Philippe	189
Hymn on 1 Cor. xi. 9.	299
— on James v. 13	410
The Brooklet	471
Look Up.	523
On the Death of Dr. Payne	524
On going to a New Habitation	<i>ib.</i>
The Early Dawn	<i>ib.</i>
On the Death of Dr. Hamilton	<i>ib.</i>
On the Death of Rafaravavay	577
To a Step-Child	578
The Harvest Past	636
Angry Words	637
Art thou a Mother?	<i>ib.</i>
The Magnetic Telegraph	<i>ib.</i>
A Thought.	693
A Story of Degrees	694

REVIEW OF BOOKS.

Alexander's Prophecies of Isaiah	411
Archer's Divine Blessing essential to Salvation	302
Armistead's Tribute for the Negro	694
Arthur's Mission to the Mysore	82
Athens: its Grandeur and Decay	696
A Working Man's Autobiography	414
Baird's Protestantism in Italy	27
Baird and Peddie's Mutual Support of Ministers	253
Belgium, the Rhine, Italy, Greece, etc., illustrated	645
Beynon's Holy Art of Winning Souls	527
Binney's Service of Song	78
Boaz's Youth of India	412

REVIEW OF BOOKS.

Page

Brewer's Guide to the Scientific Knowledge of things Familiar	696
Brief Notices of Books, 28, 84, 141, 195, 256, 303, 362, 414, 419	
British Quarterly and North British Reviews	480, 642
Brown's Expository Discourses	410
Brown's Irish Pastor and the Famine	529
Brown's Leader of the Lollards	361
Burl's Plan and Operations of the Essex Congregational Union	534
Buxton's Memoirs of Sir T. F. Buxton	358
Buyer's Recollections of Northern India	300
Cecil's Original Thoughts	529
Collyer's Hymns for Israel	303
Conquest's Letters to a Mother	195
Corner's Child's History of England	584
Cox's, Congratulations and Counsels	584
Crosby Hall Lectures on Education	302
D'Aubigné's Germany, England, and Scotland.	76
Dick's Philosophy of a Future State	255
Doctrinal Puritans	583
Dr. Alexander's Funeral Sermon for Dr. Russell, with Sketches of his Character	638
Dr. Davidson's Introduction to the New Testament	578
Dr. Hanna's Posthumous Works of Dr. Chalmers	641
Duke of Manchester's Finished Mysteries	26
Duncan's Memoir of Rev. H. Duncan	528
Ellis's Juvenile Scrap-Book	28
Fisher's Drawing-room Scrap-Book	28, 645
Fitzgerald's Practical Sermons	587
Fletcher's History of Independency.	194
Ford's Alarm in Zion	83
Forty Days in the Desert	644
Foster's Conversations on Church History	361
Funeral Services on the Decease of Mrs. Sherman	526
Gordon's Edition of M. Henry	140
Gurney's Lecture to Children and Youth	254
Hamilton's Horæ Vindiciæ Sabbaticæ	138
— Posthumous Works of Ely	354
Hall's Drawing-room Table-Book	28
Hebrew and Chaldee Lexicon	360
Herschell's Jewish Witnesses	25
— Mystery of the Gentile Dispensation	194
Hewlett's Works of Howe	480
Hinton's, Who will live for ever?	140
Jordan's Scriptural Views of the Sabbath	134, 191
Jarrett's New Lexicon of the Hebrew Language	248
James's Church in Earnest	299

REVIEW OF BOOKS.	Page
Kennedy's Jewish Exile	82
Lady Willoughby's Diary	251
Leask's National Revolutions	362
—— Sanctified Intellect	526
Lectures before the Young Men's Christian Association	582
Mackness's Disphonia Clericorum	252
Martin's Cares of Youth	250
M'Cheyne's Basket of Fragments	28
Memoirs of Elizabeth Fry	472
Memoir of Mrs. Elizabeth Long	528
—— of the Demerara Martyr	581
—— of Rev. T. S. Guyer, of Ryde	580
Moehler's Islam and the Gospel	139
Monastier's History of the Vaudois Church	583
Moore's Man and his Motives	360
Moore's Use of the Body, etc.	27
Mrs. Henderson's Scripture Lessons	28
Mrs. Ellis's Fireside Tales	645
Neglect of the Holy Spirit; a Ser- mon	581
New Series of Children's Reward Books	83
New Publications	696
Noel's Notes of a Tour	361
Offor's Pilgrim's Progress	24
Overton's Cottage Lectures on the Pilgrim's Progress	582
Parsons's Claims of the Righteous in Death	525
Pearce's Voice in Ramah	583
Philip's Works of Bunyan	478
Roper's Jesuits	300
Sargent's History of Bunyan	195
Scripture Quadrupeds. — Scripture Birds	696
Sinclair's Business of Life	583
Sir J. B. Williams's Life of Mrs. Savage	583
Smith's Hints for the Times	195
—— Our Scottish Clergy	413
—— Voyage, etc., of St. Paul	479
Stephens's Incidents of Travel in Egypt, etc.	529
Stoughton's Spiritual Heroes	138
Stratten, against the Apostolic Suc- cession	81
Testimony to the Truth	478
The Bass Rock; its History, etc.	140
The Christian Almanack	ib.
The Juvenile Scrap-Book	645
The Liberty of Churchmen	83
Harrison's Methodist Almanack	ib.
The Origin and Progress of Lan- guage	643
The Protestant Dissenters' Alma- nack	ib.
The Scripture Pocket-Book	ib.
The Sunday-school Teachers' Hand- Book	ib.
The Spiritual Reign	249
The Village Garland	ib.
Thodey's Unchangeableness of Christ	413

REVIEW OF BOOKS.	Page
Thomas's Divinity of the Christian History	ib.
Thomson and Struther's Sketches of the Secession and Relief Churches	474
Timpson's Remains, etc., of Mr. D. Langton	587
Tudor's Domestic Memoirs	26
Turnbull's Pulpit Orators of France and Switzerland	584
Turner's Sacred History of the World	251
1. Wardlaw's Congregational Inde- pendency, etc.; 2. Davidson's Ecclesiastical Polity of the New Testament unfolded	189
Weir's Apostolical Succession	695
Wertheim's Biblical Cartoons	414
Wilderness Records	254
Wilson's Infant Baptism	479
Winslow's Journal of Medicine, etc.	585

DEATH-BED SCENES.

Mrs. Legg, her Life and Character	29
Mrs. Morren	33
Memorials of the Rev. Christmas Evans	85, 197
—— Mr. Samuel Thurman	142
—— Rev. John Arundel	196
Death of Dr. Payne	363
Memoir of Mrs. Davies	363, 416
Sketch of the Life of Mr. Isaac Chadwick	257, 304
Address at Dr. Payne's Interment	415
Mary Castleden	419
Death of Dr. Hamilton	ib.
Memoir of the Rev. William Sil- vester	529
Memoir of the late D. Russell, D.D.	588
Miss E. M. Fuce	590
Obituary: Rev. F. Perrot	646
Mrs. Catton	555

HOME CHRONICLE.

Dancing: an Address to the Young	34
Family Religion	35
The Protestant Union	36
Recognition: Rev. H. Harrison	37
Christian Provident Society	ib.
Removals: Rev. R. Roberts	ib.
Rev. G. Nicholson	ib.
Rev. G. Nettleship	ib.
Ordinations: Rev. J. Young	ib.
Rev. Isaac Francis	ib.
Rev. S. Clarkson	38
Rev. A. Anderson	ib.
Rev. W. Crease	ib.
Rev. T. Nicholas, with an account of Stroud	ib.
Openings: New School-room, Wi- venhoe	39
Great Hadham Chapel	ib.
The New Hampden Controversy	88
On Anglo-Catholicism	90

HOME CHRONICLE.	Page
Ragged Schools	92
Coverdale Chapel, Romford	93
Dr. Legge's Departure for China	143
His Presentation to the Queen	144
The New Archbishop of Canterbury	<i>ib.</i>
Distribution of Profits	<i>ib.</i>
The British Quarterly, North British, and Biblical Reviews	145
Remarkable Physical Facts	<i>ib.</i>
Causes of Apostacies	146
Lord Sidmouth on War	<i>ib.</i>
Newport Pagnell College	<i>ib.</i>
Removal: Rev. J. Parry	147
Domestic Piety	201
Recognition: Rev. George Thomson	203
The Bible Society and the Archbishop of Canterbury	<i>ib.</i>
The Educational Movement	204
An Awful Fact	<i>ib.</i>
Picture of Dr. Legge and the Chinese Youths	<i>ib.</i>
Mr. Waite's Efforts to improve Psalmody	205
The Hampshire Association	<i>ib.</i>
Removal: Rev. B. H. Kluht	<i>ib.</i>
Annual Meeting of the Trustees	259
The Chartist Demonstration	<i>ib.</i>
The Bishop of Exeter	261
Chapel opened: Amble	<i>ib.</i>
Ordinations: Rev. M. Hill; Rev. J. C. Beadle	262
Calls Accepted: Revs. R. Knill; T. Jowett; and J. Stroyan	<i>ib.</i>
Special Services at Watton	263
The London Anniversaries:	
British and Foreign Bible Society	305
Baptist Home Mission	306
Sunday School Union	<i>ib.</i>
Religious Tract Society	307
Baptist Missionary Society	<i>ib.</i>
Wesleyan Missionary Society	308
Church Missionary Society	<i>ib.</i>
Christian Instruction Society	309
British Missions	310
Congregational Union	<i>ib.</i>
Notice to Widows	311
Palmer House Academy	<i>ib.</i>
"British Banner"	<i>ib.</i>
The Choice of a Watering-place	312
Tea-party: Rev. J. Roberts	<i>ib.</i>
Ordinations: Revs. F. Beckley, W. Marcus, A. Clarke, and T. Hind	313
Durham and Northumberland Association	314
Rev. R. A. Vaughan	315
Congregational Churches of Scotland	<i>ib.</i>
Newport Pagnell College	<i>ib.</i>
Suffolk Congregational Union	<i>ib.</i>
Calls Accepted: Revs. T. Hill, II. Gill, and T. Rogers	<i>ib.</i>
Baptist Irish Society	365
Baptist Union	366

HOME CHRONICLE.	Page
London Society for Christianity among the Jews	<i>ib.</i>
British and Foreign School Society	<i>ib.</i>
British and Foreign Sailors' Society	367
Free Church of Scotland Missions	<i>ib.</i>
The Associate Fund	368
Distribution of Profits to the Widows	420
The Cause of the Minister's Widow	<i>ib.</i>
Town Missionary and Readers' Society	421
Bible Translation Society	<i>ib.</i>
Airedale and Newport Pagnell Colleges	422
Thanksgiving Service, Bromley	<i>ib.</i>
Ordinations: Rev. J. T. Feaston	423
Rev. R. Best	<i>ib.</i>
Revs. T. Thomas, G. Nicholson, and C. G. Young	424
Recognitions: Revs. B. H. Kluht, R. Wilson, and J. Parry	425
Resignation: Rev. S. Nichols	426
Hounslow: Present of Books	<i>ib.</i>
Calls Accepted: Revs. H. J. Chancellor, and J. K. Stallybrass	<i>ib.</i>
Regium Donum of Ulster	480
Evangelical Alliance, Bristol	481
Cholera	<i>ib.</i>
New Irish Rebellion	<i>ib.</i>
Annuity Tax, Edinburgh	<i>ib.</i>
Ordination: Rev. W. Parry	<i>ib.</i>
Horbury Chapel, Notting-hill	535
Annuities to Ministers' Widows	536
Associate Fund	<i>ib.</i>
On Prayer-Meetings	<i>ib.</i>
The New Lights of Scotland	537
New Chapel opened at Clapham	538
Hampshire Association	<i>ib.</i>
Special Service, Burwash	<i>ib.</i>
Ordinations: Rev. J. P. Palmer	<i>ib.</i>
Rev. R. W. M'All	539
Revs. R. Williams; J. Robinson	<i>ib.</i>
Rev. J. Stroyan, Dublin	540
Dr. Dewar's Voluntary Testimony to the <i>Evangelical Magazine</i>	590
Autumnal Meetings of the Congregational Union	591
Dedication of Eccleston Chapel, Eccleston-square	<i>ib.</i>
Recognition at Greenwich: Rev. W. Lucy	592
Call: Rev. J. C. Galloway, to Bishopgate Chapel	<i>ib.</i>
Academic Honours: Rev. S. Bell, M.A., etc.	<i>ib.</i>
Ordinations and Recognitions: Rev. N. Wight	<i>ib.</i>
Revs. J. Ewing; J. W. Griffiths; T. E. Drover; W. Shaw; and S. Hebditch	593
Chapel Opened; Up-street	594
Hereford Congregational Association	<i>ib.</i>
New Chapel, Ledbury	<i>ib.</i>
Suffolk Congregational Union	<i>ib.</i>
Middlesex Association	595
New Chapel opened at Ealing	<i>ib.</i>

HOME CHRONICLE.		Page	GENERAL CHRONICLE.		Page
Call accepted: Rev. J. Roberts	<i>ib.</i>		Switzerland—Syria		428
Bingley, Yorkshire; On the Removal of Rev. W. Atherton to Idle	<i>ib.</i>		American Slavery		<i>ib.</i>
Notice to the Widows of Ministers		647	Education in Cuddapah		431
Room's Picture of Dr. Legge, etc.	<i>ib.</i>		Roman Catholic Convert		432
Evangelical Alliance: British Organization		648	God's Providence in Revolution and Reform		480
Ordinations: The Revs. H. Brewster; W. Parkes	<i>ib.</i>		American Efforts on behalf of the Persecuted Christians in the Canton de Vaud		484
Mr. T. Jowett		649	The Bible in France and in Belgium		487
Recognitions: Revs. G. Orme and J. Spence, M.A.		649, 650	Dissenters in Prussia		<i>ib.</i>
Congregational Chapel, Berwick	<i>ib.</i>		Convents in Austria and in Switzerland		<i>ib.</i>
Meeting of Trustees		700	Australian Anecdotes		<i>ib.</i>
Times for Instruction of our Children	<i>ib.</i>		Death of E. Baines, Esq.		488
Ordinations: Revs. John J. Dunlop and Henry Gill		701	The Present Crisis		<i>ib.</i>
Rev. Robert Spence		702	The Bible in Palestine		540
Recognition: Rev. T. Joseph	<i>ib.</i>		Petra, as Viewed by J. L. Stephens, Esq.		541
Dartford, Kent	<i>ib.</i>		The Dead Sea Expedition		544
Rugby Chapel, Warwickshire		703	Population of Canada		<i>ib.</i>
Striking Fact: Chapel out of Debt at Thirsk	<i>ib.</i>		The Dishonesty of Romanism		596
Opening of Baptist Chapel at Lyndhurst	<i>ib.</i>		The Church can only look to her Head	<i>ib.</i>	
Removals: Revs. W. C. Williams and J. Roberts		703, 704	Progress of Civilization at Lattakoo Tract Society, Jubilee Fund, what it has done, and is doing, etc.		597
Call Accepted: Mr. J. C. Rook	<i>ib.</i>		Tracts in China		598
New Lights of Scotland	<i>ib.</i>		Geneva: Sketch of Merle D'Aubigné	<i>ib.</i>	
GENERAL CHRONICLE.			Switzerland—Biographical Sketch of Professor Vinet		650
China: Generous Offer		39	The Anglo-Jewish Press		655
New College, Calcutta		40	The Infidel's Bible	<i>ib.</i>	
The Education of the Daughters of Missionaries		93	English Works wanted in Jerusalem		656
Medical Missions to the Heathen, etc.		94	National Prosperity—whence it comes	<i>ib.</i>	
Distribution of Profits to the Widows		96	A Biographical Sketch of Dr. S. R. L. Gaussen		705
The Walthamstow Institution, 147,	206,	429	MISSIONARY CHRONICLE.		
Romanism in Ceylon	<i>ib.</i>		<i>January.</i>		
Popey provides no Bible	<i>ib.</i>		The Brahmin, Jain, and Buddhist		42
Reformed Priests	<i>ib.</i>		Appeal to Juvenile Friends of the Missionary Society		43
Reminiscences of Missionary Labour in India		148, 206	India—Missionary Labours in Coimbatore		45
Conversion and Baptism of a Spanish Jew		150	Condition and Claims of the Mysore Country		47
The Madagascar Converts		152	China—Baptism of Two Converts		48
Sandwich Islands	<i>ib.</i>		Africa—Success of the Gospel in Griqualand		50
The Crosby Hall Lectures		208	Extension of the Bechuana Mission		53
Government Grant to Juggernaut's Temple		263	Death of Rev. W. Lowrie		54
Emancipation of the Waldensian Protestants		264	Ordination of Messrs. Edkins, Gilfillan, and Andrews	<i>ib.</i>	
Cape Town: Brief Memoir of Mrs. Philip		316	Proposed Formation of a Young Mens' Missionary Association		55
Switzerland: Extracts from the Rev. B. W. Noel's Tour		368	Arrival of Missionaries in China	<i>ib.</i>	
A Visit to the Vatican		371	Embarkation of Mr. Andrews for Jamaica	<i>ib.</i>	
Protestantism in Russia		374			
Extracts of Letters from Scotland—France		426			
Italy—Malta		427			

MISSIONARY CHRONICLE.	Page
<i>January.</i>	
Arrival of Mr. Leitch, from India	<i>ib.</i>
Missionary Contributions	<i>ib.</i>
<i>February.</i>	
Rise and Progress of the Mission at Hong-Kong	98
State and Prospects of the Society's Funds	99
Inundation at Hankey	102
Salem—Baptism of Seven Hindoos	103
Female Education in India	104
Bechuana Country—Mamusa and Mabotsa	105
Jamaica Mission at First Hill	107
Death of Mrs. Hill, of Berhampore	108
Death of Mrs. Philip, of Cape Town	109
Ordination of Messrs. Storrow, and Hill	110
Departure of Messrs. Woolaston, Storrow, and Hill	<i>ib.</i>
Valedictory Service on the Departure of Missionaries to China	<i>ib.</i>
Young Men's Missionary Association	<i>ib.</i>
Missionary Contributions	<i>ib.</i>
<i>March.</i>	
Neyoor Mission—Ebenezer Chapel	154
Anniversary Services	155
To Auxiliary Societies	<i>ib.</i>
China—Reinforcement of the Missions	156
Prospects of the Mission at Hong Kong	161
Climate of Amoy	162
May Meeting at Huahine	163
Samoa—Trophies of Grace	<i>ib.</i>
Africa—Extension of the Church at Griqua Town	164
Missionary Ordination for China	165
Chinese Meeting in Manchester	<i>ib.</i>
Acknowledgments	<i>ib.</i>
Missionary Contributions	166
<i>April.</i>	
Samoa—The Peace-makers	210
Death of the Rev. John Arundel	212
State and Prospects of the Society's Funds	213
Extra Contributions	214
China—Foo-Choo-Foo, a Missionary Field	216
Death of a Neyoor Evangelist	218
Inundation at Hankey	219
Submission of the Caffres	222
Arrival of the Missionary Ship at Cape Town	<i>ib.</i>
Departure of Missionaries for China	<i>ib.</i>
Arrival of Rev. J. Andrews, at Jamaica	<i>ib.</i>
Missionary Contributions	223

MISSIONARY CHRONICLE.	Page
<i>May.</i>	
Jamaica—Open-Air Preaching	266
Notice of Anniversary Meetings	267
Arrangement for Sermons	268
Madras—Happy Death of a Native Christian	269
Death of Mrs. Mead, of Travancore	270
Death of Rev. J. Rodgerson, of Borabora	<i>ib.</i>
Munificent Contribution by Miss Fleureau	271
Subscriptions to the Special Fund	<i>ib.</i>
Acknowledgment from Rev. W. Elliott	272
Arrival of Missionaries in England	273
Missionary Contributions	<i>ib.</i>
<i>June.</i>	
The Fifty-fourth General Annual Meeting	321
Public Meeting, Exeter-hall	322
Adjourned Meeting, Finsbury Chapel	333
General Contribution, Suffolk Society	336
<i>July.</i>	
Belgaum—Prospects of Christian Education	378
Appeal of a Missionary returning to India	379
Cuddapah—Autobiography of a Female Convert	381
Chinese Festival	383
Missionary Excursion to Tong-An-Amoy—Mercy triumphing among the Chinese	385
Mamusa—The Wilderness made Glad	386
Death of Missionaries in Africa	387
Generous Contribution	388
Return of Missionaries	389
Acknowledgments	<i>ib.</i>
Anniversary Collections	<i>ib.</i>
Missionary Contributions	390
<i>August.</i>	
India—Memoir of a Native Catechist	434
Letter of a Christian of the Brahmin Class	436
Autobiography of Walter Vennings Reader	437
China—Notices of Foo-Choo-Foo	439
The Natives of Rarotonga to their Benefactors in Great Britain	441
Death of a Rarotongan Evangelist	442
Africa—Enlargement of the Church at Uitenhage	443
Anniversary of the East Lancashire Auxiliary	444
Death of Rev. J. Locke	445
Arrival of Missionaries in England	<i>ib.</i>

MISSIONARY CHRONICLE.

Page

August.

- Arrival of the Missionary Ship at
Hobart Town *ib.*
Missionary Contributions . . . 446

September.

- China—Sufferings and Dangers
of Missionaries 490
Revival of the Mission at Canton . 495
Bangalore Preaching 496
Necessity of Increasing Income—
Extract from the Annual Report
of 1848 497
Further Account of the Rev. John
Locke 499
Arrival of the Missionary Ship
at Tahiti 502
Departure of Missionaries for
India *ib.*
Application from a Native Church
in Jamaica *ib.*
Missionary Contributions . . . 503

October.

- Opening of a New Chapel at
Hong-Kong 546
Calcutta—Prospect of the Native
Churches 547
Missionary Labours in the Tel-
loogoo Country 550
Samoa—Death of a Christian
Chief 551
Jamaica—Conversion and Death
of a Young Englishwoman . 552
Missionary Success in Barbice . 553
Death of Rafaravavy 554
Ordination of Mr. B. Anderson . 555
Death of Mrs. Anderson, of Pa-
caldorp 556
Deputation to South Africa . . *ib.*
Settlement of the Rev. W. G.
Barrett 557
Education of Missionary Students *ib.*
Embarkation etc. of Missionaries *ib.*
Christian Young Men's Mis-
sionary Association 558

MISSIONARY CHRONICLE.

Page

October.

- Acknowledgments *ib.*
Missionary Contributions . . . 559

November.

- Cannibalism in New Caledonia . 602
China—Encouraging Prospects at
Amoy 604
Progress of the Mission at Canton . 605
India—Salem—Encouraging View
of the Mission *ib.*
Fruits of the Gospel; Youthful
Disciples; Christian Humility;
Anniversaries 606
Plans of Temporal Improvement;
the Introduction of Trades, etc.,
Auxiliary to the Gospel . . . 607
Fruits of the Griqua Mission . 608
Spread of the Gospel among the
Bechuanas 609
Death of Rev. J. Kitchingman . 610
Missionary Offerings of the Poor . 611
Death of the Rev. T. Bullen . 612
Ordination of Mr. W. Kent . . *ib.*
Settlement of the Rev. T. Joseph *ib.*
Arrival and Departure of Mission-
aries *ib.*
Acknowledgments from Rev. J. J.
Truman, and Mrs. Addis . . *ib.*
Missionary Contributions . . . 613

December.

- Coimbatour.—A New Disciple . 654
Deputation to South America.—
Valedictory Service on Depart-
ure of Rev. J. J. Freeman . 659
Blankwater.—Annual Missionary
Meeting, &c. 666
India. — Memoir of a Native
Teacher *ib.*
Hostilities in Samoa 668
Death of Rev. Thomas Heath . 669
Rev. Ebenezer Davies 670
Settlement of Rev. J. Moore . 670
Acknowledgments *ib.*
Contributions 671

PORTRAITS OF MINISTERS.

January
February
March
April
May
June
July
August
September
October
November
December

Rev. W. B. Collyer, D.D., LL.D.
— R. Burls.
— J. Styles, D.D.
— T. Cousins.
— J. Jukes.
— W. A. Hurndall
— J. Rowland.
— D. K. Shoebotham.
Mamoe, Samoan Chief.
Rev. E. Harries.
— T. Boaz.
— J. Campbell, D.D.



3 2400 00276 3138

chronicle. 1848

V. 26?

CBPac

Evangelical magazine and
missionary chronicle.

1848

